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SEXUAL BEHAVIOR AND ATTITUDES
OF PREGNANT NEGRO ADOLESCENTS
IN THE CONTINUING EDUCATION
FOR GIRLS PROGRAM

Patricia Tanner Nelson

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ABSTRACT

SEXUAL BEHAVIOR AND ATTITUDES OF PREGNANT NEGRO ADOLESCENTS IN THE CONTINUING EDUCATION FOR GIRLS PROGRAM

by Patricia Tanner Nelson

Steady increases in the annual number of illegitimate births since 1940 have caused special concern among those involved in the study of the family in the United States.

The difference in illegitimacy rates between the white and nonwhite population has always been wide. Although trends suggest that the differential in illegitimacy rates is decreasing, the incidence of Negro illegitimacy merits special attention.

The two main purposes of this study were: (1) to determine the sexual attitudes and values of the pregnant adolescents enrolled in Calvary Center of the Continuing Education for Girls Program (CEG) in Detroit, Michigan; and (2) to determine the sexual experiences and practices of the Calvary adolescents. The study sample consisted of twenty-five pregnant adolescents in the Continuing Education for Girls (CEG) Program in Detroit, Michigan. All of the girls were Negro.

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Questionnaire results revealed the following

major patterns in the sexual background of the CCG girls:

1. The CCG girls had dated an average of 2.15 years prior to the administration of the questionnaire.
2. The CCG girls had experienced their initial sexual relationship an average of 2 years prior to their pregnancy.
3. The mean number of sexual partners the CCG girls had ever had was 2.61.
4. Three-fifths of the CCG girls had dated the alleged father from 6 months to a year or more prior to becoming pregnant.
5. Almost four-fifths (19) of the CCG girls indicated that they were in love with the alleged father. Fecundity did not appear to be a principal factor in the relationship that lead to the pregnancy of the CCG girl.
6. Almost three-fifths (14) of the girls had used a contraceptive at some time in their life.
7. In general, the news of the CCG girl's pregnancy was upsetting to those most closely involved (the CCG girl, the alleged father, and the parents of the CCG girl).

Major patterns emerging from the questionnaire results concerning attitudes and values include:

1. As a group, the CCG girls appear to have had a wide range of feelings toward different aspects of dating and family life.
2. When comparing the various legal and non-legal arrangements for marriage, slightly over two-fifths (11) said that marriage was good and living together was wrong. Over one-fifth (7) of the girls said that marriage was better, but living together was also good. Less than one-fifth (4) said that living together was better, but that marriage was also good.

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3. When comparing legitimate and illegitimate children, over four-fifths of the CCG girls indicated that children inside marriage were preferable. However, when asked if it was wrong to have a child outside marriage, over one-half of those responding (11) said that it was not wrong.
4. The greatest stretch in values for the CCG girls appears to center around illegitimacy.

SEXUAL BEHAVIOR AND ATTITUDES OF PRESENT
NEGRO ADOLESCENTS IN THE CONTINUING
EDUCATION FOR GIRLS PROGRAM

By

Patricia Tanner Nelson

A THESIS

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CHAPTER I

INTRODUCTION

It is estimated that seven million of the United States residents today were born illegitimately. The illegitimacy rate (number of illegitimate births per 1,000 unmarried women aged 15-44 years) has increased with regularity from 7.1 in 1940 to 23.5 in 1965. The total number of illegitimate births has increased from an estimated 89,500 in 1940 to 191,200 in 1965.¹

Illegitimacy is closely related to marriage. Crane Brinton summarized the marriage-illegitimacy relationship by stating:

In another world you may indeed separate the two institutions and eliminate one of them, either by having marriage so perfect that no one will ever commit fornication or adultery, or by having fornication so perfect that no one will ever commit marriages."

Illegitimacy is a form of family disorganization.

It is viewed within this framework for two reasons: (1) the potential "father-husband" fails in his role obligations defined by society; and (2) members of the families of both

¹ Alice J. Clague and Stephanie J. Ventura, Trends in Illegitimacy: United States-1940-1965, U.S. Department of Health, Education and Welfare (Washington: U.S. Gov. Printing Office, 1968), p. 6.

² William J. Goode, "Family Disorganization," Contemporary Social Problems, ed. Robert K. Merton and Robert K. Merton (New York: Harcourt, 1961), p. 394.

mother and father fail in their role related to social control.³

The unwed mother represents a violation of the behavioral norms essential for the maintenance of a basic social institution--the family. This violation is defined legally with reference to the child. As the law varies by state and culture, so does the interpretation of the unwed mother's behavior. As the position of the unwed mother changes in relation to the social structure, concomitant changes would be expected in the nature of the unwed mother's problems, her attitudes, and her experiences.⁴

Illegitimacy, then, is a social problem. As with other social problems, it is closely related to moral values and social institutions. Values may be defined as generalized statements of preference. Clyde Kluckhohn has stated that:

A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means, and ends of action.⁵

Values indicate which of several lines of action would be preferable, all things being equal. In reality, all things are seldom equal. Furthermore, values are

³Ibid., p. 391.

⁴Jane Collier Kronick, "An Assessment of Research Knowledge Concerning the Unmarried Mother," The Unwed Mother, ed. Robert W. Roberts (New York: Harper and Row, 1966), p.235.

⁵Clyde Kluckhohn, "Values and Value-Orientations in the Theory of Action: An Exploration in Definition and Classification," Toward a General Theory of Action, ed. Talcott Parsons and Edward A. Shils (New York: Harper and Row Publishers, 1951), p. 395.

characteristically so ambiguous and general that it is possible--in fact, quite probable--that individuals may hold conflicting values without realizing it.

To cope with reality, people develop specific rules to guide them in making decisions in specific areas. All known social groups characteristically make rules and attempt to enforce them under certain circumstances.⁶ Most, if not all, cultures have some informal rules or agreements involving marriage and illegitimacy. In most cultures marriage is recognized as the desirable framework for childbearing, and the conception of children outside of this framework is regarded as less desirable behavior.

Rules which help sustain family systems assist in:

- (1) moving eligible young men and women toward marriage;
- (2) placing the child within the kinship and social structure;
- and (3) fixing responsibility for the maintenance and socialization of the child on that specific family unit.⁷

The close relationship between illegitimacy and marriage suggests why the "problem" of illegitimacy has not been solved. Abortions and contraceptives could solve the greater part of the problem. However, as Kingsley Davis has pointed out, such solutions would place the enjoyment

⁶Howard S. Becker, Outsiders: Studies in the Sociology of Deviance (London: Free Press, 1963), p. 1.

⁷Goode, op. cit., p. 394.

of sex outside the context of marriage and decrease the motivation for marriage.⁸ Such a solution would solve the problem of illegitimacy, but have the possible side effect of eliminating the family system.

Statement of the Problem

As the illegitimacy rates in the inner city soar, many major cities are initiating programs in an attempt to break the cycle of illegitimacy. A majority of the new programs incorporate medical and social services in a school-centered program.

The purpose of this study is to determine the sexual attitudes and experiences of the pregnant adolescents attending Calvary Center in the Continuing Education for Girls Program in Detroit, Michigan. The Calvary enrollment at the time of the study was entirely Negro.

This study is based on the following assumptions:

- (1) sexual attitudes and experiences can be measured; and
- (2) the questionnaire technique is an effective means of collecting data.

The main objectives of this study were: (1) to determine the sexual attitudes and values of the adolescents enrolled in Calvary Center; and (2) to determine the sexual experiences and practices of the Calvary adolescents.

⁸ Kingsley Davis, "Illegitimacy and the Social Structure," American Journal of Sociology, XLV (September, 1939), pp. 221-233.

Definition of Terms

This study is concerned with three rather encompassing terms--attitude, value, and illegitimacy.

1. Attitude - The posture or position of a person showing or meant to show a mental state, emotion, or mood.⁹
2. Value - A conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means, and ends of action.¹⁰
3. Illegitimacy - A characteristic of a child born out of legal wedlock, as determined by the laws of each country and state. Births in which legal illegitimacy is recorded on the birth record.

⁹ Jean L. McKechnie (ed.), Webster's New Twentieth Century Dictionary of the English Language (Cleveland: The World Publishing Co., 1963), p. 122.

¹⁰ Aluckhohn, op. cit.

CHAPTER II

REVIEW OF THE LITERATURE

In this chapter the writer has organized a discussion of the basic concepts relating to illegitimacy around three major theoretical viewpoints. These are: (1) theories of absolutism, (2) theories of cultural relativism, and (3) a theory of cultural relationism.

Theories of Cultural Absolutism

William J. Goode proposes that differential intensity of norm commitment is a major factor in the explanation of illegitimacy. Goode contends that although a union based on marriage enjoys more respect than do other types of unions, the commitment to the norm of legitimacy will be greater among social strata or kin lines which enjoy a higher prestige, or in which concern with the kin relation is high. It is then expected that the degree of commitment to norms of legitimacy will vary from one segment of the population to another, with the lower social strata being less committed than the middle and upper strata to legitimacy and a variety of other family norms. Goode generalizes that if a given society contains a high proportion of lower strata families who are little concerned with lineage, that society will

Theories of Cultural Assimilation

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is argued that the degree of commitment to norms of
legitimacy will vary from one segment of the population to

exhibit a higher total rate of illegitimacy than it would if the proportion of members in the lower strata were less.¹

Using the theory of differential intensity of norm commitment, one would expect to find high rates of illegitimacy in cultures that are predominately lower class with a weak or disorganized family system. The Caribbean countries and lower-class Negro cultures within the United States are examples of this situation. Furthermore, one might expect to encounter low rates of illegitimacy in cultures in which a predominate lower class is characterized by strong family organization. Examples of this include the traditional Greek and Spanish families, where prestige is gained through family lineage. In the United States prestige is more strongly attached to material success than to family lineage.

Judith Blake conducted a field study of lower class family structure and reproductive behavior on the island of Jamaica.² A semi-structured interview, a relatively small sample (99 women and 53 of their mates), and long interview sessions (10-20 hours) were characteristics of this exploratory study. The data presented by Blake suggest that the lower class people in Jamaica regard marriage as the ideal sexual arrangement. Although the average age of marriage in the Caribbean countries is one of the highest in the world, most of the people do eventually marry at some time in their

¹William J. Goode, "Illegitimacy in the Caribbean Social Structure," American Sociological Review, XLV (February, 1960), pp. 31-50.

²Judith Blake, Family Structure in Jamaica (New York: The Free Press, 1961).

life. Blake supports Goode's thesis that marriage and legitimacy are normative patterns in Caribbean family life.

Goode feels that high illegitimacy rates can be partially explained by the cultural assimilation allowed the former slaves settling in the Caribbean and the United States.³ Goode emphasizes that migrants to Africa and the New World south of the Mason Dixon line entered as individuals, and not as families; thus, the social system was undermined from the very beginning. Other in-migrating groups typically entered the system at the bottom of the social ladder, but they gradually were assimilated into the dominant culture. During the transitional state of assimilation for these groups, there were characteristically high rates of deviation--such as juvenile delinquency, illegitimacy, etc.

Goode propounds the theory that the community, not the individual or the family, is the unit primarily concerned with the maintenance of conformity to or deviation from the norm of legitimacy. The definition and recognition of legitimacy is a community function. The individual's own decision (his role bargain) determines whether illegitimacy will be risked. There is little or no stigma if the community itself gives almost as much respect for conformity as for nonconformity.

³William J. Goode, "Illegitimacy, Anomie, and Cultural Penetration," American Sociological Review XXVI (December, 1961), pp. 910-24.

In general, where the formerly slave populations have been fully integrated into the national culture and social system, the national illegitimacy rates are lower. According to Goode, there are relatively low rates of illegitimacy in specific communities which have achieved an internal social and cultural coherence--an acceptance of the individual and the family as the source of prestige.⁴ Individuals in these communities are participants in their social system and presumably are committed to their cultural norms. If prestige is earned within the system, then a family line or the community as a whole will insist on conformity with the norm of legitimacy. Generally, the communities which form a self-validating system have low rates of illegitimacy.

It is difficult to socialize an individual unless he is assured full acceptance as a member of the social system. This condition has not been fully met in the United States and in the Caribbean countries. In general, the illegitimacy rates of former slave areas are higher than the non-slave areas. Due to the closed caste system in which Negroes and whites do not intermarry, Goode believes that the whites are unconcerned with illegitimacy in Negro families because it can not affect the white family honor--while it does undermine the status of the Negro family.

⁴Ibid., p. 922.

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Theories of Cultural Relativism

Goode and Blake hold the position that non-legal marriage and illegitimacy are deviant patterns, and that marriage and legitimacy are normative. A different explanation is offered by Hyman Rodman, who contends that the value stretch is the dominant response of those in the lower class.

But I am equally certain that the dominant response of the lower-class person is the lower-class value stretch. It is because the lower-class person, to a degree, typically shares the middle-class values and also holds values unique to the lower class that he is able to adapt to his circumstances without certain more specific phenomena, such as deviance or revolution, being more evident as actual or attempted responses within the lower class.⁵

Rodman believes that marriage is a value not in accord with lower class circumstances because it is a legally binding relationship. A lower class male is frequently unemployed, underemployed, and poorly paid; thus, he finds it difficult to fulfill his economic obligations within a legally binding relationship.⁶

Rainwater⁷ divides the lower or working class into two divisions: (1) the upper-lower class, which is charac-

⁵Hyman Rodman, "The Lower-Class Value Stretch," Social Forces, XLII (December, 1963), pp. 203-15.

⁶Hyman Rodman, "Illegitimacy in the Caribbean Social Structure: A Reconsideration," American Sociological Review, XXXI (October, 1966), pp. 673-83.

⁷Lee Rainwater, And the Poor Get Children (Chicago: Quadrangle Books, 1960), pp. 4-5.

terized by greater stability and prosperity--occupations requiring semi-skilled and medium-skilled labor, such as policemen, firemen, and bus drivers; and (2) the lower-lower class, representing about one-fourth of the working class and about 15 per cent of the total population in the United States. Occupations in the lower-lower class are generally unskilled jobs, which are often accompanied by intermittent or chronic unemployment.

According to Rainwater, lower class women find it difficult to think of themselves in any role outside the familial one. Their lives revolve around the experience of pregnancy and childbirth--the most eventful experiences in their lives. Children are regarded mainly as pleasurable objects; they are valued for the day-to-day sense of well-being they provide.

One of the reasons they marry at an early age is that when they outgrow the status of daughter they feel somewhat lost and look forward to the clear-cut status of wife and mother as a way of securely establishing themselves as ~~someone~~ again. Their husbands become central to their lives as the main source of security, both emotional and social. Being married, having a husband, reassures the woman that she has a respectable place in society; being a good wife to her husband fosters a sense of being a worthwhile person with some meaningful purpose, and of being a real woman.⁸

Rainwater states that lower class women seldom discuss sex, family planning, or contraception before marriage. The entire area of sexual behavior remains clouded with

⁸Ibid., p. 72.

ambivalence and guilt.

Differences in general sexual behavior in relation to social class have been studied by Kinsey, Pomeroy, and Martin. In the upper classes there is nothing quite as important as the preservation of the virginity of the female and, to a somewhat lesser degree, the similar preservation of the virginity of the male until the time of marriage. These researchers assert that the lower classes have no strong taboo against pre-marital intercourse, and accept it as natural, inevitable, and desirable. Lower class taboos are often turned against avoidance of intercourse (through such measures as petting and masturbation), and against any substitution for simple and direct coitus. Kinsey believes that if members of the lower class were questioned as to the morality of premarital sexual relations, most of the group would insist that there is no question of right or wrong involved.⁹

Christensen feels that the results of his study on cultural relativism and premarital sexual norms¹⁰ lend support to the hypothesis that cultures high in sexual permissiveness will have high rates of illegitimacy. Christensen uses pre-marital pregnancy and birth within 6 months or less of marriage

⁹ Alfred C. Kinsey, Wardell B. Pomeroy, and Clyde E. Martin, "Social Level and Sexual Outlet," The Unwed Mother, ed. Robert W. Roberts (New York: Harper and Row, 1960), pp. 121-132.

¹⁰ Harold T. Christensen, "Cultural Relativism and Premarital Sex Norms," American Sociological Review, XXV (February, 1960), pp. 31-39.

date as an index of sexual permissiveness within a society. He has done extensive work in analyzing three cultures by means of governmental record data and university questionnaires. It is interesting to note that he reported less pressure felt by couples in Denmark to rush into marriage upon learning of a premarital pregnancy than was evident in his two samples from the United States (an Indiana and Utah Mormon university). Christensen asserted that Denmark (judged the most liberal culture in his study) had the greatest incidence of premarital pregnancy, but the least negative effect resulting from such a situation. In spite of the permissive tendency of the Denmark sample, it was pointed out that pregnancy usually takes place within the framework of marriage, and that premarital pregnancy was found to be associated in each sample with: (1) young age, (2) civil weddings, and (3) a laboring occupation.¹¹

Negro illegitimacy has received increasing attention in the family life and sociological literature recently. Both white and Negro illegitimacy rates in the United States have been increasing, although from different bases. The white rate was 2 per cent in 1940; it was 3.07 per cent in 1963. During that period, the Negro rate increased from 16.8 per cent in 1940 to 23.6 per cent in 1963. The nonwhite illegitimacy

¹¹Harold T. Christensen, "Value Variables in Pregnancy Timing: Some Intercultural Comparisons," Studies in the Family, Vol. I (Gottingen: Vandenhoeck and Ruprecht, 1958).

ratio is nearly 8 times that of the white ratio.¹²

In her discussion of Negro family life, Jessie Bernard probes for explanations of the high illegitimacy rates. She postulates that since marriage was not encouraged by slave owners, vestiges of this pattern have served to deter the establishment of marriage as a normative pattern among Negroes.¹³ Bernard uses the proportion of infants born in wedlock as a crude measure of the institutionalization of Negro marriage in the United States. She proposes that as marriage has become more acceptable and attainable for the Negro, illegitimacy has had a tendency to decrease.

Bernard distinguishes between the acculturated and the externally adapted Negro cultures. The acculturated are described as the strand that have internalized to a greater degree the moral norms of Western society. In contrast, the externally adapted culture contains members who have adapted them in a superficial manner. Bernard argues that both the acculturated and the externally adapted are found in all socioeconomic levels in the Negro culture. Even though Bernard recognizes the relationship between family disorganization and availability of material resources, she points out that evidence of family disorganization can be observed in the middle and upper Negro classes.

¹²Daniel Patrick Moynihan, "The Negro Family: The Case for National Action," A Report Prepared by the Office of Policy Planning and Research (United States Department of Labor, 1965), p. 9.

¹³Jessie Bernard, Marriage and Family Among Negroes (Englewood Cliffs: Prentice-Hall, Inc., 1966), p. 1.

The role of the mother in the Negro family is widely discussed. Bernard views the matrifocality of the Negro family as a function of the slavery history. She asserts that slavery had two effects upon Negro men: (1) it forced them into perpetual childhood by preventing them to come to emotional maturity; and (2) it resulted in their identification with their master, and had the master's ideology imposed upon them.¹⁴

The study by Blood and Wolfe of 116 husband-wife Negro families in Detroit reported that the wife was the dominant figure--as measured by the criterion of decision-making--in 44 per cent of the families. The husband was determined dominant in 19 per cent of the families; equal power was attributed to the partners in 38 per cent of the families.¹⁵

Underemployment of Negro men, and the greater employment opportunities available to Negro women undermine the male role in the Negro family. E. Franklin Frazier states:

Since the widespread family disorganization among Negroes has resulted from the failure of the father to play the role in family life required by American society, the mitigation of this problem must await those changes in the Negro and American society which will enable the Negro father to play the role required.¹⁶

¹⁴Ibid., p. 70.

¹⁵Robert O. Blood, Jr. and Donald M. Wolfe, Husbands and Wives: The Dynamics of Married Living (New York: Free Press, 1965) cited by Bernard, op. cit., p. 91.

¹⁶E. Franklin Frazier, "Problems and Needs of Negro Children and Youth Resulting from Family Disorganization," Journal of Negro Education, (Summer, 1930), pp. 276-77, quoted in Moynihan, op. cit., p. 48.

In regard to the matriarchal family pattern, James S. Coleman suggests that the rigidity of premarital sexual codes varies inversely with female dominance in the determination of family status.¹⁷ In cultures where the female's ultimate status depends upon the status of her husband, her primary good-in-exchange is sexual, and if this good is to remain valuable, it will need to be guarded and protected.

In contrast, Coleman explains that women in matriarchal societies can enjoy sexual promiscuity because sexual activity is not so much a commodity by which she will establish her ultimate social position. In this sense, the woman in a matriarchal society becomes more like the male in that there is less reason for her to retain her sexual activity as a scarce good on the marriage market, and more reason to consume it for direct enjoyment.

Andrew and Amy Tate Billingsley draw attention to the relationship between social class and Negro illegitimacy.

The most common indices of social class position are income, education, occupation, and residence. It is striking that as Negroes have risen on a combination of these indices the incidence of family disorganization has decreased. This changing social status represents not only material well-being, but a change in both opportunities and values.¹⁸

The Billingsleys propose that the experience of the middle class Negro is very different from that of the lower class Negro. Middle class characteristics include tendencies

¹⁷James S. Coleman, "Female Status and Premarital Sex Codes," American Journal of Sociology, LXXII (September, 1966), p. 217.

¹⁸Andrew Billingsley and Amy Tate Billingsley, "Illegitimacy and Patterns of Negro Family Life," The United Mother, ed. Robert W. Roberts (New York: Harper and Row, 1966), p. 135.

toward monogamy, stable residence, the idea of economic dominance by the father, rigid discipline and sex mores, heterogeneous occupations, thrift, caution, inhibition of aggression and sex, ambition, initiative, and manners. The lower class is characterized by the Billingsleys as impulsive and lax, with a premium placed on physical aggression. Children in the lower class may often be punished for not fighting back. Sex mores in this class are lenient, and children are often exposed to the sexual activity of their parents.

Ira Reiss has done an exploration of Negro-white differences in sexual attitudes.¹⁹ He administered a questionnaire containing Guttman-scale questions to measure attitudes toward premarital sexual permissiveness. Reiss used two samples: (1) an adult sample of 1515 individuals aged 21 and older drawn randomly from across the nation; and (2) a high school and college student probability sample of 903 students aged 16-22, drawn from two high schools and two colleges in Virginia and from one college in New York state. Reiss concluded that the differences between men and women within both racial groups were similar to the differences between attitudes of Negroes and whites generally. He found that the Negroes in his sample were generally more inclined to accept premarital sexual permissiveness, but that permissiveness had different sources and implications in the Negro

¹⁹ Ira L. Reiss, "Premarital Sexual Permissiveness Among Negroes and Whites," American Sociological Review, XXIX (October, 1964), pp. 666-76.

²⁰ Ibid., pp. 696-697.

group than it did in the white group. Reiss found a positive association between romantic love and permissiveness among Negro women, and suggests that they may have a more emotional and sexual interpretation of romantic love than white women do.

A Theory of Cultural Relationism

A different explanation of illegitimacy is expressed by Clark Vincent.²¹ He proposes that illegitimacy is culturally relational. Vincent has pointed out some of the inconsistencies within our culture and value system. He regards an awareness of the contradictions in the attitudes, rules, and social practices by which illicit sexual behavior is regulated and judged as basic to an understanding of illegitimacy.

Although the unmarried father is biologically one-half of the cause of illegitimacy, the ratio of studies on the unmarried father as compared to studies on the unmarried mother is approximately one to twenty-five. Several mores within our culture tend to make him less a social problem than the unmarried mother. (1) The traditional double standard brings more severe judgment on the female than on the male for sexual misbehavior. There is no concept for males comparable to that of the "fallen woman". (2) The custom of assuming innocence until guilt is proven allows unmarried fathers to escape censure much more easily than

²¹Clark E. Vincent, Unmarried Mothers (New York: Free Press, 1961), p. 9.

unmarried mothers--the unwed mother has a big stomach to prove that she is guilty. (3) The amount of public and research interest in social problems is quite closely related to how great a financial burden the problem represents to the taxpayers. Unwed fathers represent no burden, while unwed mothers need maternity homes, medical care, etc.

Many social practices encourage the cause (illicit sex relations) and condemn the result (illegitimate pregnancy). Vincent believes that the philosophy of fun morality as evidenced in child-rearing, education, and personnel ideology should be considered. The permissive education movement contributed to the idea that what a child needs is synonymous with what a child wants--if it is fun, it must be good. The contemporary notion of sex is that it is fun--that is diffused throughout our culture through novels, movies, advertising, and some marriage education textbooks for high schools and colleges. Vincent asserts that when viewed individually, these social practices cannot be designated as causes of illegitimacy; however, when viewed collectively, one can observe such social practices as sources for learning permissive attitudes toward pre- and extra-marital sexual relationships.

Vincent believes that our culture displays different attitudes toward various groups of unwed mothers. White, unwed mothers provide the means by which childless couples can have families, and thus are not considered such a social problem as Negro unwed mothers, whose children are not in

demand and may need public financial support. According to Vincent, censure is strong for unwed mothers whose babies do not serve a social function.

Vincent attempted to study all unmarried mothers within one California county. He utilized three sources: (1) questionnaires to all physicians who would be delivering illegitimate babies privately; (2) the mothers in a maternity shelter, and (3) the unmarried mothers at the local county hospital. From his data, Vincent derived nine profiles combining social, cultural, and psychological factors. He then analyzed the studies made of both wed and unwed mothers in each profile, and extracted factors that were found only in the backgrounds and personalities of the unwed mothers.

Vincent concluded that the following basic value premises were missing in the value systems of the unwed mothers in his study:

1. A belief in the primacy of values and convictions strongly held.
2. The teaching and practicing of intellectual, emotional, and behavioral integrity--which is to think, feel, and act in accordance with what one understands, believes, and professes.
3. The experiencing of dignity derived from self-discipline and from assuming responsibility for one's own ideas, feelings, and behavior.
4. The evaluating of one's own behavior as a part of a totality of ongoing relationships and social contexts, rather than as an isolated act to be judged as good or bad in and of itself.

5. A belief in each individual's capacity to reason, to feel, and to decide wisely, on the basis of values that are understood and shared.²²

Throughout his writings, Vincent questions the incidence of illegitimacy as reported for the middle classes. His data indicates that older, more educated unwed mothers tend to seek medical care through private practice. He suggests that a high percentage of white, middle-class, older unwed mothers migrate to states not recording legitimacy status on the birth registration.²³

While about 60 per cent of the illegitimate births are to nonwhite mothers, the proportion of nonwhite mothers among clientele in maternity homes (Florence Crittenton homes, Salvation Army homes, etc.) is quite low--about 12 per cent. It is estimated that about 25 per cent of the unmarried mothers receiving aid from public child welfare agencies are nonwhite.²⁴ These figures provoke serious thought as to how much emphasis can be placed upon most of the research studies done on unwed mothers. One can doubt whether any researcher has ever used a true cross-section of unwed mothers--it just might be too difficult to round up enough of the "loose" unwed mothers who have not sought some type of assistance.

²²Ibid., p. 182.

²³Clark E. Vincent, "The Unwed Mother and Sampling Bias," The Unwed Mother, ed. Robert M. Roberts (New York: Harper and Row, 1966) pp. 252-263.

²⁴Hannah M. Adams and Ursula M. Gallagher, "Some Facts and Observations about Illegitimacy," Children, XX (March-April, 1963), pp. 43-48.

Statistics on Negro illegitimacy are alarming. The illegitimacy ratio for Negroes, as stated previously, is nearly eight times that of the white ratio. Illegitimacy statistics, however, lack agreement. The terms used in describing the incidence may lead to confusion. Different terms include:

1. The RATE of illegitimacy is the estimated number of illicit births per 1,000 unmarried females of child-bearing age.
2. The illegitimacy RATIO is an estimation of the number of illicit births per 1,000 live births.
3. The RAW NUMERICAL COUNT is an estimation of the number of illegitimate births.

Of a total of 166,464 live births in Michigan in 1965, 10,88 were classified as illegitimate. The 1965 illegitimate birth rate in Michigan was 65.4.²⁵

Unless one is concerned with the increase in raw numerical count, it is important to be aware of the illegitimacy statistics as they relate to the total live births. As the number of all births increases, so does the number of illegitimate births.²⁶ It is important to note that the over-all rate is higher for nonwhite births than for white births when this is considered.²⁷ Factors which influence

²⁵ Michigan Department of Public Health, 1964-65 Michigan Health Statistics (Lansing: Michigan Department of Public Health, 1965), pp. 2-3.

²⁶ Jane Collier Kronick, "An Assessment of Research Knowledge Concerning the Unmarried Mother," The Unwed Mother, ed. Robert W. Roberts (New York: Harper and Row, 1966), p. 238.

²⁷ Elizabeth Herzog, "Unmarried Mothers: Some Questions to Be Answered and Some Answers to Be Questioned," Child Welfare, VIII (October, 1960), p. 346.

the increase in the general live birth rate include: (1) the number of women of childbearing age; (2) their distribution according to age; (3) the average number of children they bear; and (4) economic conditions--marriages and births decline during periods of economic depression.

Although teenagers constitute a majority of the unmarried women of childbearing age, they do not compose the majority group of unmarried mothers. Since 1938, the illegitimacy rate has increased most for women aged 25-29.²⁸ Herzog points out that, although rates of illegitimate births have increased since 1938 for all women of childbearing age, they have increased least for the teenager.²⁹

Illegitimacy is defined by state law, therefore illegitimacy statistics reported by the National Office of Vital Statistics are subject to discrepancies in illegitimate status as reported by individual states. Furthermore, some states may serve as a haven for mobile unwed mothers because they do not record legitimacy status.

An additional factor that tends to confuse any attempt to trace geographical illegitimacy trends historically is the population redistribution that has taken place within the United States in the twentieth century. The most obvious example of this is the flight to the suburbs by the middle class white people in almost every major city. The

²⁸Vincent, op. cit., p. 2.

²⁹Herzog, op. cit., p. 342.

central city, as defined by the city limits, is usually left with a large population of lower class, nonwhite residents. Jane Collier Kronick relates this situation to the incidence of illegitimacy.

Since the incidence of illegitimacy consistently appears to be higher among those who have least to lose, least access to knowledge, and least power to control their own destinies, this redistribution of the population within the metropolitan area would automatically increase the rate of illegitimacy for the center city but not necessarily for the total metropolitan area.³⁰

In some cities (including Detroit) births out of wedlock are at least twice as frequent as in the state as a whole.³¹

³⁰Kronick, op. cit., p. 240.

³¹Moynihan, op. cit., p. 11.

CHAPTER III

METHODOLOGY

The methodology of the present study is presented as follows: (1) selection and description of the sample, (2) development of the instrument, (3) administration of the instrument, (4) collection of the data, and (5) analysis of the data.

Selection and Description of the Sample

The population from which the sample was derived was the entire enrollment at the Calvary Center in the Continuing Education for Girls Program (CEG) in Detroit, Michigan.

Continuing Education for Girls is a Federally funded project under the administration of the Detroit Public School System. The program coordinates educational, psychological, health and social work services for pregnant school girls. Approximately 120 girls may be enrolled in the program at any one time.

Pregnant adolescents in the Detroit Public Schools are required to discontinue attendance at a regular public school as soon as the pregnancy comes to the attention of the school administration. Each girl that is dropped from

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Continuing Education for Girls is a federally funded program under the administration of the Detroit Public School System. The program coordinates educational, psychological, and social work services for program school girls. Approximately 150 girls may be enrolled in the program at any one time.

Programs and services in the Detroit Public Schools are required to discontinue attendance at a regular public school as soon as the program comes to the attention of

the regular school rolls due to pregnancy is notified by letter of the CEG program. The letter explains that the girls may continue their education in this special program, if they desire. The interested pregnant adolescents notify the director of CEG and are placed on the waiting list.

Students participating in the CEG program are enrolled in one of the project's three centers. Each girl continues in the books she used in her regular school. The girls, who range in placement from the sixth to the twelfth grade, are individually programmed following the same curriculum prescribed by the Detroit Public Schools so that they can keep up with their classmates in regular school. The classrooms are organized on a multi-grade system, and there is an emphasis on individualized instruction.

In addition to the regular school studies, each girl participates in a general homemaking course, which emphasizes units in child development, prenatal nutrition and care, family living, and sex education. Units on grooming and clothing selection are also included. Many of the girls also receive special job training instruction in secretarial and clerical skills.

The CEG girls are encouraged to work independently. During the pre- and post-delivery periods, girls usually continue their studies at home, working primarily on their own. A homebound teacher visits them, discusses their work, and assists them with specific assignments.

Medical consultants conduct group sessions with the CEG girls. Prenatal development and infant care are among the major topics of concern. Discussion of superstitions surrounding pregnancy and childbirth appears to be particularly helpful to the CEG girls.

Social workers work closely with the girls and their families in group sessions and individual conferences. Counseling for the alleged father is also available. Psychiatric evaluation may be arranged on an individual basis.

For this study, the CEG girls enrolled in Calvary Center were used as subjects. Although only about 75 per cent of the girls at a center are actually attending classes at any one time, a study using all the girls enrolled in Calvary Center was deemed impractical for several reasons. (1) The "non-attenders" were homebound preparing for or recuperating from their delivery. (2) Funds and time were not available for administration of the questionnaire to each girl on homebound status.

Twenty-five CEG girls from the Calvary Center completed the questionnaire. These girls represented all students attending Calvary Center during the week June 12-16, 1967. These girls are not representative of all unmarried mothers, or of all Negro unmarried mothers. They represent adolescent Negro girls who volunteered to regularly attend the CEG school throughout their

Center were used as subjects. Although only about 15 per cent of the girls at a center are normally attending classes at any one time, a study using all the girls enrolled in Galaxy Center was deemed impractical for several reasons. (1) The "non-attenders" were homebound preparing for or recovering from their delivery. (2) Funds and time were not available for administration of the questionnaire to all the girls. (3) The girls from the Galaxy Center could not be contacted. These girls represented all students attending Galaxy Center during the week June 12-14, 1964. There is a not representative of all

pregnancy until their return to a regular school. Discussion of the CEG girls' age and social class in the following paragraphs will delineate further reasons for not considering this sample representative of all unwed mothers.

One of the pregnant adolescents was married prior to becoming pregnant. As of the date of the questionnaire administration, seven of the CEG girls in this study had been married after the date of conception. Thus, a total of eight (32 per cent) of the girls responding to the questionnaire were married.

This was the first pregnancy for all of the CEG girls, except one, whose initial pregnancy was naturally aborted.

Twenty-four per cent of the CEG girls were living in homes where the father was not present. Sixteen of the CEG girls had older sisters. When combined, they had a total of 25 older sisters, 13 (37 per cent of the total number of older sisters) of whom became pregnant before they were married.

Table 1 shows the age distribution of the CEG students in this study. These pregnant adolescents ranged in age from 14 to 18 years. Approximately three-fourths of the girls are in the group from 16-18 years of age.

TABLE 1

AGE OF CEG GIRLS AT TIME OF QUESTIONNAIRE ADMINISTRATION

Age	Number of Cases	Percentage
14	3	12.5
15	3	12.5
16	7	29.1
17	7	29.1
18	4	16.6
Total	24*	99.8
Means: 16.25 years		
Median: 16 years		

*One girl failed to list her age

Development of the Instrument

The choice of the instrument was determined largely by the type of information desired. In their research, Knudsen, Pope, and Irish¹ concluded that responses to questions by unwed mothers regarding their premarital sexual norms were more permissive in questionnaires as compared to interview-type data collection. They postulated that these women were unwilling to reveal standards that are more permissive than those they perceive the public (represented by the interviewer) to hold.

The research instrument is a questionnaire composed

¹Dean D. Knudsen, Hallowell Pope, Donald P. Irish, "Response Differences to Questions on Sexual Standards: An Interview-Questionnaire Comparison," Public Opinion Quarterly, XXXI (summer, 1967), pp. 290-97.

of 84 multiple choice and 29 open-ended questions. The questions are designed to elucidate responses concerning: (1) the sexual experiences and practices of respondents, and (2) the sexual attitudes and values of the respondents.

The staff and consultants of the CEG program desired a wide range of information concerning the sexual behavior and attitudes of the CEG girls. Questionnaires and surveys used in previous studies were consulted prior to the construction of the questionnaire developed for this study.

The CEG director and medical consultant submitted questions concerning specific sexual experiences and behavior. Dr. Hyman Rodman contributed a portion of the questions used in the interviews for his studies on illegitimacy in Trinidad and Detroit.

Special consideration was given in the wording and general construction of the questionnaire in order that the questions would be easily understood and answered by the CEG girls. Teachers and staff members directly involved with the CEG girls assisted in clarifying questions and directions in the research instrument.

Administration of the Instrument

The questionnaire was administered to all CEG girls attending Calvary Center during the week June 12-16, 1967.

Each student completed the questionnaire in the CEG classroom, where the chairs were widely spaced to encourage

the feeling of privacy. The researcher stated the following instructions to groups or individuals preparing to complete the questionnaire:

1. Please write down the true answers--not those that you would like to be true.
2. Feel free to write notes in the margin concerning specific answers you would like to explain more fully.
3. The questionnaires are anonymous. We are concerned about the general characteristics of the group--not the characteristics of any one individual.
4. We are not trying to snoop. We want to learn about how you got in your present position so that we may help other people.

The students were allowed to take as much time as they needed to complete the questionnaire. All students completed at least a portion of the questionnaire. Twenty students completed at least 75 per cent of the questionnaire (35 questions). Two of the students answered fewer than 25 questions.

Collection of the Data

In addition to the responses obtained from the questionnaire, information was collected relating to the socioeconomic status of the CEG girls.

The occupation and educational level attained by the CEG girls' parents or parent substitutes were obtained by asking the girls and/or their parents or parent substitutes. Information for only the persons actually living

in the home of the CEG girls was obtained. If the CEG girl had been married and was living with her husband, information was collected for the persons with whom she would be living if she were not married.

Tables 2 and 3 give the occupational and educational data concerning the breadwinning parent or guardian of the pregnant adolescent. The population is composed of working class to lower-lower class girls. None of the fathers or male guardians had received a college degree; however, one of the mothers had received an undergraduate degree in nursing. None of the fathers worked in a professional or administrative capacity.

TABLE 2

OCCUPATIONAL STATUS OF BREADWINNING PARENT OR GUARDIAN OF
PREGNANT ADOLESCENTS

Occupational Status	Number of Cases	Percentage
Clerical or sales workers	1	4
Skilled manual employees	2	8
Machine operators and semi-skilled employees	10	40
Unskilled employees	12	48
Total	25	100

TABLE 3

EDUCATIONAL ACHIEVEMENT OF BREATHWINNING PARENT OR GUARDIAN
OF PRESENT ADOLESCENTS

Educational Achievement	Number of Cases	Percentage
College graduate	1	4
Partial college training	1	4
High school graduate	5	20
Partial high school (10-11 grade)	5	20
Junior high school (7-9 grade)	6	24
Less than 7 years of school	7	28
Total	25	100

August B. Hollingshead's Two Factor Index for Social Position was used to determine the social class of the CEG students. Table 4 presents the computed social class scores.

TABLE 4

COMPUTED SCORES ON THE TWO-FACTOR INDEX OF SOCIAL POSITION FOR
THE BREATHWINNING PARENT OR GUARDIAN OF CEG GIRLS

Social Class	Number of Cases	Percentage
I		
II		
III		
IV	7	28
V	18	72
Total	25	100

Analysis of the Data

The answers to each multiple choice question were tabulated and totaled. The answers to the open-ended questions were recorded, and then grouped by content in order to differentiate the major attitudes expressed by the CEG girls.

The responses were organized into larger and more meaningful categories. The sexual experiences of the CEG girls were placed in the following groups: (1) general dating experiences; (2) the relationship involving initial coitus; (3) the relationship with the alleged father; (4) experience with contraception; and (5) opinions of the girls concerning their general sexual behavior and experience.

The attitudes and values of the CEG girls were categorized into two main groups: (1) the initial reaction of the CEG girls, their parents, and the alleged father to the pregnancy; and (2) attitudes toward different aspects of dating and family life--with special emphasis on attitudes toward non-legal marriage, premarital sexual intercourse, and illegitimacy.

CHAPTER IV

THE RESULTS OF THE STUDY

The concern of this study was to determine the sexual attitudes and experiences of the pregnant Negro adolescents in the Continuing Education for Girls (CEG) Program in Detroit, Michigan. Questionnaire responses by the CEG girls provided the information that was tabulated, categorized, and analyzed by raw numerical count.

The Sexual Experience of CEG Girls

The sexual experiences of the CEG girls will be discussed under the following categories: (1) general dating experiences; (2) the relationship involving initial coitus; (3) the relationship with the alleged father; (4) experience with contraception; and (5) opinions of the CEG girls concerning their general sexual behavior and experience.

General Dating Experience

Information presented in Tables 5-9 shows the distribution of responses concerning the general dating experience of the CEG girls in relation to their pregnancy. CEG girls had an average of 2.45 years of dating experience prior to the questionnaire administration. Their dating

TABLE 5

CEG GIRLS' LENGTH OF DATING EXPERIENCE PRIOR TO
JUDICIAL INTERVIEW ADMINISTRATION

Years of Dating Experience	Number of Cases
Less than 1 year	5
1	2
2	9
3	3
4	5
5	1
Total	25

TABLE 6

AGE OF MOST DATING PARTNERS FOR CEG GIRLS

Age of Dating Partner	Number of Cases
Younger than CEG girl	
About the same as CEG girl	8
1-4 years older than CEG girl	15
5 or more years older than CEG girl	
No response	2
Total	25

partners were usually either the same age or no more than four years older than they. None of the girls reported dating men either younger or 5 or more years older than they.

The CEG girls had experienced their initial sexual relationship an average of 2 years prior to their

TABLE 7

CEG GIRLS' AGE AT TIME OF FIRST HAVING SEX RELATIONS

Age	Number of Cases
11 or under	2
12	1
13	3
14	3
15	6
16	7
No response	3
<hr/>	
Total	25

TABLE 8

CEG GIRLS' NUMBER OF YEARS OF DATING PRIOR TO FIRST SEX RELATIONS

Number of Years of Dating Experience	Number of Cases
1	9
2	9
3	0
4	2
Over 4	1
No response	4
<hr/>	
Total	25

pregnancy. The male partner with whom the CEG girl first had intercourse was 1-2 years older than the CEG girl in 12 of the cases. The male partner was the same age or within 5 years her senior in 21 of the cases. Only 2 of the girls reported having their initial sexual relationship with a

male 6 or more years older than they were. This may be interpreted to mean that exploitation by an older, more experienced male was not a factor in the initial sexual relationship of most of the CEG girls.

For 15 of the girls, the initial sexual intercourse was in one of the partner's homes or in a home of a friend. Approximately one-half (14) of the girls reported that their reason for having sex relations the first time was because they liked the male very much and wanted to be close to him. The male forced the girl to have sex relations against her will in 5 of the cases. Five of the CEG girls reported that curiosity about intercourse was the main reason they consented to their initial sexual relationship.

The male involved in the initial sexual intercourse did not use a contraceptive in 15 of the cases. Eighteen of the girls reported that they had not used a contraceptive at this time.

The CEG girls had intercourse with their first sexual partner an average of 5.41 times. Eighteen of the girls had had sexual relations a second time within one month after the initial relationship.

In response to a question geared to elucidate responses about male assertiveness, 22 of the girls reported that they had resisted male desires for intercourse from one to six or more times. Twelve of the girls said that they had never been forced to have intercourse against their will.

The mean number of sexual partners that the CEG girls had ever had was 2.62. Ten of the girls reported having had sex relations with from 2-3 males. One girl reported having intercourse with 10 partners.

Relationship with the Alleged Father

In an attempt to determine whether or not the dating relationship resulting in pregnancy had abnormal characteristics, the CEG girls were asked to respond to questions describing their relationship with the alleged father.

Eleven of the CEG girls had dated or "gone with" the alleged father over a year before they learned of her pregnancy; 4 had dated 6-12 months; and 5 had dated 1-6 months. Considerably shorter relationships were reported by 2 girls who dated the male for a period of from 1-4 weeks. One of the girls had been raped and had not actually dated the alleged father. Another CEG girl reported that she did not date the alleged father, but saw him daily for a period of 3 weeks.

About one-half (13) of the girls reported that they dated or saw the alleged father about every day after they began dating. The question upon which this response is based may have been open to misinterpretation, however. The CEG girls were asked, "In general, how often did you see or date the father of your baby after you began dating?"

A better wording of the question would have excluded

"less significant" encounters, such as passing each other in the hall at school, or looking at each other across the classroom.

The relationship with the alleged father was rated by 14 of the CCG girls as "very close--we are in love". Five said that it was the closest relationship they had ever had with anyone. Only 2 of the girls said that they did not know the alleged father very well.

The CCG girls also reported the number of times they had had sex relations with the father of their baby prior to becoming pregnant. Twelve reported having had sex relations less than 6 times; 10 stated that they had had sex relations from 6-10 times. Only 5 of the girls reported having had sex relations with the alleged father over 10 times.

When asked, "Whose idea was it to have sex relations the time you became pregnant?", 20 of the CCG girls reported that it was the male's idea. Two said that the decision was mutual. None of the girls reported that it was their idea to have sex relations the time they became pregnant.

The sexual relations that resulted in the pregnancy occurred in one of the partner's homes or in a friend's home in 18 of the cases. None of the girls reported having used drugs at this time; however, 4 said that they or their partner were drunk or "high" at the time of conception.

According to the CCG girls, the alleged father wanted to marry her in 16 of the cases. The girls

reported that they wanted to marry the alleged father in only 11 of the cases. The CHS girls cited (1) youthful age, (2) dislike for male after becoming pregnant, and (3) hesitation to force marriage on the male as reasons for not marrying the alleged father.

In general, the responses of the CHS girls concerning their emotional relationship with the alleged father indicate that the relationship was characterized by a fairly substantial emotional involvement. Promiscuity does not appear to have been a principal factor in the relationship that lead to the pregnancy of the CHS girl.

One disadvantage of this study is that comparable information on the relationship was not obtained from the alleged fathers. One must recognize the possibility that an unwed female may have a tendency to intensify the degree of emotional commitment to the alleged father in an attempt to more nearly "justify" the pregnancy to herself and to society.

Contraception

When asked if they had ever used a contraceptive, 14 of the girls indicated that they had. An inserted type (e.g., Norforms) was most frequently used. A douche, which is regarded as largely or totally ineffective as a contraceptive, was used for contraceptive purposes by 3 of the girls. Hair grease was mentioned by one of the girls as having been used for contraceptive purposes.

The source of information concerning contraceptives for the girls was most often the girl's mother. A total of 14 of the girls received most of the information they had concerning contraception from members of their own family or from the males with whom they had had sex relations. Three received their information on contraception from close friends, and 2 responded that they gained this information from teachers in classes at school.

Twelve of the girls indicated that they were not presently using a contraceptive. However, a total of 14 of the OSG girls reported that they were continuing sex relations with the alleged father (10 girls) or with other men (4 girls). Of the girls actively engaging in sexual relationships with the father of their baby or with men other than the alleged father, 3 cases were presently unmarried, not pregnant, and not using a contraceptive.

The contraceptive most frequently chosen by the girls after the delivery of their baby was "the pill". This choice was probably influenced by the advice given by their private physicians and by the medical consultants in the OSG program.

Opinions of the Girls Concerning Their Sex Experiences

In responding to the question, "In your opinion, the sex experience of most of the girls in the regular school which you came from was: A. Less than yours; B. About the same as yours; C. A little bit more than yours; or D. Quite a bit more than yours," the following

pattern emerged. None of the CCG girls felt that the girls in their regular school had less sexual experience than they. Five rated the experience of the regular school girls as about the same as their own. Sixteen of the CCG girls rated the sexual experience of the regular school girls as a little bit to quite a bit more than their own experience.

The girls were asked to estimate how many of their girl friends that were not in CCG and were not married or pregnant had had sex relations. Sixteen of the CCG girls indicated that all or nearly all of their girl friends thus described were having sex relations and that only about one-half had ever used a contraceptive.

Most of the girls (13) indicated that the factors most strongly influencing their sexual behavior were their own personal values and standards. Six felt that the wants and desires of their boyfriend most strongly affected their sexual behavior. One girl said that nothing affected her sexual behavior.

In an attempt to determine the guidelines the CCG girls would use in teaching their children about sex, the girls were asked when they thought sex education should begin. Three-fifths(15) of the girls responded that sex education should begin as soon as the child asks questions about sex. One felt it should be introduced in the first grade; 4 said that it should begin at the junior high school level; and 3 believed that sex education should not begin until after graduation from high school.

Seventeen of the CEG girls believed that parents should be responsible for sex education. Seven of the girls indicated that the school should be responsible, and one said that all (parents, school, and church) should be responsible for sex education. None of the girls (except the girl checking all responses) felt that the church should be responsible for sex education.

When asked where they learned most of what they knew about sex, 17 of the girls indicated that their major source was someone outside the home (close friends, teachers, sex partners, etc.). Eight of the girls gained most of their information about sex from their parents or siblings.

Reactions to Unmarried Parenthood

The material discussed in this section deals with the reactions of the CEG girls, those of their parents, and the alleged father upon learning of the pregnancy.

The mothers of the CEG girls were informed of the pregnancy by the girl herself in 15 of the cases. In 3 of the cases the mother was informed by a sibling of the CEG girl. Three of the mothers were told by a doctor, and 1 was told by the pastor of her church.

The fathers of the CEG girls were told of the pregnancy by the girl herself in only 2 of the cases. The mother of the CEG girl informed the father in 12 of the cases.

The paternal grandmother informed the father in one case, and the alleged father was the informant in another. (Six of the girls did not have their father living in the home.)

The first person that the OEG girl informed of her pregnancy was most often the alleged father. Thirteen of the girls told the alleged father first. Five of the girls first told one of their friends. Only 2 of the girls told their mother of the pregnancy before telling anyone else. One of the girls first told her sister, and one first told the best friend of the alleged father.

Sixteen of the OEG girls felt that either none or only a few (one or two) of their close friends knew of the pregnancy when they were 4-months pregnant. Most of their close friends knew of the pregnancy at 4 months in 6 of the cases. Only 1 of the OEG girls indicated that "just about everyone I know" was aware of the pregnancy at the 4-months stage.

The OEG Girl's Reaction to the Pregnancy

When they first learned of their pregnancy, 13 of the girls indicated that they were upset and frightened. Five recalled that they acted the same as usual upon learning of their pregnancy. Open-ended responses to the question, "When you first learned you were pregnant, how did you act?" included the following: (1) scared; (2) I acted like it was the end of my life; (3) I couldn't believe it; (4) I acted about the same--only at times I was nervous; and (5) I acted very funny. I ate a lot and got mad at my family for no reason."

When asked what they initially thought about when they learned that they were pregnant, 5 of the girls indicated

that they were concerned about the reactions other would have toward the pregnancy. Four were mainly concerned with thoughts about the future of the child and themselves. Initial thoughts relating to dislike of the pregnancy or the baby were recalled by 5 of the girls. One of the girls indicated that she liked the idea of being pregnant from the very first. Other responses concerning initial thought after learning of the pregnancy included the following:

1. I am going to get it.
2. I hated myself.
3. What would my boyfriend say and my mother?
4. Why not? I asked myself at the time.
5. I acted as if I were going to die.

The one girl who had been married prior to becoming pregnant stated, "I had a pop for a celebration."

The initial action most frequently taken by the girl after learning of her pregnancy was to tell someone about it--9 of the girls did this. Six of the girls indicated that they did nothing after learning of their pregnancy. Two of the girls said that they ate a lot or cried a lot. One of the girls attempted suicide, and one said that she tried to conceal her pregnancy.

The Mother's Reaction to the Pregnancy

When the mother of the CEC girl first learned of the pregnancy, the most frequent response was one of disappointment. Ten of the CEC girls indicated that their mother had first been upset, unhappy, or disappointed upon learning

of the pregnancy. Five of the CEG girls said that their mothers acted normal when told of the pregnancy. Four of the girls said that their mothers were surprised or shocked.

Other responses included:

1. She wasn't angry. She said I wasn't the first girl who had become pregnant.
2. She acted curious.
3. She was happier than I (The response of the one girl that was married prior to the pregnancy.)

The CEG girls recall that the first words of their mother after she learned of the pregnancy were most often centered around discussion of plans for the future of the CEG girl and her baby. Seven of the girls remember that their mother initially talked about realistic plans for the future. Four of the girls reported that their mothers said nothing. Three of the girls said that their mother gave them a reprimand for the behavior leading to the pregnancy. Three of the girls said that their mothers could not believe that they were pregnant. Responses to the question concerning what the mother initially said upon learning of the pregnancy included:

1. She said if we didn't get married I had to go to a home.
2. She said don't worry about it, just don't make that mistake again. She said benefit by this one.
3. She said, "I had a feeling that you were pregnant."
4. She said that she understood.
5. She said she didn't care, and she called me names.

The first action taken by mothers of the CEG girls was most often to begin making arrangements for the CEG girl. Six of the girls said that their mother began making arrangements for the care of them; six said that their mother did nothing. Four of the girls said only that their mother talked to them. Other responses regarding the initial actions of the mother after learning of the pregnancy included:

1. She started bragging.
2. She went downtown.
3. She fussed and cried.

The Father's Reaction to the Pregnancy

Nine of the girls reported that their father was in some way upset, unhappy, or disappointed upon learning that his daughter was pregnant. Six of the girls reported that their father acted as he normally did. (Six of the CEG girls did not have their father living in the home.)

The fathers evidently were not as instrumental in the adjustment to the pregnancy as the mothers of the CEG girls. Twelve of the CEG girls indicated that their father either did nothing or continued with what he was doing prior to being told about the pregnancy. One of the fathers attempted to force the CEG girl to have an abortion.

The Alleged Father's Reaction to the Pregnancy

When the alleged father of the baby found out about the pregnancy, the news was most frequently upsetting to him. Eleven of the girls indicated that the alleged father was

surprised, shocked, nervous, scared, unhappy, or disappointed upon learning of the pregnancy. Five of the girls reported that the alleged father was happy or glad upon learning of the pregnancy. Three of the girls indicated that the alleged father acted "normally" when told of the news. At least two of the CCG girls did not inform the alleged father of the pregnancy.

Five of the girls reported that the alleged father wanted to get married upon learning of the pregnancy. Four of the CCG girls said that the alleged father's initial reaction was one of disbelief. Three of the girls said that the alleged father immediately began making plans for the future of the girl and baby. Two of the CCG girls reported that the alleged father did nothing; 2 said that the alleged father rejected the CCG girl and/or the baby; 2 reported that the initial reaction of the alleged father was one of elation and pride.

The action most frequently taken by the alleged father upon learning of the pregnancy was to talk over the matter with the CCG girl and her family. Six of the girls reported that the alleged father had discussed the matter with her and/or her family. Three of the alleged fathers quickly married the girl. Two did nothing, and another 2 helped make plans for the care of the CCG girl. The remaining reactions were listed once:

1. He fussed and cried.
2. He lied.

3. He went and got himself a lawyer to try to get out of taking care of the baby.
4. He hugged and kissed her.
5. His mother enlisted him into the army.

Table 2. Ranking of Items by Grade

The 100 girls were asked to rank the rightness or wrongness of differing aspects of dating and family life. The tabulated responses appear in Table 2. The girls were asked to rank the items on the following 7 point scale:

- 1 - Very strongly right
- 2 - Right
- 3 - A little bit right
- 4 - Neither right nor wrong
- 5 - A little bit wrong
- 6 - Wrong
- 7 - Very strongly wrong

The item which received the most responses as being "very strongly right" was "marrying a person because you love him." Two items ranked equally behind the first: "getting married and living as husband and wife," and "becoming pregnant after you are married."

The item receiving the most responses of "very strongly wrong" was "marrying a person because he has plenty of money." Ranking just after that was, "having sex relations on your first date."

It was interesting to note that the 100 girls as a whole felt that using a contraceptive to avoid getting pregnant when single was more right than using a contraceptive to avoid getting pregnant when married.

TABLE 9

CITY GIRLS' ATTITUDES OF LIFE-TIME'S ASPECTS OF FAMILY LIFE

Aspect of Family Life	Y	N	K	NEE	1	2	3	4	5	6
Kissing										
a. On first date	12	7	3	2	11	1	1	1	1	1
b. Person you plan to marry	12	7	3	2	11	1	1	1	1	1
Sex relations										
a. On first date	11	9	5	3	4	1	1	1	1	6
b. After several dates	11	9	5	3	4	1	1	1	1	6
c. When going steady	11	9	5	3	4	1	1	1	1	6
d. When single and in love	11	9	5	3	4	1	1	1	1	6
e. With person you plan to marry	11	9	5	3	4	1	1	1	1	6
f. When living together	11	9	5	3	4	1	1	1	1	6
Being in love with a person										
Raising a child without a father	11	9	5	3	4	1	1	1	1	6
Having a baby after you are married	11	9	5	3	4	1	1	1	1	6
Having a baby when single if you love it and care for it	11	9	5	3	4	1	1	1	1	6
Contraception										
a. When single	7	7	3	2	3	1	1	1	1	1
b. When married	5	3	3	1	5	4	2	2	2	2

Note:

Columns do not total 25 due to non-response.

TABLE 2--CONTINUED

Aspect of Family Life	V.A.	R.	M.M.R.	W.M.	M.B.	G.	Tot.
<u>Getting Married</u>							
a. And living as husband and wife	16	2	..	1	..	..	..
b. Before finishing high school	..	3	2	9	0	..	..
c. And living with parents	..	1	1	6	10	1	1
d. At seventeen	..	5	2	9	..	..	..
e. Because he has plenty of money	..	1	..	..	10	..	2
f. Because you love him	10	1	1	..	..	..	..
g. Just to give the child a home	1	1	1	1	0	5	5
h. And then getting a divorce	..	2	1	3	1	3	3

Research by Myron Rodman suggests that there may be a discrete way in the values lower class people believe in and those they find practical to live by. In an effort to identify specific values held by the 20 girls, two general types of questions were asked -- preferential and normative questions. The preferential questions were designed to obtain a state of preference between conventional behavior and "deviant" behavior. The normative questions required the respondent to judge the rightness or wrongness of the "deviant" behavior.

Attitudes Toward Non-legal Marriage

IRREFLEXIVE

When asked if they felt living together (common law) was better than marriage, none of the girls said that it was. Four of the girls felt that marriage and living together came out about the same.

The financial element was introduced in the next question. When asked if it would be better for a very poor man and woman to get married or to live together, 18 of the girls said marriage would be better, and 3 felt that it would be better to live together.

REFLEXIVE

Two of the girls felt it was all right for a man and woman to live together in order to get to know each other's ways before marriage. Nineteen of the girls said that it was not all right.

When ranking the possible legal and non-legal arrangements for marriage, 11 girls felt that marriage was good and that living together was wrong. Seven of the girls regarded marriage as better, but felt that living together was also good. Two said that living together was better, but that marriage was good. One felt that living together was good, and that marriage was wrong.

Attitudes Toward Pre-marital

Intercourse

None of the girls felt that it was better for a man and woman to have intercourse before marriage rather than waiting until after they get married. Twenty-one of the girls said that a couple should wait until after they get married before having intercourse.

Attitudes Toward Illegitimacy

PREFERRENTIAL

When asked if it was better for a man and woman to have a child inside marriage or outside marriage, 21 of the girls said a child inside marriage was preferable, and 1 said it would be better to have a child outside marriage.

When comparing the various alternatives of having children inside and outside marriage, 11 of the girls replied that having a child inside marriage was good, and that having a child outside marriage was wrong. Seven of the girls felt that having a child inside marriage was better, but that a child outside marriage was also good. Two said that having

a child outside marriage was better, but it was also good inside marriage. One felt that having a child outside marriage was wrong, and that inside marriage it would be wrong.

NEGATIVE REACTION

Seven of the girls felt that it was alright for a man and woman to have a child before they decided to get married. Fourteen said that it was not alright.

When responding as to whether it was wrong to have a child outside marriage, 11 of the OSG girls said that it was not wrong; 10 said that it was wrong.

The OSG girls appeared to slightly stretch their values concerning illicit sexual relationships and illegitimate pregnancy.

The most noticeable stretch centered around illegitimate children. Nearly all of the OSG girls indicated that it was better to have children born inside marriage than outside marriage. However, when asked if it was wrong to have children outside marriage, nearly one-half of the OSG girls said it was not wrong.

CHAPTER V

GENERAL CONCLUSIONS

The purpose of this study was to investigate the sexual experiences and attitudes of 25 pregnant Negro adolescents attending Calvary Center in the Continuing Education for Girls Program in Detroit, Michigan.

A questionnaire containing multiple choice and open-ended questions regarding sexual experiences and attitudes was administered to the 25 girls attending the center during the week of June 12-16, 1967. The social class of the Continuing Education for Girls (CEG) sample was determined to be upper-lower and lower-lower class.

The questionnaire responses were tabulated and grouped into larger, more meaningful classification. Although the responses indicated a wide range of attitudes and experiences, the general findings are as follows:

General Sexual Experiences

(1) The CEG girls had dated an average of 2.46 years prior to the administration of the questionnaire.

(2) Their dating partners were usually the same age or no more than 4 years older than they.

(3) The CHS girls had experienced their initial sexual relationship an average of 3 years prior to their pregnancy.

(4) The initial sexual relationship occurred most often in one of the partner's homes or in the home of a friend. Most of the girls associated to this initial sex relationship because they liked the male very much.

(5) The mean number of sexual partners the CHS girls had ever had was 1.02.

Relationships with the Alleged Father

(1) Three-fifths of the CHS girls had dated the alleged father from 6 months to a year or more prior to becoming pregnant.

(2) Just over half (13) of the girls dated or saw the alleged father about every day after they began dating.

(3) Almost 90 per cent (32) of the CHS girls had sex relations with the alleged father less than 10 times before becoming pregnant.

(4) The sexual relationship resulting in pregnancy occurred most often in one of the partner's homes or in a friend's home.

(5) Almost four-fifths (11) of the CHS girls indicated that they were in love with the alleged father. Promiscuity did not appear to be a principal factor in the relationship that lead to the pregnancy of the CHS girl.

(6) According to the OMS girls, the alleged father wanted to marry her in over three-fifths (10) of the cases. In slightly over 1 2-fifths of the cases (11) the OMS girls did not marry the alleged father.

Opinions of the OMS Girls Concerning Their Sex Experiences

(1) The OMS girls unanimously felt that girls in their regular school had not had less sexual experience than they. Over three-fifths of the OMS girls felt that all or nearly all of their girl friends were having sex relations, and only about one-half of them had ever used a contraceptive.

(2) Nearly three-fifths (13) of the girls felt that their own personal values and goals were the factors most strongly affecting their sexual behavior.

(3) Over three-fifths (17) of the OMS girls gained most of their information about sex from sources outside the home.

Use of Birth Control

(1) Almost three-fifths (14) of the girls had used a contraceptive at some time in their life.

(2) The source of information concerning contraceptives was most often the girl's mother.

(3) Most of the girls who were continuing sex relations since the father of their baby or with other men were using a contraceptive.

(4) The contraceptive was frequently used in
after the delivery of the baby and the girl's.

Reaction to Pregnancy - Continued

(1) In general, the news of the O.G. girl's pre-
gnancy was reaction to those most closely involved (the
O.G. girl, the wife of father, and the parents of the O.G.
girl).

(2) The person least affected by the pregnancy
and least influential in the adjustment to the pregnancy
appeared to be the father of the O.G. girl.

(3) The mother of the O.G. girl most frequently
reacted to the pregnancy, but some mothers, also,
for the sake of the O.G. girl and the adjustment only.

(4) The reaction of the wife of father to the
pregnancy was most frequently one of shock and disap-
pointment. About one-half of the other fathers provided
critical support for the O.G. girl. (Including the
father with the family, marrying the O.G. girl, assisting
in making arrangements for care, etc.)

(5) The O.G. girls were most frequently upset or
frustrated when they learned they were pregnant.

Reaction to Pregnancy - Continued

(1) As a group, the O.G. girls appear to have had
a wide range of feelings to and different attitudes of dating

and family life.

(10) When asked, "What is good or a 7-point scale for the quality of life in the family life?" 10 girls, 100% of the girls, said that

"the quality of life in the family is good if there is a lot of love and plenty of money."

(11) 8 of 10 girls said it was more right to use a 7-point scale for the quality of life in the family.

(12) When asked, "What is living together (or cohabitation) like?" the girls indicated that marriage was better than living together. Almost one-fifth (4) of the girls said that marriage and living together were the same.

(13) When comparing the various legal and non-legal ways of marriage, slightly over two-fifths (11) said that marriage was good and living together was wrong. Over a fifth (7) of the girls said that marriage was better, but living together was also good. Less than one-fifth (4) said that living together was better, but that marriage was also good.

(14) Most of the girls said that it was better for a man and woman to have intercourse before marriage than to wait until after marriage.

(15) When comparing legitimate and illegitimate children, over four-fifths of the 10 girls indicated that children inside marriage were preferable. However,

when asked if it was wrong to have a child outside marriage, over one-half of those responding, this said that it was not wrong.

(10) The practice course, that is, stories in various the girls say they prefer and those they find practical to live by appear to center around illegitimacy.

CONCLUSIONS

The results of this study suggest the following recommendations.

(1) The information concerning the sexual attitudes and experiences of the C&G girls may be used as a basis for future planning in the C&G family life courses. In consideration of the background of the C&G girls should be taken into selection criteria texts and discussion materials for the C&G family life courses.

(2) The question of whether or not a comprehensive information should be discussed with the C&G girls should be carefully considered. There appears to be some confusion on the part of the C&G girls about contraceptives--what they are, how they should be used, etc.--in spite of several group discussions on contraceptives lead by the C&G health consultant.

(3) Finally, the results of the C&G girls indicate that they received most of their information about sex from a non-scientific source. The extent of their

information is received from peers and sexual partners, it would appear that there would be a need for frank, factual discussion of information about sex in the CEG family life course. Present research studies have not yet documented whether unmarried mothers have more or less factual sexual information than adolescents that do not become pregnant.

(4) As with most studies of this nature, the possibility exists that the attitudes of the CEG girls have not actually been reported. The tendency to emulate the standards and values expressed by or attributed to the CEG staff members must be recognized.

This study of pregnant adolescents in the Detroit Continuing Education for Girls Program was done on a very small scale. A newly developed questionnaire was used in collecting the data. Suggestions for further research in this area are discussed in the closing paragraphs.

(1) A study with a larger sample, including a wider spread of social class should be useful in the investigation of the value stretch. A sample including middle and upper class subjects might provide insight into value similarities and differences, and more nearly place the social expectations of the lower class in perspective.

(2) In addition, the lower class itself should be closely examined. A sample with proportionate upper-lower and lower-lower class composition might reveal layers to the lower class value system.

(3) Reactions and experiences of the alleged fathers would appear to be important factors to incorporate in future studies dealing with the unmarried mother's relationship with the alleged father.

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DO NOT SIGN YOUR NAME

We want to help you and other girls as much as we can. We need to know more about your feelings and behavior.

Please complete this questionnaire as carefully and as honestly as you can. Do not sign your name. Your answers will remain completely anonymous. The questionnaire is strictly confidential.

Age _____

Birth date of child _____

PART I

Place the letter of the best answer in the blank beside each question.

1. Who told your mother that you were pregnant?
 - A. You
 - B. Your father
 - C. One of your brothers or sisters
 - D. Your child's father
 - E. One of your friends
 - F. Other (please explain) _____
2. Who told your father that you were pregnant?
 - A. You
 - B. Your mother
 - C. One of your brothers or sisters
 - D. Your child's father
 - E. One of your friends
 - F. Other (please explain) _____
 - G. Father does not live in your home
3. The first person that you told about your pregnancy was:
 - A. Your mother
 - B. Your father
 - C. One of your brothers or sisters
 - D. Your child's father
 - E. One of your friends
 - F. Other (please explain) _____
4. When you were 4-months-pregnant, how many of your friends knew of your pregnancy?
 - A. None
 - B. One or two close friends
 - C. Most of my close friends
 - D. Just about everyone I know

1941-1942

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1943-1944

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5. At what age did you first begin dating or "going with" boys?
- A. 11 or under
 - B. 12
 - C. 13
 - D. 14
 - E. 15
 - F. 16 or older
6. In general, what age were most of the boys you dated?
- A. younger than you
 - B. about the same age as you
 - C. 1-4 years older than you
 - D. 5 years (or more) older than you
7. How old were you the first time you had sex relations?
- A. 11 or under
 - B. 12
 - C. 13
 - D. 14
 - E. 15
 - F. 16 or older
8. How old was the person with whom you first had sex relations?
- A. younger than you were
 - B. about the same age as you
 - C. 1-2 years older than you
 - D. 3-5 years older than you
 - E. 6 years (or more) older than you
9. How many times did you have sex relations with your first sex partner?
(Write the number of times in the blank to the left.)
10. Where did you have sex relations the first time?
- A. in a car
 - B. in a motel, hotel, or tourist home
 - C. in your own home
 - D. in the home of the male
 - E. other (please explain) _____
11. Why did you have sex relations the first time? (Fully explain your answer in the space below. You may use the back of this page if you need more space.)

2. Did the male with whom you first had sex relations use a contraceptive?
- A. Yes
 - B. No
 - C. You don't know

- . Did YOU use a contraceptive the first time you had sex relations?
- A. Yes
 - B. No

13a. If yes, what kind of contraceptive?

- A. An inserted one (such as a jelly, cream or suppository)
- B. a douche
- C. "the pill"
- D. a diaphragm
- E. the rhythm method
- F. other (please explain) _____

4. About how long after first having sex relations did you have sex relations the second time?

- A. 1-2 days
- B. 3-7 days
- C. a month
- D. 6 months
- E. a year
- F. 2 years or more

5. With how many persons have you had sex relations? (Write the answer in the blank to the left.)

6. Have you ever used a contraceptive?

- A. Yes
- B. No

19a. If yes, what kind(s) of contraceptive(s) have you used?

- A. an inserted one (such as a jelly, cream or suppository)
- B. a douche
- C. "the pill"
- D. condoms (used by the male)
- E. a diaphragm
- F. the rhythm method
- G. other (please explain) _____

19b. If yes, which type of contraceptive have you used most often?

- A. an inserted one (such as a jelly, cream or suppository)
- B. a douche
- C. "the pill"
- D. condoms (used by the male)
- E. a diaphragm
- F. the rhythm method
- G. other (please explain) _____

9c. If yes, why did you use this type of contraceptive? (Explain your answer in the space below.)

0. How many times have you had sex relations in your life? (Write the answer in the blank to the left.)
1. How many times has a male tried to have sex relations but you wouldn't let him?
 - A. Never
 - B. Once
 - C. 2-5 times
 - D. 6 or more times
2. How many times have you had sex relations when you didn't want to, but the male made you do it?
 - A. Never
 - B. Once
 - C. 2-5 times
 - D. 6 or more times
3. Did your child's father ever use a contraceptive when you were having sex relations?
 - A. Yes
 - B. No
 - C. You don't know.
4. Did either you or your child's father use a contraceptive the time you became pregnant?
 - A. Yes
 - B. No
- a. If yes, what kind of contraceptive was used? (Write the answer in the space below.)
5. About how long did you date or "go with" the father of your baby before you became pregnant?
 - A. one time
 - B. 1-2 weeks
 - C. 3-4 weeks
 - D. 1-6 months
 - E. 6-12 months
 - F. over 1 year
6. In general, how often did you see or date the father of your baby after you began dating?
 - A. one time
 - B. 1-2 times a month
 - C. 1-2 times a week
 - D. about every day.
7. Which best describes your relationship with the father of your baby?
 - A. the closest relationship I have ever had with anyone.
 - B. very close--we are in love.
 - C. close--we are good friends.
 - D. unfriendly--we don't like each other.
 - E. we do not know each other very well.
 - F. other (please explain)

18. About how many times did you have sex relations with the father of your baby before becoming pregnant?

- A. once
- B. 2-5 times
- C. 6-10 times
- D. over 10 times

19. When you became pregnant, did you want the child's father to marry you?

- A. Yes
- B. No

_29a. If yes, why?

_29b. If no, why?

20. When you became pregnant, did the child's father want you to marry you?

- A. Yes
- B. No

21. Whose idea was it to have sex relations the time you became pregnant?

- A. Yours
- B. His

22. Where did you have sex relations the time you got pregnant?

- A. In a car
- B. In a motel, hotel, or tourist home.
- C. In your home.
- D. In the home of your child's father.
- E. Other (please explain) _____

23. Were either you or the father of your baby drunk or "high" the time you became pregnant?

- A. Yes
- B. No

24. Did either you or the father of your baby use any drugs the time you became pregnant?

- A. Yes
- B. No

25. Are you now continuing to have sex relations with the father of your baby?

- A. Yes
- B. No

26. Are you now having sex relations with men other than the father of your baby?

- A. Yes
- B. No

37. Are you now using a contraceptive?

- A. Yes
- B. No

37a. If yes, which type(s) of contraceptive(s) are you now using?

- A. an inserted one (such as a jelly, cream, or suppository)
- B. a douche
- C. "the pill"
- D. a diaphragm
- E. the rhythm method
- F. other (please explain) _____

37b. Why are you now using this (these) contraceptive(s)? (Explain below.)

37c. If you are not using a contraceptive, why?

38. Most of what you know about contraceptives has been learned from:

- A. Your mother
- B. Your father
- C. Your sisters and brothers
- D. Your close friends
- E. Your teachers in classes at school
- F. The males with which you have had sex relations
- G. Other (please explain) _____

39. In your opinion, the sex experiences of most of the girls in the regular school which you came from was:

- A. Less than yours.
- B. About the same as yours.
- C. A little bit more than yours.
- D. Quite a bit more than yours.

40. Of your girl friends that are not in CEG and are not married or pregnant, how many do you think have had sex relations?

- A. None of them.
- B. A few of them.
- C. About half of them.
- D. All or nearly all of them.

41. Of your girl friends that are not in CEG and are not married or pregnant, how many do you think use a contraceptive?

- A. None of them.
- B. A few of them.
- C. About half of them.
- D. All or nearly all of them.

42. Do you have any sisters older than you?

- A. Yes
- B. No

42a. If yes, how many? (Write number in blank to the left.)

42b. If yes, how many of them became pregnant before they got married?

3. Do you have younger sisters that are 12 years old or older?
 - A. Yes
 - B. No
- 43a. If yes, are these younger sisters having sex relations?
 - A. Yes
 - B. No
 - C. I don't know.
- 43b. If yes, do you think your younger sisters have used contraceptives?
 - A. Yes
 - B. No
 - C. I don't know.
- 43c. If yes, have you ever talked to your younger sister about having sex relations?
 - A. Yes
 - B. No
- 43d. If yes, what effect do you think your pregnancy will have on your younger sister's sex behavior before she gets married?
 - A. She will probably try to be more careful so she won't get pregnant.
 - B. She will probably want to get pregnant and have a baby.
 - C. Your pregnancy will have little effect because she doesn't pay much attention to you.
4. Which of the following do you think most strongly affects your sexual behavior?
 - A. The wants and desires of your boy friend.
 - B. The attitudes and behavior of your friends.
 - C. Your own personal values and standards.
 - D. Other (please explain) _____
5. When do you think sex education should begin?
 - A. As soon as the child asks questions about sex.
 - B. In the first grade.
 - C. In junior high school.
 - D. After graduation from senior high school.
6. Who do you think should be responsible for sex education?
 - A. Parents.
 - B. The school.
 - C. The church.
 - D. Other (please explain) _____
7. Most of what you know about sex has been learned from:
 - A. Your parents.
 - B. Your brothers and sisters.
 - C. Your close friends.
 - D. Your teachers in classes at school.
 - E. Your sex partners.
 - F. Other (please explain) _____

Why did you have sex relations the first time?

- A. You were curious and wanted to know what it was like.
- B. Many of your friends had tried it, and you wanted to be like them.
- C. The male forced you to have sex relations, but you didn't want to.
- D. It was a good way to get even with your mother for the way she treated you.
- E. You liked the male very much and wanted to be close and have sex relations with him.
- F. Other (please explain) _____

If you do not use contraceptives, why not?

- A. You don't think it is right to use contraceptives.
 - B. You cannot get your parents' permission to get contraceptives.
 - C. You are afraid to ask your parents' permission to get contraceptives.
 - D. You do not know where to get them.
 - E. You don't need them.
 - F. You do not enjoy sex relations when you use a contraceptive.
 - G. The male does not enjoy sex relations when you use contraceptives.
 - H. You forget to use them until it's too late.
 - I. Other (please explain) _____
-

II

In this section we are interested in your feelings about certain events. Try to remember exactly what happened and how you felt at each of the following.

1. Write the answer in the blank spaces after each question.

When you first learned you were pregnant:

How did you act?

What did you think?

What did you do?

When your mother first found out that you were pregnant:

How did she act?

What did she say?

What did she do?

When your father found out that you were pregnant:

How did he act?

What did he say?

What did he do?

When your child's father found out that you were pregnant:

How did he act?

What did he say?

What did he do?

What are some suggestions that you would have for helping teenage girls to not become pregnant?

III

On the following questions please tell what you think and not what anybody else might say or think. The important thing to remember is that there are no right or wrong answers to these questions. What we want to know is your personal opinion.

Write the letter of the best answer in the blank beside each question.

55. Is it all right for a man and woman to live together in order to get to know each other's ways before they decide to marry?
A. Yes
B. No
56. Is it better for a man and woman who are very poor to get married, or is it better for them to live together as husband and wife without getting married?
A. Get married.
B. Live together without getting married.
- 56a. Why would you say that? (Write your answer in the space below.)
57. Do you think that living together as husband and wife but not being married is better than marriage, (2) that marriage is better than living together, or (3) that they both come out about the same?
A. Living together is better.
B. Marriage is better.
C. They both come out about the same.

3. A man and woman are thinking of getting married: (1) one person says they should marry right away without having sexual intercourse before getting married; (2) another says they should live together and have sexual intercourse before marriage in order to get to know each other's ways. Which do you think is better?
- A. They should marry before having sex relations.
 - B. They should live together before marriage.
4. Some people are talking about marriage and living together. Which do you agree with?
- A. One person says that only living together is good and that marriage is wrong;
 - B. Another says that only marriage is good and that living together is wrong;
 - C. Another says that marriage is better but that living together is also good;
 - D. Another says that living together is better but that marriage is also good.
5. Is it all right for a man and woman to have a child before they decide to get married?
- A. Yes.
 - B. No.
6. Is it better for a man and woman to have a child inside marriage, or is it better for them to have a child outside marriage?
- A. It is better to have a child inside marriage.
 - B. It is better to have a child outside marriage.
7. Why would you say that? (Write answer in space below.)
8. Some people say (A) it's better to have a child inside marriage; some people say (B) it's better to have a child outside marriage; some people say (C) it makes no difference. Which do you think?
- A. It's better to have a child inside marriage.
 - B. It's better to have a child outside marriage.
 - C. It makes no difference.
9. Some people say it's wrong to have a child outside of marriage; some people say it's not wrong. Which do you think?
- A. It's wrong.
 - B. It's not wrong.
10. A man and woman love each other and want to have children. Which approach do you think is best?
- A. They should first get married and then have children.
 - B. They should first have a child and then get married, so they can be sure that they can have children together.

65. Some people are talking about children inside marriage and children outside marriage. Which do you agree with most closely?
- A. One person says that having a child outside marriage is good and that having a child inside marriage is wrong.
 - B. Another says that having a child inside marriage is good and that having a child outside marriage is wrong.
 - C. Another says that having a child inside marriage is better but that having a child outside marriage is also good.
 - D. Another says that having a child outside marriage is better but that having a child inside marriage is also good.
-

T IV

want to know your feelings about the situations in this section. In your opinion how close are they to being "right" or "wrong"? We want to know what you think, and not what somebody else might think.

Read each of the situations and then decide which number (1 through 7) most nearly describes your feeling about the matter. Use this scale:

- 1 - Very strongly right
- 2 - Right
- 3 - A little bit right
- 4 - Neither right nor wrong
- 5 - A little bit wrong
- 6 - Wrong
- 7 - Very strongly wrong

- 66. Kissing a person on your first date.
- 67. Having sex relations when you are single if you are in love.
- 68. Getting married and living together as husband and wife.
- 69. Becoming pregnant after you are married.
- 70. Having sex relations with a person on your first date.
- 1. Having sex relations with the person you plan to marry.
- 2. Having sex relations with a person after you have had several dates with him.
- 3. Kissing the person you plan to marry.
- 4. ~~Being~~ Being in love with a person.
- 5. Having sex relations when you are in love with a person.
- 6. Having sex relations with a person with whom you are going steady.
- 7. Getting married before you finish high school.

- ___78. Getting married and living with your parents.
- ___79. Raising a child without a father.
- ___80. Using a contraceptive to avoid getting pregnant when you are single.
- ___81. Using a contraceptive to avoid getting pregnant when you are married.
- ___82. Having a baby when you are single if you love it and take care of it.
- ___83. Getting married at 17.
- ___84. Getting a divorce.
- ___85. Living together as husband and wife without getting married.
- ___86. Marrying a person because he has plenty of money.
- ___87. Getting married just to give your child a father.
- ___88. Marrying a person because you love him.

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