SELECTED ATTRIBUTES, INTERPERSONAL RELATIONSHIPS, 
AND ASPECTS OF PSYCHOSEXUAL BEHAVIOR OF 
ONE HUNDRED 
COLLEGE FRESHMAN VIRGIN MEN

by

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A THESIS
submitted to
OREGON STATE COLLEGE

in partial fulfillment of 
the requirements for the 
degree of

DOCTOR OF PHILOSOPHY

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Typed by Betty Jean Mock
ACKNOWLEDGEMENT

I wish to express special appreciation to the one hundred college men who volunteered to participate in this study. Without their interest in the study, this dissertation would not have been possible. I extend gratitude to Dr. Lester A. Kirkendall for his pains-taking and patient guidance throughout the course of the study, from the initial thinking through the final draft. To Dr. Henry D. Schalock and to every member of my committee, I express appreciation. Dr. Jerome C. R. Li and Dr. Richard F. Link were both very kind and patient in helping me with the statistical processes. I acknowledge with thanks the interest of Dr. Curtis E. Avery, Director of the E. C. Brown Trust, and the generosity of that agency in selecting me for the E. C. Brown Trust Fellowship which gave me the stimulation and the financial support to instigate and complete the study. Finally, I express gratitude to my wife, Patricia, and four children, Gary, Dawn, Scott, and Steven, who allowed me to abrogate many of my paternal responsibilities during the course of this dissertation and accepted me back into their fold on its completion.
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SELECTED ATTRIBUTES, INTERPERSONAL RELATIONSHIPS, AND ASPECTS OF PSYCHOSEXUAL BEHAVIOR OF ONE HUNDRED COLLEGE FRESHMAN VIRGIN MEN.

CHAPTER I

INTRODUCTION

The conflict between the desire for sexual expression through intercourse and the social code disapproving that expression is experienced by practically all present-day young people.

The full impact of this conflict is felt by young men during the 16 to 20 year period. These are the years that Kinsey states young men have the most sexual potential. (54, p.218-262) However, the 16 to 20 year span, on the whole, represents a non-marrying period.

The conflict is intensified since society is not consistent in its attitudes toward the social code. This ambiguity is reflected in the literature. Some authors stress the advantages of virginity in young men. Other authors believe that premarital abstinence may be harmful.

Mace makes the observation that sexual freedom leads inevitably to instability and insecurity in home and family life. He believes that every individual must learn to restrain his desire for food and drink as well as
learning to use his sex drive in socially approved ways.

(71, p. 36-38) Piper strongly asserts that adherence to virginity is the desirable moral code. (82, p. 148) Bertocci sees no advantages in premarital intercourse.

(2, p. 85) Bowman maintains that the control of many impulses, including the sexual impulse, is essential to civilized living. (5, p. 195-196) Truxal and Merrill express the opinion that there is a need to control sexual desires. (101, p. 61) Havelock Ellis maintains that when chastity is adhered to in order to achieve the attainment of important ends, it is a virtue. But, he also believes that the preservation of a rigid sexual abstinence, an empty virginity, can only be regarded as a pseudo-chastity. (30, p. 145-147)

Torrie postulates that western societies owe their present energy to the continence of previous generations and an introduction of more sexual freedom in our society can be a forerunner of what has happened to previous civilizations -- the downfall of the Sumerian, Babylonian, and Roman empires. (100, p. 417-418) Unwin states throughout his book that the amount of social energy displayed by any society is increased if it insists on premarital chastity. (102, p. 1-676)

Many of the authors of functional marriage and the family textbooks argue strongly for the virtues of
virginity. Butterfield stresses the undesirable consequences of premarital petting and sexual intercourse. (10, p. 52-53) Duvall and Hill equate virginity with morality and express the opinion that "morality makes sense". (24, p. 129-148) Landis and Landis believe that normal well-adjusted people will have better chances of permanent happiness in marriage if they avoid premarital intercourse. (62, p. 130-145) Skidmore and Cannon believe that sexual intercourse before marriage should be socially and judicially tabooed. (95, p. 298-313)

Murdock has analyzed data from 139 cultures. He comments that in only 54 (38.6%) does he find a general disapproval of premarital liaisons between non-relatives and many of those cultures allow sex relations between specified relations such as cross-cousins. (77, p. 5) He believes that a society must permit sexual gratification to maintain the mental health and efficiency of its members. (77, p. 261)

Guyon suggests that:

Chastity, as a regime accepted on principle and universally enforced, is veritably the triumph of neurosis. The mere fact of rising in revolt against the sexual impulse and the function of reproduction; the overt negation of the impulse in deference to taboos; the acceptance of so artificial a programme; all these constitute a deliberate fostering of neurosis. Those who have
succeeded in escaping its trammels look upon this rule of abstinence as illogical and monstrous, because they themselves are healthy and live a wholesome life; that is to say, they live naturally. (40, p. 7)

Guyon further states that continence, with the resultant accumulation of the secretions of the reproductive glands, causes toxaemia, which causes neurosis and loss of mental balance. (40, p. 138) He expresses the opinion that:

To propose chastity as a substitute for the normal functioning of the sexual organs is at bottom the same thing as to bandage our eyes or block our ears. Organs should be used as nature intends them to be used; there is nothing to be proud of in subjecting our organs or senses to an inactivity which at its worst may lead to atrophy, and at its best involves needless restraint. The mechanism of a sense or of an organ, in so far as it causes no harm to others, is neither moral nor immoral; it just exists and that is all. (40, p. 202)

Reich suggests:

Abstinence is dangerous and absolutely harmful to health. The suppressed sexual energy expresses itself in different ways. Either, a nervous disturbance appears very soon, or the adolescent begins to indulge in daydreams; these interfere seriously with his work...the adolescent can do it (practice continence) only at the price of acquiring a neurosis and other difficulties. (86, p. 104-105)

Brown and Kempton state that, pious sentiments to the contrary, sexual abstinence can prove harmful to a healthy and active person even though risk to sanity and
life are negligible. Continued frustration of the sex impulse can create nervous symptoms such as restlessness, preoccupation, insomnia, irritability, and diminished work output. (8, p. 60)

Robinson comments that opportunities to have sex relations should be made easier, not harder. He states:

...and the moderate, normal satisfaction of the sexual instinct should be considered not a reprehensible, but a commendable and desirable thing. Only then can we hope to avoid a great deal of the sexual misery that is now overwhelming mankind. Only then can we hope to develop a sane, healthy, normal, vigorous and virile race. (89, p. 31)

Walker distinguishes between the problem of the individual who restrains sexual impulses because he is working toward something better, such as marriage, and the problem of one who suppresses sexual impulse because of reasons such as fear of what other people will think and say. He states:

An important point to be made is that the male who is outwardly celibate may be very far from being chaste. He is almost certain to be a masturbator and in not a few cases he is a masturbator in excelsis. If, on the other hand, he has never been driven to find relief from sexual tensions in this way, then the most likely explanation of his restraint is that his sexuality is unusually weak. This is far more probable than the alternative explanation that his will is unusually strong. ...provided a youth is following a positive ideal and personally subscribes to the rule of chastity
he is following, then no harm is likely to come to him. His sexual tension may become so great at times that he is forced to masturbate but, by developing as many interests as possible, he will probably succeed in winning through. The youth who is following an ideal, religious or otherwise, is all right, but how much of the sexual continence of the young is based on positive ideal? Personally, I have found that more usually, male chastity is based not on virtue but on fear: fear of scandal, fear of women in general, fear of what other people will think and say, fear in a hundred different guises and it is this man whose chastity is the fruit of fear who is more likely to develop a neurosis. Flung backwards and forwards between the two poles of sexual desire and of fear, he eventually breaks down under the strain. And, all his suffering has been, not for the sake of a positive aim worth suffering for, but for the sake of a miserable sham, a fear dressed up in the clothes of virtue....

What then is the advice that a medical man should give to a youth distraught by the ceaseless promptings of sexuality? He should not so much give advice as assist the young man to see his true position so that he may then be able to find his own way out of the dilemma. He must be encouraged to take stock of his own beliefs. For what reason does he remain chaste? Is his chastity based on his own ideals or on certain principles which have been forced on him by his parents or by other people? Let him see where he is, discover what he wants and to what ideals he really subscribes and, having taken careful stock of his inner state, let him then make his own decision. It is not for the doctor's conscience but for the patient's conscience to decide what is the right thing for him to do. (103, p. 412-413)

Further conflict is caused by our media of mass communication such as movies, advertisements, and popular magazines that keep turning out a profusion of material on sexual matters.
As Albert Ellis suggests, some of these media express attitudes that range from utter frankness to ambiguity and distinctly favor premarital relations for men. (28, p. 28) Where, on the one hand, there is much pressure brought to bear against the espousal or practice of premarital intercourse, on the other hand, our public presses, confusingly enough, frequently favor premarital sex relations. In relation to this ambiguity, Ellis comments that:

This view leads logically to the common contradictory attitude of young American males that (a) promiscuity is wrong, because a fellow should have some real feeling for the girl with whom he has sex relations, and (b) any fellow who has very limited sex experiences isn't really a man and had better pretend to a wider than actual knowledge if he is to gain and keep the respect of the other fellows. (28, p. 50)

Ellis further states:

The males in our culture believe that it is wrong to have sex relations before marriage - but, also that if they do not engage in considerable fornication, they are sissies, cowards, and nincompoops. (83, p. 232)

McPartland suggests that sex is advertised as the most delightful of all recreations in almost every medium we have. (69, p. 154) He states that:

The fetishes and the symbols are woven into our entertainment, our advertisements, and our vulgate - at one level of our social existence we are the most sensual and profligate of peoples, worshippers of breast and thigh, separating the fun and frolic of sex
from any bindings of family and child. At the other level of our social existence we are the prisiest of prudes, a monogamous and chaste people to whom virginity is so sacred that it cannot be mentioned on our radios. Our people are never quite sure which way is up in these matters and our existence is complicated by a maze of inconsistencies. (58, p. 212-213)

Leuba states the following view in relation to this conflict:

The conflict is enhanced by society's ubiquitous stimulation of sexual desires. Much of modern advertising encourage men and women to become irresistible. Most fiction, songs, and movies deal with love themes. The heroes and heroines are usually lovers. The prompting of curiosity and the lure of sophisticated maturity also entice young people toward sexual experimentation, thereby increasing the conflict between their natural inclinations on the one hand, and conscience and official morality on the other....It is evident that modern society does not deal with young people in a fair and consistent fashion. It confronts them with inconsistencies and ambiguities as they attempt to cope with their sexual desires and to develop satisfactory relations with the opposite sex. (65, p. 13-14)

Fromme comments on this conflict very aptly:

The way in which sex is presented in movies and more particularly in advertising, almost always directs its stimulus to men. Being stimulated more often can easily make the matter of sex more of a problem for the men. The postponement of his sexual needs becomes more difficult to accept, and yet the courage to satisfy them lags behind the guilt and fear with which his own inhibitions threaten him. (37, p. 75)
Other factors that contribute to the conflict between satisfaction of impulse and a code of control have been noted by the writer in his reading of the literature. The six factors that have been cited most frequently are:

(1) War and the prospects of future military service. (25, p. 25; 5, p. 146) Invariably war affects the sex behavior of large segments of the participating population. The upheavals of wars and the resultant military service experiences of most young men usually brings a general relaxation of certain social controls. Young men are removed from their primary group controls and in the resulting freedom they often experiment with the sexual aspects of life. Sex experimentation is an inevitable aspect of the process of maturation, but wars and the prospects of military service provide circumstances which stimulate this experimentation.

(2) Modern contraceptive methods and their widespread accessibility. (47, p. 26) Fears of pregnancy and venereal disease are not the deterrents to premarital intercourse which they have been in past generations. Birth control methods have become more accessible. There are improved methods of prophylaxis against venereal diseases and antibiotics have vastly improved the means of cure.
(3) The increasing social, economic, and political
equality of the sexes. (47, p. 26) The increasing equality between the sexes has been leading steadily to the
abrogation of the double standard of morals. The traditional patterns tacitly sanctioned sexual license in men
but insisted upon chastity in unmarried women. During the decades between the wars, considerable change took place
in the premarital sexual behavior of women. Women are
engaging in more premarital intercourse than in previous
generations. (53, p. 298)

(4) The popularization of psychoanalytic theories
which are cited to support the dangers of repression,
especially sex repression. (12, p. 378) Some authors
such as Guyon (40, p. 7) and Reich (85, p. 104-105), have
proclaimed that sex repression is a danger to health by
causng emotional conflicts and neuroses. These theories
are easily accessible to youth in the widely read pulp
magazines which are cited in Ellis. (28, p. 1-313)

(5) The widespread use of the automobile. (47,
p. 26) The widespread use of the automobile has put into
youthful hands a facility for escape from the home and a
certain amount of privacy that was not available to past
generations.

(6) The need for young men to have more and more
occupational and vocational preparation. (68, p. 320-321)
(103, p. 412) Many more years are needed than in previous generations to prepare for an occupation or vocation. This necessary length of preparation causes a prolonged continence for those young men who want to remain virgin.

The conflict between the desire for sexual expression and the conventional code and the six contributing factors to the conflict previously cited, probably has a profound effect on the thinking, feeling, and behavior in young men. Sensing the inconsistency of attitudes toward the moral code, they are in a quandary over what significance the moral code has. Many of them simply begin to ignore the code by engaging in premarital intercourse as the Kinsey study and other studies have indicated. Both those who have ignored the code and the young men who have remained virgin, however, are still confronted with the inconsistent attitudes toward the moral code.

Virginity is as much a form of sexual behavior as is premarital sexual intercourse. Therefore, the writer believes there is a need to accumulate a body of information about virginity in men as well as any other aspect of sex in human beings.

The purposes of the study were twofold: (1) To compare the subjects who indicated they would or probably would remain virgin, and the men who asserted they would not or probably would not remain virgin prior to marriage,
and (2) to describe selected attributes, interpersonal relationships, and aspects of psychosexual behavior of virgin men.

Within this frame of reference, the selected personal data and family background variables that were studied are as follows:

(1) age;
(2) type of community lived in;
(3) religious affiliation;
(4) attendance at religious services;
(5) devoutness toward religion;
(6) place of residence while in college;
(7) parents' present marital status;
(8) parents' present income;
(9) parents' happiness in marriage;
(10) own happiness while growing up at home.

Selected aspects of the psychosexual behavior of the subjects were studied. The variables studied were as follows:

(1) sex concerns;
(2) type and amount of sex outlets;
(3) degree of sex desire;
(4) degree of difficulty in exercising control of sex desire;
(5) feelings toward looks and physical
characteristics;

(6) ratings of physical energy and drive;
(7) reasons for virgin status;
(8) type of sex education;
(9) satisfaction with sex education;
(10) extent of petting experiences;
(11) feelings about marrying a non-virgin.

The California Psychological Inventory was used to measure the personality characteristics of the virgin subjects.

Finally, an attempt was made to study the interpersonal relationships which the subjects have had with their parents and male and female members of their peer group. The variables studied were as follows:

(1) interpersonal relationship with parents;
(2) age of first date;
(3) frequency of dating at the present time;
(4) type of dating;
(5) communication with girls about sex standards, virginity, and aspects of interpersonal relationships;
(6) communication with boys about sex standards, virginity, and aspects of interpersonal relationships.

Hypothesis to be Tested

There will be no significant differences in the
variables investigated in this study between virgin men who (1) intend or probably intend to remain virgin prior to marriage, and (2) do not intend or probably do not intend to remain virgin prior to marriage.

Review of the Literature
Relating Specifically to Virginity

There has been, up to now, no systematic study of virgin men reported in the literature. However, there have been references made to virgin men in several studies and in many books and articles relating to family life. The review of the literature will be separated into four main headings:

(1) number of virgin men;
(2) characteristics of virgin men;
(3) reasons for virginity in men;
(4) effects of virginity on men.

Number of Virgin Men

In 1923, Peck and Wells made a study of college graduate men. It was found that 60 per cent of their sample had not had sexual intercourse. (80, p. 709)

Bromley and Britten comment that 48 per cent of their sample of 592 undergraduate boys had not had sexual intercourse. (6, p. 134)
Hohman and Schaffner studied 4600 unmarried men who were selected for the U. S. Army in accordance with the Selective Service Act. Of the entire white group, 20.6 per cent were virgins. Of men who reported only grade school attendance (21.2% of the total group), 12.3 per cent remained virgins. In the group of those who had attended high school (55.4% of the total group), 19.1 per cent remained virgins. In the group of men who attended or were attending college (23.1% of the total group), 31.7 per cent remained virgins. (49, p. 503-504)

Kinsey reports that 58.0 per cent of men, aged 16 to 20, who have 13 years or more of education have not had premarital intercourse. (54, p. 694)

Characteristics of Virgin Men

Bromley and Britten suggest that the 284 virgin college men in their sample had varied characteristics. They state that some virgins had wholesome ideals while other virgins had unwholesome characteristics.

The young men revealed themselves as intoleraent moralists, complacent prigs, men with little sex drive, victims of neurotic fears and, in happy contrast, as wholesome lads looking forward to marriage with some unknown sweethearts. (5, p. 136-137)

Reasons for Virginity in Men

In the process of interviewing the virgin college
men of their sample, Bromley and Britten observe:

Boyhood environment, happily married parents, the source of sex information, education in a public or private school, all these matters seemed to exert surprisingly little influence on a man's behavior...The motives which had restrained the 285 uninitiated ranged from positive to negative, from ideals to fears...With subtle gradations the motives of this virgin group shaded from those of innocent and groping boys, to defensive types, struggling against bewildering and sometimes painful inhibitions. That tacit social pressure which takes it for granted that every young man shall test and prove his virility weighed upon them. They apologized for their virginity. (5, p. 135-144)

Hohmann and Schaffner comment that religious affiliation seemed to have a definite influence on virginity, but that urban and rural men lived very much alike so far as sex mores were concerned. (49, p. 504)

Kirkendall asserts in his study:

The reasons which the continent men gave in this research for their abstinence could be classified roughly into categories as follows: (a) a matter of fairness: "abstinence more favorable to happy marriage and family life", "desire to be fair to the girl", "men should meet same standards they expect girls to meet" - 49.8 %: (b) moral reasons, though expressed only in terms of prohibitions the reasons for which were not understood: "intercourse before marriage is a sin, but I don't know why", "the church forbids it", "it just isn't right", "God disapproves" - 31.3 %: (c)
afraid of contacting venereal diseases - 6.3%: (d) fearful of bad effects on health other than venereal diseases: "stunts growth", "weakening" - 4.7%: (e) miscellaneous reasons: "just haven't had a chance", "right person hasn't come along", "will one of these days" - 5.3%, and (f) evidence of homosexuality strong enough to prevent any heterosexual interest - 2.6%. (59, p. 134-135)

In his study on the sexual development of boys, Ramsey indicates that the restraints against having premarital intercourse included various moral restraints, fear of pregnancy, fear of loss of social or economic support, fear of venereal diseases, lack of opportunity, personal ideals, and fear of harmful physical effects. (85, p. 229)

Schneider and Lysgaard, in their study on a representative sample of 2500 high school students drawn from a larger nation-wide sample of some 15,000 high school youth, broken down into social classes, observe that lower class students tend to follow their impulses and do not defer gratification. Deferred gratification was referred to as postponement of immediate gratifications or satisfactions. On the other hand, middle class youngsters feel that they should save, postpone, and renounce a variety of gratifications including sexual gratification. (93, p. 142-149)

The question of premarital intercourse is largely one of morals to the college group according to Kinsey.
He states that many college men believe premarital intercourse to be wrong. (54, p. 381)

Daniels comments:

We are all impressed not only with the phenomenon that Dr. Kinsey has pointed out (namely, that in the group in which sexuality is more repressed, there seems to be a drive toward greater education, greater professional competence, etc.) but also with other phenomena such as the relationship between celibacy and many forms of religious observance, as though religious leaders hope to increase religiosity by suppression of sex. (19, p. 137)

Effects of Virginity on Men

Terman devised a method to determine whether those who had no intercourse before marriage were happier in marriage than those who had experienced pre-marital sex relations. He concludes that:

In general those husbands and wives who were either virgins at marriage or had intercourse only with each other tend to have higher mean happiness scores than the other groups. (99, p. 329)

Burgess and Wallin report that men who had pre-marital intercourse with engagement partners had engagement success scores of 147.7. Those men who had not had intercourse achieved mean scores of 155.5. The latter score indicates more potential success in marriage according to the author's criteria of measurement. (9, p. 354) This does not mean, of
course, that premarital intercourse with other than the spouse-to-be was in itself the cause of reduced happiness in engagement or in marriage. Both the intercourse and the lesser happiness may have been caused by other factors not yet determined by empirical research.

Kirkpatrick suggests in relation to these studies that premarital chastity seems favorably related to marital adjustment. He also states that premarital coitus seems favorably related to sex adjustment in marriage. He further observes that interpretation is not simplified by the fact of a positive correlation between marital adjustment and sex adjustment in marriage. (60, p. 320-321)

Rockwood and Ford make an interesting postulation when they comment:

...if the findings of the several studies which show a positive relationship between premarital chastity and happiness in marriage are verified and generally accepted, there is considerable likelihood that the trend may swing back to the norm of premarital chastity. On the other hand, should the moral structure of our society continue to change to the point where premarital sex experience becomes the norm, then such sex experience may show a positive rather than a negative relation to marriage happiness. (40, p. 48)
The effect of sexual abstinence has received much attention in the literature.

Dickinson states:

What effects on health has complete abstinence from intercourse or the suppression of every outlet for desire?... We ask whether there are penalties to be paid for non-use of the sex function. Yes and no. The organs do not shrink from neglect as muscles do. Any harm is mainly to the nervous system....The moralist insists that continence in the unmarried is wholly compatible with good health, unimpaired capacity for work and reasonable serenity, and that there is no need to ever prescribe intercourse outside of marriage; it may be true, but the scientist is still asking for actual evidence and proof in place of mere opinion and he has not yet received it. (10, p. 201-202)

Parshley expresses the opinion that all humans require expression of the sex impulse, though he leaves the modes of expression unspecified.

With the exception of a few abnormal individuals, all men and women require expression of the sex impulse as a physiological necessity....Such expression, true enough, is not immediately necessary to individual survival as are food and protection; but, in consequence of the paramount importance of procreation in evolutionary history, the sex urge, through natural selection, is so deeply implanted in living beings, so involved with the physiology and the psychology of the individual as a whole, that its complete repression is impossible and any prolonged effort to repress it results in physiological injury and psychological disturbance. (79, p. 284)
Comfort comments that there is evidence that the effects of continence in animals is harmful. He does not cite the evidence, however.

The evidence in most animals is that the effects of chronic abstinence are harmful and tend to result in manifestations closely similar to human anxiety. No definite evidence is available to prove that sublimation can account for more than a part of the total sexual drive, and its results are not in general demonstrably desirable. (15, p. 38-39)

On the other hand, the British Social Hygiene Committee stresses the point that there is no definite physiological evidence to prove that the control of the sexual function in either sex results in any harmful effect upon the normal physiological activities of the organism. (17, p. 518)

Hirsch states that sexual energy, like any other form of energy, cannot be destroyed; it can only be transformed. He comments that the problem demanding solution today is to find a mode of conduct which will transform sexual force into useful rather than destructive channels. (48, p. 302)

Stone and Stone probably sum up this controversy on the effects of virginity on men with less bias than most of the authors read by the writer. They comment:

There is probably no single problem in sexual physiology and psychology about
which there is greater controversy and divergence of opinion. Formerly it was very generally held that even the prolonged avoidance of any sexual relations was altogether harmless. But this opinion may have been based upon what Havelock Ellis calls an illegitimate mingling of moral and physiological considerations. During the last several decades, particularly since the advent of Freudian psychology, many physicians have come to believe that continued abstinence is not compatible with good physical and mental health and functioning. The fact is that we do not yet possess sufficiently accurate scientific knowledge upon which to base any generalization concerning the ultimate effects of continued sexual abstinence. (96, p. 246)
CHAPTER II

PROCEDURES

Virginity is a phase of sex study which has been neglected up to now. A study of virginity of contemporary American young men should cover all classes of society, all levels of education, and all occupations. Only by such a study could one extend conclusions to all virgin men.

The writer has confined himself to studying college freshman virgin men. Freshmen were chosen for the study because, to a great extent, they have not had the opportunity of becoming too entrenched in the traditions and customs of living in a college environment. This factor makes the subjects who have been studied a less homogenous grouping at the educational level.

Selection and Description of the Samples

One hundred subjects were selected from the single male freshmen enrolled in Oregon State College, Corvallis, during the school year, 1956-1957.

The selection of the 100 virgin men was made by two methods.

The first method was a search for subjects through the Physical Education 150 - General Hygiene - fall and winter classes, 1956-1957. This class is
required for all male students other than those who had previously served in the military service. Previous arrangements had been made with the instructors who gave permission to the writer to search for participants for the study in their classes.

The Sex Concerns Questionnaire (Appendix B) was administered to all five of the General Hygiene classes during the fall term, 1956. Before administering the questionnaire to the students, the writer briefly commented on the nature of the study he was planning, of which the questionnaire was one part. He informed the students that the study focused on personality characteristics, interpersonal relationships, and sex attitudes of freshman men. No mention was made of virginity. To preserve anonymity, it was requested that no names be placed on the questionnaires.

A blank sheet of paper was handed to the students along with the questionnaires. The writer informed the students that those who desired to see the results tabulated from the questionnaires might put their names and phone numbers on the blank sheets of paper. This procedure was used because permission to use the class lists of one of the instructors had not been granted to the writer. The writer would have preferred to phone all the students who completed the questionnaire rather
than a portion of the students. In this manner, a complete survey might have been made.

The second method was that of subjects who volunteered for the study after they had heard about the study from other sources.

In respect to the first method, 194 students handed back completed questionnaires. Fifty-five (28.3%) of the 194 students also handed back the blank sheets of paper with their names and phone numbers listed. A further summary of the 55 students is as follows:

(1) forty single freshmen;
(2) twelve sophomores;
(3) three married freshmen.

The writer telephoned the 40 single freshmen at a later date to make an appointment. Twenty-nine individuals made appointments. At this appointment, the writer shared the tabulations of results from the Sex Concerns Questionnaire which had been made into a graph. The 29 individuals were also asked at this time if they would be interested in participating in the study. If the individuals indicated an interest, they were asked if they had had sexual intercourse.

A summary of the 40 students who had completed the Sex Concerns Questionnaire is as follows:

(1) fifteen virgin subjects;
(2) three virgins who declined to participate in the study;

(3) nine non-virgins;

(4) two virgin students who had indicated an interest in participating in the study, but had dropped out of school before the writer was able to make further appointments;

(5) six individuals who had retracted their decision to see the tabulation of results - no knowledge as to whether they were virgins or not;

(6) five individuals who had dropped out of school - no knowledge as to whether they were virgins or not.

In addition to the 15 virgin subjects, four additional participants were secured from other sources, as follows:

(1) three virgin subjects from the classes of Dr. Lester A. Kirkendall, Professor of Family Life, at Oregon State College;

(2) one virgin subject who had heard of the study from one of the earlier subjects.

A total of 19 subjects were secured from the above mentioned sources during the fall term, 1956.

A similar procedure was followed during the winter term, 1957, except for one change in procedure. The
students from the six classes were informed that the writer would telephone them at a later date for an appointment if they were interested in looking at the results of the Sex Concerns Questionnaire. This approach was substituted for that of handing out blank pieces of paper, the procedure that had been followed during the fall term. Before administering the questionnaire, each instructor of the six sections of the General Hygiene classes had permitted the writer to make a copy of the class lists of the respective classes. In this manner, the writer was able to telephone all of the 211 unmarried freshmen students who completed the questionnaire during the winter term. A summary of the 211 students is as follows:

(1) sixty-nine virgin subjects;
(2) five virgins who declined to participate in the study;
(3) fourteen non-virgins;
(4) eighty students who expressed no interest or stated they were too busy to see the results - no knowledge as to whether they were virgins or not;
(5) sixteen students who dropped out of school - no knowledge as to whether they were virgins or not;
ten students who commuted to college - no contact was made - no knowledge as to whether they were virgins or not;

fourteen students who desired to see the tabulation of results but retracted their decision after a broken appointment and a succeeding telephone call - no knowledge as to whether they were virgins or not;

three virgin individuals who dropped out of school before further appointments were made.

In addition to the 69 subjects, 12 men were secured from other sources, as follows:

(1) two virgin subjects from the classes of Dr. Lester A. Kirkendall;

(2) ten virgin men who had heard of the study from some of the other virgin subjects, and called the writer for appointments.

Of the total 390 students who filled out the Sex Concerns Questionnaire for both the fall and winter terms (the 12 sophomores and three married freshmen were not included), a summary is as follows:

(1) eighty-four virgin subjects;

(2) five virgins who desired to participate in the study but dropped out of school before
further contacts could be made;

(3) eight virgins who declined to participate in the study (six men stated that they were interested but too busy, and two declined to participate in the study);

(4) twenty-three non-virgins;

(5) two hundred and seventy individuals - no knowledge as to whether they were virgins or not. These individuals had either dropped out of school, were commuting to school and were not contacted, or had stated that they were too busy or were not interested in seeing the results of the questionnaire.

Of the subjects who had been secured from other sources for both the fall and winter terms, a summary is as follows:

(1) five virgin subjects from the classes of Dr. Lester A. Kirkendall.

(2) eleven virgin subjects who had heard of the study from some of the earlier participants and had called for appointments.

Some authorities have strongly indicated that the choice of volunteers for a sample may bias the results.

Brower endeavored to test the assumption that differences in motivational context of volunteers were
important for the outcome of experimentation and theorization in psychological research. He studied the psychometer performance of 59 volunteer psychology students and compared it with the performance of 149 students who were required to participate in the same experiment as part of the course. For five of the six measurements made, significant differences were demonstrated between these groups. Brower attributes these differences to variations in incentive. (7, p. 146)

Data from a random sample of divorced and married persons were secured by Locke in Indiana during his 10 years on the faculty of Indiana University. He took the names of divorced persons from courthouse records, located their current addresses, and without prior introduction went to these individuals for their cooperation and assistance. Of the 615 divorced persons contacted, only 14.6 per cent refused to participate in the study. Of the 432 married persons contacted, only five per cent refused to participate. On the basis of his experiences, Locke states that data collected from the subjects who volunteered for the Kinsey studies were probably not typical of the general population. He also concludes that a random sample is possible in research on sex.

Maslow and Sakoda, in conjunction with Kinsey and Pomeroy, planned an experiment to test the systematic bias
which might be introduced by using volunteer subjects.

Pomeroy asked for and secured volunteers for sex histories from five of Maslow's classes at Brooklyn College. Subsequently, Maslow and Sakoda compared the volunteers and non-volunteers on a series of tests, one of which was a self-esteem test. They report that the volunteers for the sex study were high in self-esteem and this was positively correlated with non-conventional sex behavior, the latter referring to premarital sexual intercourse activities. (73, p. 119-125)

In an earlier study on self-esteem and sexuality, Maslow reported similar results. (72, p. 259-294)

Clausen speculates that it is probable that inhibition of sexual performance is related to inhibition in discussing one's sex life. (13, p. 127) However, he offers no evidence.

Riggs and Kress solicited volunteers for the purpose of testing volunteer bias from their introductory psychology classes at the University of Connecticut. Volunteers and non-volunteers were given a battery of tests. Scoring was done without knowledge of volunteering status. On the basis of the results, the authors state that quantitatively and qualitatively, volunteers differ from non-volunteers on measures of personality. Riggs and Kress comment further that the volunteers claim to be
moody, absorbed in an inner life, and behaviorally disorganized by their absorption. The volunteers depict themselves as discontented, unhappy with their current status, and concerned with inner and outer excitement and change. (88, p. 229-245) From the description of the volunteers given by the authors, the writer would speculate that the volunteers were not high in self-esteem. This speculation, if correct, would conflict with Maslow's findings, previously cited.

Lasagna and von Flesinger tested the assumption that volunteers would differ quite markedly from non-volunteers in psychological research. From the results of their study, which secured data on the characteristics of volunteers and non-volunteers, they believe that volunteers tend to be more anxious and emotionally upset than non-volunteers. The authors comment that generalizations from data based on volunteers should be made with caution. (63, p. 359-361)

A recent study by Paul Wallin does indicate, however, that volunteers for research, in some instances, may provide an adequate sample and that it may be possible to generalize from the results. He investigated volunteer sampling bias in a study of engaged couples which secured data about volunteers and non-volunteers as to a number of characteristics. The volunteers were
compared with a combination of the volunteers and the non-
volutees, the former being the volunteer sample and the
latter the complete sample. On none of the items on the
measurements Wallin used, were there significant differ-
ences between the volunteers and non-volunteers except
for the predicted happiness of the marriage. The volun-
teer engaged couples measured significantly higher in pre-
dicted happiness of marriage than the non-volunteers.
Wallin comments though, that this did not affect the
findings. (104, p. 539-544)

The writer believes that, because of these con-
flicting results on volunteer sampling bias, more research
is needed before it can be positively and finally stated
that volunteer samples cannot be generalized to other
groups. Also, more research is necessary before we know
what cautions are needed in generalizing. However, since
most of the studies indicate that bias is involved when
volunteers comprise the sample, the writer believes that
a random sample in the present study might have produced
results that could be positively generalized for the fresh-
men college population as a whole.

**Study Design**

In order to make a comparative analysis of the
virgin men of this present study, a classification was
established. Two categories were established: (1)
intent or probable intent to remain virgin, and (2) intent or probable intent not to remain virgin.

Each variable or factor upon which the men were studied, such as the type of sex education and the amount of dating, were related to this classification. With this classification, relationships between the variables could be analyzed statistically.

An example is given as follows:

<table>
<thead>
<tr>
<th>Variable</th>
<th>Intent to Remain Virgin</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type of Sex Education</td>
<td>Yes—Probably Yes  No—Probably No</td>
</tr>
<tr>
<td>Comprehensive Education</td>
<td></td>
</tr>
<tr>
<td>Factual Information</td>
<td></td>
</tr>
<tr>
<td>Prophylaxis Education</td>
<td></td>
</tr>
<tr>
<td>No Formal Education</td>
<td></td>
</tr>
</tbody>
</table>

**Instruments Used for Collecting the Data**

Five instruments were used to collect the data. These instruments were an Interview Schedule (Appendix D), the Personal Data and Family Background Questionnaire (Appendix A), the Sex Concerns Questionnaire (Appendix B), the Degree of Sexual Desire and the Degree of Difficulty in Exercising Control of Sexual Desire (Appendix C), and
the California Psychological Inventory.

**Interview Schedule**

It has already been indicated that there has been no systematic study of virgin men in the literature up to now. Therefore, it was deemed necessary by the writer to interview some college virgin men in order to ascertain the areas in which to build an interview schedule. Four virgin men were interviewed over a period of two weeks during the spring term, 1956. The writer used an unstandardized interview. This type of interview was used because its flexibility enables an interviewer to explore more fully a relatively unknown area. Maccoby and Maccoby feel this type of interview to be valuable because:

> It is fruitless to attempt to standardize interviewing before the dimensions of an area are well delineated, and a good many years of exploratory work are often needed before the precision of standardized interviewing is possible or justified. (70, p. 454-455)

After the completion of these four interviews, an interview schedule was drafted.

Twelve interviews were held with college virgin males for the purpose of pretesting the interview schedule that had been drafted. All material that was ambiguous or had different meanings for the different interviewees were either eliminated or so changed that the responses might have the same meaning to each future
interviewee. Questions that appeared to be too general in nature were changed or broken down in order to get at specific features of interest or importance. Some questions were deleted when it appeared that the responses would elicit little or no information relevant to the study. Some questions were added when information relevant to the study, which had not been previously considered, was expressed by the interviewees.

From the experiences of pretesting, it was decided that the best interview procedure to follow would be a semi-structured one. It was felt advisable to leave some questions with a limited number of alternatives in order to elicit more relevant information. Structure was also given to the schedule, however, so that comparisons would be possible between all the subjects.

A number of possible answers were devised for each question in the interview schedule. By this procedure, the writer was able to check the alternative in any particular item that best described the answer that the respondent gave to the question during the interview.

Through the process of interviewing, pretesting, and the re-examination and revision of questions, the final interview schedule was drafted.
Personal Data and Family Background Questionnaire

Evidence for selected aspects of personal data and family background of the subjects was derived from the Personal Data and Family Background Questionnaire.

Sex Concerns Questionnaire

Questionnaires and scales were used in this study to supplement the interview data. Support for the use of questionnaires in this area of investigation comes from two studies by Ellis. (26, p. 65; 27, p. 552) In these studies, Ellis demonstrates that in investigations of love and marital relations with college subjects, the questionnaire methods of gathering data is at least as satisfactory as the interview method. Ellis also demonstrates that as questions become more ego-involving, the questionnaire technique may produce more self-revelatory data than the interview method.

Evidence on the nature of the sex concerns of the participants of the present study was derived from the Sex Concerns Questionnaire. This questionnaire was administered to 105 college freshman men in three General Hygiene classes in the fall term, 1956. The questionnaire was administered to the same 105 men two weeks following the first administration. The administration of the questionnaires was for the purpose of establishing reliability of the instrument.
The questionnaires of 96 students were eventually used for the purposes of establishing reliability. Nine questionnaires had to be discarded, either because of incomplete answers, or the writer's inability to match the questionnaires.

The reliability of the Sex Concerns Questionnaire was determined by the following means:

(1) the first and second questionnaire of the 96 subjects was compared to see the similarities or the differences for each of the 15 questions on each of the choices (once, still, or never concerned);

(2) the number of subjects who checked similar answers on both tests for the same question was divided by the number of subjects who were not reliable in their answers plus those who were reliable;

(3) a percentage of reliability was established through this process for each of the three possible choices to the 15 questions;

(4) for the total question, the number of reliable checks were divided by 96, the total number of individuals who took both tests.

An example of this procedure is as follows: for question number one, "Wondered if sex organs were too large or too small", 39 subjects marked that they were "once concerned" on either or both questionnaires.
Twenty-seven subjects had answered "once concerned" on both tests. Twenty-seven was divided by 39, making a reliability of 76.2 per cent. There was a reliability of 50.0 per cent for the "still concerned", and 83.0 per cent for the "never concerned". The total reliability for the question was 76.0 per cent which was attained by dividing the 96 answers into the 75 reliable answers. The same process of establishing reliability was carried through for each of the 15 questions. Table I, page 40, gives the reliability scores for each of the three choices to each question and the total reliability scores for each question.

Though reliability, using 75.0 per cent as an arbitrary dividing point, was not established in questions two, four, thirteen, and fourteen, it was decided to use every question. Question 13, "Wondered if your sex desires were weaker or stronger than the average", was broken down into two questions, "Wondered if your sex desires were weaker than the average", and "Wondered if your sex desires were stronger than the average".

The writer believes that there may have been a tendency for the students to be indifferent in answering the questions on the Sex Concerns Questionnaire when there was little or no rapport between the writer and the students. Though the writer did have an opportunity to
**TABLE I**

Reliability of the 15 Questions on The Sex Concerns Questionnaire

<table>
<thead>
<tr>
<th>Questions*</th>
<th>Once Concerned</th>
<th>Still Concerned</th>
<th>Never Concerned</th>
<th>Total Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number of</td>
<td>Percent</td>
<td>Number of</td>
<td>Percent</td>
</tr>
<tr>
<td>Responses</td>
<td>Reliable Responses</td>
<td>of</td>
<td>Reliable Responses</td>
<td>of</td>
</tr>
<tr>
<td>by Total Reliability</td>
<td>by Total Reliability</td>
<td>by Total Reliability</td>
<td>by Total Reliability</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>27/39</td>
<td>76.2</td>
<td>2/4</td>
<td>50.0</td>
</tr>
<tr>
<td>2</td>
<td>14/23</td>
<td>63.5</td>
<td>1/8</td>
<td>12.5</td>
</tr>
<tr>
<td>3</td>
<td>22/32</td>
<td>68.8</td>
<td>17/19</td>
<td>89.5</td>
</tr>
<tr>
<td>4</td>
<td>8/21</td>
<td>38.1</td>
<td>20/24</td>
<td>83.3</td>
</tr>
<tr>
<td>5</td>
<td>23/28</td>
<td>82.1</td>
<td>5/9</td>
<td>55.6</td>
</tr>
<tr>
<td>6</td>
<td>15/19</td>
<td>78.9</td>
<td>15/23</td>
<td>65.2</td>
</tr>
<tr>
<td>7</td>
<td>8/11</td>
<td>77.7</td>
<td>4/7</td>
<td>57.1</td>
</tr>
<tr>
<td>8</td>
<td>15/19</td>
<td></td>
<td>9/17</td>
<td>53.0</td>
</tr>
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<td>9</td>
<td>5/10</td>
<td>50.0</td>
<td></td>
<td>53.0</td>
</tr>
<tr>
<td>10</td>
<td>4/7</td>
<td>57.1</td>
<td></td>
<td>53.0</td>
</tr>
<tr>
<td>11</td>
<td>3/8</td>
<td>37.5</td>
<td></td>
<td>53.0</td>
</tr>
<tr>
<td>12</td>
<td>2/7</td>
<td>28.6</td>
<td></td>
<td>53.0</td>
</tr>
<tr>
<td>13</td>
<td>16/26</td>
<td>61.5</td>
<td>15/23</td>
<td>65.2</td>
</tr>
<tr>
<td>14</td>
<td>25/36</td>
<td>69.4</td>
<td>24/32</td>
<td>75.0</td>
</tr>
<tr>
<td>15</td>
<td>3/9</td>
<td>33.3</td>
<td>11/14</td>
<td>78.6</td>
</tr>
</tbody>
</table>

* The complete questions will be found in Appendix B
** No answers checked on either of the two tests
explain briefly the nature of the study to the 96 men before administering the questionnaire, there was little opportunity to establish rapport with the students. Therefore, the writer felt that the Sex Concerns Questionnaire could still continue to be a valuable aid in helping shed light on virgin men, despite its limitations as a measuring device as it appears in this study.

Degree of Sexual Desire and Degree of Difficulty in Exercising Control of Sex Desire Scales

Evidence on the nature of the degree of sexual desire and the degree of difficulty in exercising control of sexual desire was derived from scales for rating the Degree of Sexual Desire and the Degree of Difficulty in Exercising Control of Sexual Desire.

Both scales were administered to 65 freshman men in two General Hygiene classes in the fall term of 1956. Following the first administration, the two scales were administered to the same 65 men.

Scales from 56 students were eventually used for the purposes of establishing reliability. Nine scales had to be discarded either because of incomplete answers, or the writer's inability to match the scales.

The reliability of both scales, that is, the consistency with which they measure what they purport to measure, was determined by the coefficient of correlation
statistic. Correlation values range numerically from 1.00 through 0.00 to +1.00. A positive correlation indicates that first and second scores on the same instrument vary together, that is, a person answers the question similarly on both occasions. A zero correlation indicates no relationship between the first and second scores, while a negative correlation indicates an inverse relationship between the two scores.

Reliability for the Degree of Sexual Desire Scale was +.761. Reliability for the Degree of Difficulty in Exercising Control of Sexual Desire Scale was +.824. Correlation coefficients of this magnitude are generally interpreted as evidence of adequate reliability.

**California Psychological Inventory**

Evidence on the nature of the personality characteristics of the subjects was derived from the California Psychological Inventory.

The test booklet of the California Psychological Inventory contain 480 items (12 of these are duplicates, repeated for ease of machine scoring). These items yield 18 standard scores. A profile sheet has been prepared on which the 18 scores may be plotted.

The first goal of the Inventory, largely theoretical in nature, has been to use and develop descriptive concepts of personality which possess broad personal and
social relevance. Harrison G. Gough, the author of the Inventory, has been concerned with characteristics of personality which have a wide and pervasive applicability and which, in addition, are related to the favorable and positive aspects of personality rather than to the morbid and pathological.

The second goal for the Inventory has been the practical one of devising brief, accurate, and dependable subscales for the identification and measurement of the variables chosen for inclusion in the Inventory.

Its scales are addressed principally to personality characteristics important for social living and social interaction. Each scale is intended to cover one important facet of interpersonal psychology, and the total set of 18 is intended to provide a comprehensive survey of an individual from a social interaction point of view. The scales are grouped into four broad categories. Class I: MEASURES OF POISE, ASCENDANCE, AND SELF-ASSURANCE

(1) Do - Dominance;
(2) Cs - Capacity for status;
(3) Sy - Sociability;
(4) Sp - Social presence;
(5) Sa - Self-acceptance;
(6) Wb - Sense of well-being.
Class II: MEASURES OF SOCIALIZATION, MATURITY, AND RESPONSIBILITY

(7) Re - Responsibility;
(8) So - Socialization;
(9) Sc - Self-control;
(10) To - Tolerance;
(11) Gi - Good impression;
(12) Cm - Communality.

Class III: MEASURES OF ACHIEVEMENT POTENTIAL AND INTELLIGENT

(13) Ac - Academic achievement via conformance;
(14) Ai - Academic achievement via independence;
(15) Ie - Intellectual efficiency.

Class IV: MEASURES OF INTELLECTUAL AND INTEREST MODES

(16) Py - Psychological-mindedness;
(17) Fx - Flexibility;
(18) Fe - Femininity.

Norms for the Inventory were developed from consolidation of available samples into a single composite sample for each sex. Standard scores for males were thus based on more than 6,000 cases, while female norms included more than 7,000. These totals were fairly large and included a wide range of ages, socio-economic groups, and geographical areas, but the sample is not offered as a true random sample of the general population.
Two reliability studies using the test-retest method for the California Psychological Inventory are available. The test-retest correlations are given in the manual for the Inventory. (38, p. 22)

Gough also presents considerable data bearing on the validity of the C. P. I. in his manual. (38, p. 23-27)

The writer is aware that the total personality is so complex that one tool such as a personality test has its limitations in measurement. Rosenzweig aptly comments that:

The personality is so complex with respect both to its facets and to the levels of its operations that to hope for any simple or limited tool which will yield up all there is to know is fatuous. Whether in clinical practice or in fundamental research, the appraisal and investigation of personality at the present time demands a composite plan of attack in which opinion, overt, and implicit behavior are all elicited and evaluated in a complementary fashion. (91, p. 366)

While this concept has its place in clinical work, a reliable and valid test like the California Psychological Inventory, has its place in research which involves a study of personality. Personality is so complex a phenomenon that any method which offers the possibility of throwing significant light upon any aspect of it is worthwhile.
Collection of the Data

The California Psychological Inventory, Degree of Sexual Desire Scale, Degree of Difficulty in Exercising Control of Sexual Desire Scale, Personal Data and Family Background Questionnaire, and the Sex Concerns Questionnaire were administered to each of the 100 subjects in the writer's office at the first appointment.

After giving directions for the instruments to the subject, a subsequent appointment was arranged for in order to interpret the California Psychological Inventory and hold an interview. After making the appointment with the subject, the writer left the room.

The time involved for taking these various measures during the first appointment ranged from 45 minutes to two hours.

At the second appointment, the California Psychological Inventory was interpreted. The next step with the subject was the administration of the semi-structured interview, controlled and guided by the use of the schedule.

The order in which the questions were asked was largely predetermined by the schedule. The writer used his discretion freely, though, to leave the confines of the schedule, if necessary, to create freedom of response and spontaneity.
Notes were taken during the interview. Rapport did not seem to be broken during the note taking with any of the subjects.

Maccoby and Maccoby suggest that nearly all social scientists employing the interview feel that the advantage in accuracy of taking notes during an interview far outweigh the disadvantage of the possibility of losing rapport with the subject. (70, p. 468)

Full notes were written immediately after the interview was concluded.

The second appointment with the subject usually was about an hour in length. Totalling the two appointments together, approximately two to two and one-half hours were involved with each subject.

**Analysis of the Data**

The statistics used to analyze the data were Chi square and the F test. Chi square was used to determine significant differences between the two groupings. A description of this statistic can be found in Dixon and Massey. (21, p. 189-195)

The F test was used to determine the significance of differences in individual scores on the 18 scales of the California Psychological Inventory. A description of this statistic can be found in Dixon and Massey. (21, p. 121-127)
CHAPTER III

RESULTS

For purposes of statistical analysis, the subjects of this study, the 100 virgin college freshman men, were divided into two groupings. The two groupings, as explained on pages 33-34, were developed about the likelihood or unlikelihood of the subjects remaining sexually virgin until marriage. The first grouping included 57 men who expressed an intent or probable intent to remain virgin. These men are hereafter referred to as the "likely" virgin grouping. The second grouping included 43 men who expressed an intent or probable intent to have sexual intercourse prior to marriage. These men are hereafter referred to as the "unlikely" virgin grouping.

The two groupings were compared statistically to determine the characteristics and the extent to which the groupings were alike or dissimilar.

Chi square was the statistic which was used to determine whether observed differences between the two groupings on the variable or variables being investigated were to be considered as real differences, that is, differences due to the conditions found within the nature of the two groupings, or differences due to chance factors. If the differences were of a magnitude such that
they could be considered as real differences, the differences were considered to be statistically significant. If the differences were of a magnitude such that they could be considered as differences due to chance factors, the differences were not considered to be statistically significant.

Throughout the study, references are made to "statistically significant differences" at a particular level of confidence. Level of confidence may be thought of simply as a statement of probability, where probability refers to the number of times that one would expect differences of the magnitude observed between the two groupings to appear by chance alone.

An arbitrary level of probability, the five per cent level, has been established as representing a significant or a real difference, that is, a difference due to the conditions found within the nature of the two groupings rather than chance factors. This means simply that the differences observed between groupings would be expected to occur as a result of the differences found within the nature of the groupings 95 times out of 100, or to chance factors five times out of 100.

Other levels of probability may be determined, i.e., two per cent, one per cent, etc. Obviously, the fewer times the observed differences may be expected to occur by
chance, the more confidence one may have in the observed differences being real ones.

The magnitude of the chi values, that is, the number resulting from the application of the chi square statistic, determines the level of confidence one has in the observed differences. The level of confidence is obtained by means of charts which have been established for this purpose. The following chart denotes the chi value required for statistical significance at various levels of confidence.

<table>
<thead>
<tr>
<th>Degrees of Freedom</th>
<th>.20</th>
<th>.10</th>
<th>.05</th>
<th>.02</th>
<th>.01</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1.64</td>
<td>2.71</td>
<td>3.84</td>
<td>5.41</td>
<td>6.64</td>
</tr>
<tr>
<td>2</td>
<td>3.22</td>
<td>4.61</td>
<td>5.99</td>
<td>7.82</td>
<td>9.21</td>
</tr>
<tr>
<td>3</td>
<td>4.64</td>
<td>6.25</td>
<td>7.82</td>
<td>9.84</td>
<td>11.34</td>
</tr>
<tr>
<td>4</td>
<td>5.99</td>
<td>7.78</td>
<td>9.49</td>
<td>11.67</td>
<td>13.28</td>
</tr>
</tbody>
</table>

In the above chart, a column headed "degrees of freedom" will be noted. There is a consistent relationship between the number of degrees of freedom and the number of possible responses to a variable. There is always one less degree of freedom than the number of possible responses. For example, there are two possible responses to the question (variable) "Have you ever done any petting?" when the answer is either "Yes" or "No". In this case, with two possible responses, there would be one degree of freedom. If the variable had three possible responses, for example, "Yes", "No", "Uncertain", there would be two degrees of freedom; with four possible responses to a
variable, there would be three degrees of freedom, etc.

It is necessary to know the number of degrees of freedom in order to evaluate the statistical significance of a chi value. The larger the number of degrees of freedom, the higher the chi value must be in order to establish statistical significance.

It will also be noted in the table that chi values were calculated at the 10 and 20 per cent levels of confidence. It is important to recognize, though, that a chi value at the 10 or 20 per cent level of confidence is not accepted as being statistically significant. Values of this magnitude are interpreted as evidencing trends within the data.

Throughout the body of the thesis, percentages have been calculated to indicate the direction and extent to which the two groupings differed on the respective variables. The purpose of these percentages was to make more explicit the meaning of the chi square analysis.

**Personal Data and Family Background**

Fifty-seven men stated to the writer that they intended or probably intended to remain virgin prior to marriage. Forty-three men indicated that they intended or probably intended not to remain virgin.
TABLE II

Chi Square Values and Levels of Confidence for the Subjects in Relation to Personal Data and Family Background

<table>
<thead>
<tr>
<th>Personal Data and Family Background</th>
<th>Likely - Unlikely</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Degrees of Freedom</td>
<td>Chi Value</td>
</tr>
<tr>
<td>Rating of parents' marital happiness</td>
<td>2</td>
<td>4.57</td>
</tr>
<tr>
<td>Age</td>
<td>2</td>
<td>.12</td>
</tr>
<tr>
<td>Population of home community</td>
<td>2</td>
<td>.61</td>
</tr>
<tr>
<td>Religious affiliation</td>
<td>3</td>
<td>1.06</td>
</tr>
<tr>
<td>Monthly attendance at church while in college</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Monthly attendance at church while in high school</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Devoutness toward religion</td>
<td>2</td>
<td>2.41</td>
</tr>
<tr>
<td>Residence while in college</td>
<td>2</td>
<td>.33</td>
</tr>
<tr>
<td>Present marital status of parents</td>
<td>1</td>
<td>.65</td>
</tr>
<tr>
<td>Rating of own happiness while growing up at home</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Yearly income of parents</td>
<td>2</td>
<td>.49</td>
</tr>
</tbody>
</table>
There were no significant differences between the "likely" and "unlikely" virgins in relation to personal data and family background (Table II, page 52).

As indicated in the results of Table II, in only one variable in the family background of the subjects was there even a trend toward a significant difference between the groupings. This area dealt with the subjects' rating of their parents' happiness in marriage. A trend toward a significant difference was evidenced by the chi value of 4.57 at the 20 per cent level of confidence.

A greater proportion of the "likely" than the "unlikely" virgins rated their parents as very happy in marriage. Thirty-six (63.2%) of the "likely" virgins rated their parents' marriages as very happy in comparison with 18 (41.9%) of the "unlikely" virgins (Table III, page 54).
TABLE III

Rating of the Parents' Marital Happiness by the Subjects

<table>
<thead>
<tr>
<th>Parents' Marital Happiness</th>
<th>Likely Number</th>
<th>Likely %</th>
<th>Unlikely Number</th>
<th>Unlikely %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very happy</td>
<td>36</td>
<td>63.2</td>
<td>18</td>
<td>41.9</td>
<td>54</td>
<td>54.0</td>
</tr>
<tr>
<td>Happy</td>
<td>15</td>
<td>26.3</td>
<td>19</td>
<td>44.2</td>
<td>34</td>
<td>34.0</td>
</tr>
<tr>
<td>So-so or unhappy</td>
<td>6</td>
<td>10.5</td>
<td>6</td>
<td>13.9</td>
<td>12</td>
<td>12.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

TABLE IV

The Age Range of the Subjects

<table>
<thead>
<tr>
<th>Age</th>
<th>Likely Number</th>
<th>Likely %</th>
<th>Unlikely Number</th>
<th>Unlikely %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>3</td>
<td>5.3</td>
<td>3</td>
<td>7.0</td>
<td>6</td>
<td>6.0</td>
</tr>
<tr>
<td>18</td>
<td>34</td>
<td>59.6</td>
<td>25</td>
<td>58.1</td>
<td>59</td>
<td>59.0</td>
</tr>
<tr>
<td>19</td>
<td>20</td>
<td>35.1</td>
<td>15</td>
<td>34.9</td>
<td>35</td>
<td>36.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The 100 freshman virgin men who participated in this study ranged from 17 through 19 years of age. As the results in Table IV, above, indicate, 59.6 per cent of
the "likely" and 58.1 per cent of the "unlikely" virgins were 18 years of age.

TABLE V

Population of the Home Community of the Subjects

<table>
<thead>
<tr>
<th>Population of Home Community</th>
<th>Likely</th>
<th></th>
<th>Unlikely</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
</tr>
<tr>
<td>30,000 and up</td>
<td>16</td>
<td>28.1</td>
<td>13</td>
<td>30.2</td>
<td>29</td>
<td>29.0</td>
</tr>
<tr>
<td>1,000 to 29,000</td>
<td>31</td>
<td>54.4</td>
<td>25</td>
<td>58.1</td>
<td>56</td>
<td>56.0</td>
</tr>
<tr>
<td>Under 1,000</td>
<td>10</td>
<td>17.5</td>
<td>5</td>
<td>11.7</td>
<td>15</td>
<td>15.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The results in Table V, above, show that 54.4 per cent of the "likely" and 58.1 per cent of the "unlikely" virgins lived in urban or suburban communities with populations up to 29,999. Only 10 (17.5%) of the "likely" and 5 (11.7%) of the "unlikely" virgins lived in communities under 1,000 population.

The "likely" and "unlikely" virgins were quite similar in their religious affiliations. Of the "likely" virgins, 80.7 per cent gave their religious affiliation as Protestant as did 81.3 per cent of the "unlikely" virgins. Of the "likely" virgins, 8.8 per cent stated that they were Catholic in comparison with 11.7 per cent
TABLE VI

Religious Affiliation of the Subjects

<table>
<thead>
<tr>
<th>Religious Affiliation</th>
<th>Likely Number</th>
<th>Likely %</th>
<th>Unlikely Number</th>
<th>Unlikely %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic</td>
<td>5</td>
<td>8.8</td>
<td>5</td>
<td>11.7</td>
<td>10</td>
<td>10.0</td>
</tr>
<tr>
<td>Protestant</td>
<td>46</td>
<td>80.7</td>
<td>35</td>
<td>81.3</td>
<td>81</td>
<td>81.0</td>
</tr>
<tr>
<td>Jewish</td>
<td>1</td>
<td>1.7</td>
<td>0</td>
<td>0.0</td>
<td>1</td>
<td>1.0</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
<td>8.8</td>
<td>3</td>
<td>7.0</td>
<td>8</td>
<td>8.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>57</strong></td>
<td><strong>100.0</strong></td>
<td><strong>43</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

of the "unlikely" virgins. Of the 8 men who stated they had religions other than Protestant, Catholic, and Jewish, four classified themselves as Latter Day Saints, three stated that they had no religion, and one subject gave his religious affiliation as Buddhist (Table VI, above).

The results in Table VII, page 57, indicate that the "likely" virgins attend church while in college more times a month than the "unlikely" virgins. Thirteen (23.0%) of the "likely" virgins attend church five times or more a month; whereas, only five (11.7%) of the "unlikely" virgins attend church as frequently. More of the "unlikely" virgins (34.9%) do not attend church at all while in college in comparison with 31.6 per cent of the
"likely" virgins.

### TABLE VII

**Monthly Church Attendance by the Subjects while in College**

<table>
<thead>
<tr>
<th>Monthly Church Attendance while in College</th>
<th>Likely</th>
<th></th>
<th></th>
<th>Unlikely</th>
<th></th>
<th></th>
<th>Total</th>
<th>Number</th>
<th>%</th>
<th>Number</th>
<th>%</th>
<th>Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 times or more</td>
<td>13</td>
<td>23.0</td>
<td></td>
<td>5</td>
<td>11.7</td>
<td></td>
<td>18</td>
<td>18.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 through 4</td>
<td>26</td>
<td>45.4</td>
<td></td>
<td>23</td>
<td>53.4</td>
<td></td>
<td>49</td>
<td>49.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>None</td>
<td>18</td>
<td>31.6</td>
<td></td>
<td>15</td>
<td>34.9</td>
<td></td>
<td>33</td>
<td>33.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>57</strong></td>
<td><strong>100.0</strong></td>
<td></td>
<td><strong>43</strong></td>
<td><strong>100.0</strong></td>
<td></td>
<td><strong>100</strong></td>
<td><strong>100.0</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE VIII

**Monthly Church Attendance by the Subjects while in High School**

<table>
<thead>
<tr>
<th>Monthly Church Attendance while in High School</th>
<th>Likely</th>
<th></th>
<th></th>
<th>Unlikely</th>
<th></th>
<th></th>
<th>Total</th>
<th>Number</th>
<th>%</th>
<th>Number</th>
<th>%</th>
<th>Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 times and more</td>
<td>28</td>
<td>49.1</td>
<td></td>
<td>24</td>
<td>55.8</td>
<td></td>
<td>52</td>
<td>52.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 through 4</td>
<td>17</td>
<td>29.8</td>
<td></td>
<td>9</td>
<td>20.9</td>
<td></td>
<td>26</td>
<td>26.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>None</td>
<td>12</td>
<td>21.1</td>
<td></td>
<td>10</td>
<td>23.3</td>
<td></td>
<td>22</td>
<td>22.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>57</strong></td>
<td><strong>100.0</strong></td>
<td></td>
<td><strong>43</strong></td>
<td><strong>100.0</strong></td>
<td></td>
<td><strong>100</strong></td>
<td><strong>100.0</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The results in Table VIII, page 57, indicate though, that 55.8 per cent of the "unlikely" virgins had attended church five times or more a month while in high school as compared to 49.1 per cent of the "likely" virgins. The most striking factor is the decline in religious attendance from high school to college for most of the men who participated in this study, though it may have no relation to virginity.

**TABLE IX**

Degree of Religious Devoutness of Subjects

<table>
<thead>
<tr>
<th>Degree of Devoutness</th>
<th>Likely</th>
<th></th>
<th>Unlikely</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
</tr>
<tr>
<td>Devout</td>
<td>16</td>
<td>28.1</td>
<td>13</td>
<td>30.2</td>
<td>29</td>
<td>29.0</td>
</tr>
<tr>
<td>Not especially devout</td>
<td>37</td>
<td>64.9</td>
<td>23</td>
<td>53.4</td>
<td>60</td>
<td>60.0</td>
</tr>
<tr>
<td>Not devout at all</td>
<td>4</td>
<td>7.0</td>
<td>7</td>
<td>16.4</td>
<td>11</td>
<td>11.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Seven (16.4%) of the "unlikely" virgins are not devout in respect to religion as compared with 4 (7.0%) of the "likely" virgins. Both the "likely" and the "unlikely" virgins were fairly similar in respect to the degree of devoutness. Of the "unlikely" virgins, 30.2 per cent stated that they were devout in comparison with the 28.1 per cent of the "likely" virgins (Table IX above).
TABLE X
College Residence of the Subjects

<table>
<thead>
<tr>
<th>College Residence</th>
<th>Likely Number</th>
<th>Likely %</th>
<th>Unlikely Number</th>
<th>Unlikely %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fraternity</td>
<td>26</td>
<td>45.4</td>
<td>19</td>
<td>44.2</td>
<td>45</td>
<td>45.0</td>
</tr>
<tr>
<td>Dormitory</td>
<td>21</td>
<td>37.1</td>
<td>18</td>
<td>41.9</td>
<td>39</td>
<td>39.0</td>
</tr>
<tr>
<td>Co-operative</td>
<td>6</td>
<td>10.5</td>
<td>0</td>
<td>0.0</td>
<td>6</td>
<td>6.0</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>7.0</td>
<td>6</td>
<td>13.9</td>
<td>10</td>
<td>10.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>57</strong></td>
<td><strong>100.0</strong></td>
<td><strong>43</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

No difference was apparent between the "likely" and the "unlikely" virgins in relation to the type of college residence. Approximately 45 per cent of the "likely" virgins lived in fraternities as compared with 44.2 per cent of the "unlikely" virgins. Of the "likely" virgins, 37.1 per cent lived in dormitories, as compared with 41.9 per cent of the "unlikely" virgins (Table X, above).

Ninety-three per cent of the fathers and mothers of the "likely" virgins were living together as compared with 88.3 per cent of the parents of the "unlikely" virgins (Table XI, page 60). Of the four (7.0%) "likely" virgins whose parents were not living together, three of those parents were either divorced or separated. Five (11.7%)
TABLE XI

Present Marital Status of the Parents of the Subjects

<table>
<thead>
<tr>
<th>Present Marital Status of Parents</th>
<th>Likely Number</th>
<th>Likely %</th>
<th>Unlikely Number</th>
<th>Unlikely %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Living together</td>
<td>53</td>
<td>93.0</td>
<td>38</td>
<td>88.3</td>
<td>91</td>
<td>91.0</td>
</tr>
<tr>
<td>Not living together</td>
<td>4</td>
<td>7.0</td>
<td>5</td>
<td>11.7</td>
<td>9</td>
<td>9.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

of the "unlikely" virgins' parents were not living together. Four (9.2%) of these parents were either divorced or separated.

Of the four (7.0%) "likely" virgins whose parents were not living together, three of those parents were either divorced or separated. Five (11.7%) of the parents of the "unlikely" virgins were not living together. Four (9.3%) of these parents were either divorced or separated.

Table XII, page 61, shows the distribution of parents according to yearly income. Slightly more than half of the parents of each grouping earned from $7,000 yearly and up. In respect to parents' income, the "likely" and "unlikely" virgins were fairly similar.
TABLE XII

Yearly Income of the Parents of the Subjects

<table>
<thead>
<tr>
<th>Yearly Income of Parents</th>
<th>Likely Number</th>
<th>%</th>
<th>Unlikely Number</th>
<th>%</th>
<th>Total Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>$2,000 - $3,999</td>
<td>9</td>
<td>15.8</td>
<td>6</td>
<td>13.9</td>
<td>15</td>
<td>15.0</td>
</tr>
<tr>
<td>$4,000 - $6,999</td>
<td>15</td>
<td>26.3</td>
<td>14</td>
<td>32.7</td>
<td>29</td>
<td>29.0</td>
</tr>
<tr>
<td>$7,000 - $10,000 and over</td>
<td>33</td>
<td>57.9</td>
<td>23</td>
<td>53.4</td>
<td>56</td>
<td>56.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

TABLE XIII

Ratings of Happiness of the Subjects While Growing Up at Home

<table>
<thead>
<tr>
<th>Rating of Subjects' Happiness at Home</th>
<th>Likely Number</th>
<th>%</th>
<th>Unlikely Number</th>
<th>%</th>
<th>Total Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very happy</td>
<td>30</td>
<td>52.7</td>
<td>16</td>
<td>31.1</td>
<td>46</td>
<td>46.0</td>
</tr>
<tr>
<td>Happy</td>
<td>21</td>
<td>36.8</td>
<td>20</td>
<td>46.5</td>
<td>41</td>
<td>41.0</td>
</tr>
<tr>
<td>So-so or unhappy</td>
<td>6</td>
<td>10.5</td>
<td>7</td>
<td>16.4</td>
<td>13</td>
<td>13.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

As indicated in Table XIII, above, a greater proportion of the "likely" as compared with the "unlikely" virgins stated that they were very happy in growing up
in their homes. Approximately 53 per cent of the "likely" virgins stated they were very happy as compared with 31.1 per cent of the "unlikely" virgins. A greater proportion of the "unlikely" as compared with the "likely" virgins also indicated a so-so or an unhappy happiness rating while growing up. There is no significant difference between the groupings, however (Table II, page 53). Six (10.5%) of the "likely" virgins indicated unhappiness while 7 (16.4%) of the "unlikely" virgins rated themselves as unhappy while growing up in their homes.

**Selected Aspects of Psychosexual Development**

As indicated in the results of Table XIV, below, there was only one significant difference between the "likely" and "unlikely" virgins in relation to sex concerns. The sex concerns of the subjects were measured by the Sex Concerns Questionnaire (Appendix B).

**TABLE XIV**

Chi Square Values and Levels of Confidence for the Subjects in Relation to Sex Concerns

<table>
<thead>
<tr>
<th>Sexual Concerns (See Appendix B for the full listing of questions)</th>
<th>Likely - Unlikely</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question 1</td>
<td>2</td>
</tr>
<tr>
<td>Question 2</td>
<td>2</td>
</tr>
<tr>
<td>Question 3</td>
<td>2</td>
</tr>
<tr>
<td>Question 4</td>
<td>2</td>
</tr>
<tr>
<td>Question 5</td>
<td>2</td>
</tr>
<tr>
<td>Degrees of Freedom</td>
<td></td>
</tr>
<tr>
<td>Chi Square Value</td>
<td></td>
</tr>
<tr>
<td>Level of Confidence</td>
<td></td>
</tr>
<tr>
<td>Question 1</td>
<td>2</td>
</tr>
<tr>
<td>Question 2</td>
<td>2</td>
</tr>
<tr>
<td>Question 3</td>
<td>2</td>
</tr>
<tr>
<td>Question 4</td>
<td>2</td>
</tr>
<tr>
<td>Question 5</td>
<td>2</td>
</tr>
<tr>
<td>.61</td>
<td></td>
</tr>
<tr>
<td>.49</td>
<td></td>
</tr>
<tr>
<td>4.98</td>
<td>.10</td>
</tr>
<tr>
<td>5.59</td>
<td>.10</td>
</tr>
<tr>
<td>.82</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td></td>
</tr>
</tbody>
</table>
TABLE XIV (Continued)

<table>
<thead>
<tr>
<th>Sexual Concerns</th>
<th>Degrees of Freedom</th>
<th>Chi Value</th>
<th>Unlikely Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question 6</td>
<td>2</td>
<td>4.28</td>
<td>.20</td>
</tr>
<tr>
<td>Question 7</td>
<td>2</td>
<td>5.88</td>
<td>.10</td>
</tr>
<tr>
<td>Question 8</td>
<td>2</td>
<td>.08</td>
<td>---</td>
</tr>
<tr>
<td>Question 9</td>
<td>2</td>
<td>.08</td>
<td>---</td>
</tr>
<tr>
<td>Question 10</td>
<td>2</td>
<td>.12</td>
<td>---</td>
</tr>
<tr>
<td>Question 11</td>
<td>2</td>
<td>.12</td>
<td>---</td>
</tr>
<tr>
<td>Question 12</td>
<td>2</td>
<td>16.73</td>
<td>.01</td>
</tr>
<tr>
<td>Question 13</td>
<td>2</td>
<td>2.22</td>
<td>.20</td>
</tr>
<tr>
<td>Question 14</td>
<td>2</td>
<td>2.33</td>
<td>---</td>
</tr>
<tr>
<td>Question 15</td>
<td>2</td>
<td>.65</td>
<td>---</td>
</tr>
<tr>
<td>Question 16</td>
<td>2</td>
<td>.57</td>
<td>---</td>
</tr>
</tbody>
</table>

The difference between the two groupings was 16.73 at the one per cent level of confidence for question 12:

Concern because of a feeling that your sex behavior or desires were contrary to religious beliefs.

This was the only question on the entire questionnaire on which the responses of the "likely" and "unlikely" virgins was significantly different (Table XIV, page 62). There was a trend toward significant differences in relation to questions three, four, and seven, respectively, which are as follows:

Wondered whether you could have intercourse satisfactorily, particularly the first time; whether everything would work out properly:

Concern about whether you could, or can satisfy your partner in sexual intercourse:

Fear that you may be sterile, unable to produce.
### TABLE XV

The Sex Concerns of the Subjects as Measured by the Sex Concerns Questionnaire

<table>
<thead>
<tr>
<th>Questions</th>
<th>Number Who Were Once Concerned</th>
<th>Number Who Were Still Concerned</th>
<th>Number Who Were Never Concerned</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Likely</td>
<td>Unlikely</td>
<td>Total</td>
</tr>
<tr>
<td>1</td>
<td>28</td>
<td>23</td>
<td>51</td>
</tr>
<tr>
<td>2</td>
<td>11</td>
<td>9</td>
<td>17</td>
</tr>
<tr>
<td>3</td>
<td>13</td>
<td>7</td>
<td>16</td>
</tr>
<tr>
<td>4</td>
<td>24</td>
<td>22</td>
<td>46</td>
</tr>
<tr>
<td>5</td>
<td>8</td>
<td>5</td>
<td>13</td>
</tr>
<tr>
<td>6</td>
<td>6</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>7</td>
<td>8</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>8</td>
<td>6</td>
<td>5</td>
<td>11</td>
</tr>
<tr>
<td>9</td>
<td>8</td>
<td>5</td>
<td>13</td>
</tr>
<tr>
<td>10</td>
<td>8</td>
<td>5</td>
<td>13</td>
</tr>
<tr>
<td>11</td>
<td>8</td>
<td>5</td>
<td>13</td>
</tr>
<tr>
<td>12</td>
<td>19</td>
<td>5</td>
<td>24</td>
</tr>
<tr>
<td>13</td>
<td>18</td>
<td>7</td>
<td>25</td>
</tr>
<tr>
<td>14</td>
<td>23</td>
<td>11</td>
<td>34</td>
</tr>
<tr>
<td>15</td>
<td>27</td>
<td>17</td>
<td>44</td>
</tr>
<tr>
<td>16</td>
<td>13</td>
<td>9</td>
<td>22</td>
</tr>
</tbody>
</table>
As the results in Table XV, page 64, indicate, the "likely" virgins were once and are still significantly more concerned about their sex behavior or desires being contrary to religious beliefs than the "unlikely" virgins. In the same table, it can be seen that the "likely", in comparison with the "unlikely" virgins, tend to be more concerned about having sexual intercourse satisfactorily for the first time, satisfying their partner in sexual intercourse, and fear that they may be sterile.

**TABLE XVI**

Chi Square Values and Levels of Confidence for the Subjects in Relation to Feelings Toward Physical Energy, Drive, Looks, and Physical Characteristics

<table>
<thead>
<tr>
<th>Comparison of Ratings</th>
<th>Degrees of Freedom</th>
<th>Likely - Unlikely</th>
<th>Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical energy and drive</td>
<td>2</td>
<td>.78</td>
<td>---</td>
</tr>
<tr>
<td>Looks and physical characteristics</td>
<td>2</td>
<td>.24</td>
<td>---</td>
</tr>
</tbody>
</table>

There were no significant differences between the "likely" and "unlikely" virgins in respect to the rating of their physical energy and drive with that of other fellows their age and in relation to the ratings of their physical looks and characteristics. **Table XVI**, above, gives a summary of chi values and levels of confidence.
Thirty-nine (68.4%) of the "likely" virgins considered their physical energy and drive to be equal to other fellows their age compared to 28 (65.1%) of the "unlikely" virgins. Eleven (19.3%) of the "likely" virgins considered their drive to be more than other fellows compared to seven (16.4%) of the "unlikely" virgins.

Thirty-seven (64.9%) of the "likely" and 30 (69.7%) of the "unlikely" virgins considered themselves as average in physical looks. Fifteen (26.3%) of the "likely" virgins considered themselves as good looking compared to ten (23.3%) of the "unlikely" virgins.

### TABLE XVII

Chi Square Values and Levels of Confidence for the Subjects in Relation to Aspects of Sex Education

<table>
<thead>
<tr>
<th>Aspects of Sex Education</th>
<th>Degrees of Freedom</th>
<th>Likely - Unlikely Chi Value</th>
<th>Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents expressing desire to subjects that they remain virgin or stating that premarital intercourse wrong</td>
<td>1</td>
<td>3.26</td>
<td>.10</td>
</tr>
<tr>
<td>Attitude of father toward sexual matters</td>
<td>2</td>
<td>1.35</td>
<td>---</td>
</tr>
<tr>
<td>Attitude of mother toward sexual matters</td>
<td>2</td>
<td>1.14</td>
<td>---</td>
</tr>
</tbody>
</table>
TABLE XVII (Continued)

<table>
<thead>
<tr>
<th>Aspects of Sex Education</th>
<th>Degrees of Freedom</th>
<th>Likely - Unlikely Chi Value</th>
<th>Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parents discussing sexual matters with subjects</td>
<td>1</td>
<td>1.88</td>
<td>---</td>
</tr>
<tr>
<td>Type of sex education</td>
<td>3</td>
<td>2.28</td>
<td>---</td>
</tr>
<tr>
<td>Satisfaction with sex education received from parents</td>
<td>2</td>
<td>1.35</td>
<td>---</td>
</tr>
<tr>
<td>Satisfaction with sex education received from sources other than parents</td>
<td>2</td>
<td>2.05</td>
<td>---</td>
</tr>
</tbody>
</table>

There were no significant differences between the two groupings in relation to the variables on sex education. There was only one variable on sex education in which there was a trend toward a significant difference between the "likely" and "unlikely" virgin groupings (Table XVII, page 66).

In relation to the parents expressing a desire that the subjects remain virgin prior to marriage or stating that premarital intercourse was wrong, there was a trend toward a significant difference between the groupings. There was a chi value of 3.26 at the 10 per cent level of confidence. Twenty (35.1%) of the parents of the "likely" virgins had
expressed a desire that the subjects remain virgin or stated that premarital intercourse was wrong as compared with 2 (18.8%) of the parents of the "unlikely" virgins.

**TABLE XVIII**

Attitudes of the Parents of the Subjects Toward Sexual Matters

<table>
<thead>
<tr>
<th>Attitudes Toward Sexual Matters</th>
<th>Father</th>
<th></th>
<th>Mother</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Likely</td>
<td>Unlikely</td>
<td>Likely</td>
<td>Unlikely</td>
</tr>
<tr>
<td>Very open-minded</td>
<td>8 14.0</td>
<td>4 9.3</td>
<td>10 17.5</td>
<td>4 9.3</td>
</tr>
<tr>
<td>Open-minded</td>
<td>11 19.3</td>
<td>6 13.9</td>
<td>12 21.1</td>
<td>10 23.3</td>
</tr>
<tr>
<td>Reserved or intolerant</td>
<td>38 66.7</td>
<td>33 76.8</td>
<td>35 61.4</td>
<td>29 67.4</td>
</tr>
<tr>
<td>Total</td>
<td>57 100.0</td>
<td>43 100.0</td>
<td>57 100.0</td>
<td>43 100.0</td>
</tr>
</tbody>
</table>

Seventy-one of all the subjects felt that their fathers were either reserved or intolerant toward sexual matters. Sixty-four of the total number of subjects felt that their mothers were either reserved or intolerant about sexual matters. Approximately 67 per cent of the "likely" and 76.8 per cent of the "unlikely" virgins felt that their fathers were either reserved or intolerant in relation to sexual matters. Approximately 61 per cent of the "likely" and 67.4 per cent of the "unlikely" virgins felt that
their mothers were either reserved or intolerant in relation to sexual matters (Table XVIII, page 68).

Thirty-seven pairs of parents (64.9%) of the "likely" virgins had discussed at least some sexual matters in comparison to 22 pairs of parents (51.2%) of the "unlikely" virgins.

Four classifications of sex education were taken from Kirkendall's "Sex Education As Human Relations". (59, p. 25-29)

(1) **Comprehensive Education.** Subjects were placed in this classification when they gave evidence that some adult had discussed sexual matters with them in a fairly frank and comprehensive manner.

(2) **Factual Information.** Subjects were placed in this classification when factual information was given to them without reference to the implications involving sexual behavior.

(3) **Prophylaxis Education.** This classification included those individuals who had had some adult give them information on how to avoid pregnancy during the premarital period. This classification also included those subjects who were told to avoid premarital intercourse without any further explanation.

(4) **No Formal Education.** Subjects were placed in this classification when they had received no information
from parents or other adults.

TABLE XIX

Type of Sex Education Received from Parents of the Subjects

<table>
<thead>
<tr>
<th>Type of Sex Education</th>
<th>Likely</th>
<th></th>
<th>Unlikely</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
</tr>
<tr>
<td>Comprehensive education</td>
<td>12</td>
<td>21.1</td>
<td>6</td>
<td>16.2</td>
<td>18</td>
<td>18.0</td>
</tr>
<tr>
<td>Factual information</td>
<td>9</td>
<td>15.6</td>
<td>7</td>
<td>16.4</td>
<td>16</td>
<td>16.0</td>
</tr>
<tr>
<td>Prophylaxis education</td>
<td>16</td>
<td>28.1</td>
<td>9</td>
<td>20.9</td>
<td>25</td>
<td>25.0</td>
</tr>
<tr>
<td>No formal education</td>
<td>20</td>
<td>35.2</td>
<td>21</td>
<td>46.5</td>
<td>41</td>
<td>41.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

As noted from Table XIX, above, the biggest percentage of both groupings received no formal education.

Both the "likely" and "unlikely" virgins reported to the writer that most of their sex information had come from their peer group and the readings of books and pamphlets.
TABLE XX

Satisfaction with Sex Education Received by the Subjects

<table>
<thead>
<tr>
<th>Satisfaction with Sex Education Received</th>
<th>Parents</th>
<th>Sources other than parents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Likely</td>
<td>Unlikely</td>
</tr>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
</tr>
<tr>
<td>Satisfied</td>
<td>18</td>
<td>31.6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>So-so</td>
<td>21</td>
<td>36.6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not satisfied</td>
<td>18</td>
<td>31.6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* One of the "likely" virgins stated that he had never received any sex education from any sources other than his parents.

** Two of the "unlikely" virgins stated that they had never received any sex education from any sources other than their parents.

Eighteen (31.6%) of the "likely" virgins were satisfied with the sex education they received from their parents as compared with ten (23.3%) of the "unlikely" virgins.

Eighteen (31.6%) of the "likely" virgins were not satisfied with their sex education received from their parents as compared with eighteen (41.8%) of the "unlikely" virgins.

As to sources of sex education other than parents, thirty-one (55.4%) of the "likely" virgins were satisfied as compared with twenty-eight (68.3%) of the "unlikely"
virgins. Seven (12.5%) of the "likely" virgins were not satisfied with these sources of sex education as compared to five (12.2%) of the "unlikely" virgins (Table XX, page 71).

**TABLE XXI**

Chi Square Values and Levels of Confidence for the Subjects in Relation to the Degree of Sexual Desire and the Degree of Difficulty in Exercising Control of Sexual Desire

<table>
<thead>
<tr>
<th>Ratings of Degrees</th>
<th>Degrees of Freedom</th>
<th>Likely - Unlikely</th>
<th>Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Degree of sexual desire</td>
<td>2</td>
<td>.98</td>
<td></td>
</tr>
<tr>
<td>Degree of difficulty in exercising control of sexual desire</td>
<td>2</td>
<td>2.12</td>
<td>---</td>
</tr>
</tbody>
</table>

There were no significant differences between the groupings in respect to the degree of sexual desire and the degree of difficulty in exercising control of sexual desire (Table XXI, above). The degree of sexual desire and the degree of difficulty in exercising control of sexual desire of the subjects were measured by scales (Appendix C).
### TABLE XXII

The Degree of Sexual Desire of the Subjects

<table>
<thead>
<tr>
<th>Rating of Degree of Sexual Desire</th>
<th>Likely Number</th>
<th>Likely %</th>
<th>Unlikely Number</th>
<th>Unlikely %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>No or some sex desire</td>
<td>22</td>
<td>38.6</td>
<td>17</td>
<td>39.5</td>
<td>39</td>
<td>39.0</td>
</tr>
<tr>
<td>Frequent sex desire</td>
<td>27</td>
<td>47.4</td>
<td>17</td>
<td>39.5</td>
<td>44</td>
<td>44.0</td>
</tr>
<tr>
<td>Persistent or very frequent sex desire</td>
<td>8</td>
<td>14.0</td>
<td>9</td>
<td>21.0</td>
<td>17</td>
<td>17.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

### TABLE XXIII

The Degree of Difficulty in Exercising Control of Sexual Desire of Subjects

<table>
<thead>
<tr>
<th>Rating of Degree of Difficulty in Exercising Control of Sexual Desire</th>
<th>Likely Number</th>
<th>Likely %</th>
<th>Unlikely Number</th>
<th>Unlikely %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>No or very little problem</td>
<td>25</td>
<td>43.9</td>
<td>17</td>
<td>39.5</td>
<td>42</td>
<td>42.0</td>
</tr>
<tr>
<td>Frequently a problem</td>
<td>28</td>
<td>49.1</td>
<td>19</td>
<td>44.2</td>
<td>47</td>
<td>47.0</td>
</tr>
<tr>
<td>Control difficult or very difficult</td>
<td>4</td>
<td>7.0</td>
<td>7</td>
<td>16.3</td>
<td>11</td>
<td>11.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>
The results from the scales are given in Table XXII, page 73, and Table XXIII, page 73.

**TABLE XXIV**

Chi Square Values and Levels of Confidence for the Subjects in Relation to Reason Given for Remaining Virgin and the Difficulty in Remaining Virgin

<table>
<thead>
<tr>
<th>Reason for Remaining Virgin and Difficulty in Remaining Virgin</th>
<th>Degrees Freedom</th>
<th>Likely - Unlikely Chi Values</th>
<th>Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remaining virgin</td>
<td>4</td>
<td>9.71</td>
<td>.05</td>
</tr>
<tr>
<td>Difficulty in remaining virgin</td>
<td>1</td>
<td>.00</td>
<td>---</td>
</tr>
</tbody>
</table>

A significant difference between the "likely" and "unlikely" virgins was evidenced by a chi value of 9.71 at the five per cent level of confidence in respect to the reason given for virginity. No significant differences were found between the two groupings in respect to the difficulty in remaining virgin (Table XXIV, above).

Most of the "likely" virgins stated that their reasons for remaining virgin were moral ideals derived from their parents or sources other than their parents. Most of the "unlikely" virgins reported that their reason for remaining continent was the fear of pregnancy or having lacked the opportunity to have been able to experience
TABLE XXV

The Reason Given for the Virgin Status of the Subjects

<table>
<thead>
<tr>
<th>Reason Given for Present Virgin Status</th>
<th>Likely</th>
<th>Unlikely</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Number</td>
<td>Number</td>
</tr>
<tr>
<td>Unawakened, lack of opportunity, timid, doesn't date</td>
<td>11</td>
<td>19.3</td>
<td>13</td>
</tr>
<tr>
<td>Fearful of pregnancy, venereal diseases</td>
<td>5</td>
<td>8.8</td>
<td>10</td>
</tr>
<tr>
<td>Moral ideals—parents</td>
<td>16</td>
<td>28.1</td>
<td>10</td>
</tr>
<tr>
<td>Moral ideals—other than parents</td>
<td>21</td>
<td>36.8</td>
<td>6</td>
</tr>
<tr>
<td>Uncertain</td>
<td>4</td>
<td>7.0</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
</tr>
</tbody>
</table>

Twenty-one of the "likely" virgins (36.8%) stated that their reason for remaining virgin was moral ideals from sources other than their parents. Thirteen of the "unlikely" virgins (30.2%) expressed the opinion that their reason for remaining virgin was lack of opportunity, timidity, or few dating experiences. Table XXV, above, gives a summary of the results in relation to the reason given by the subjects for remaining virgin.
### TABLE XXVI

Chi Square Values and Levels of Confidence for the Subjects in Relation to Petting Experiences

<table>
<thead>
<tr>
<th>Petting Experiences</th>
<th>Degrees of Freedom</th>
<th>Likely - Unlikely Chi Value</th>
<th>Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type of petting experiences</td>
<td>2</td>
<td>14.35</td>
<td>.01</td>
</tr>
<tr>
<td>Feeling of disturbance about not going into intercourse</td>
<td>2</td>
<td>10.32</td>
<td>.01</td>
</tr>
<tr>
<td>Previous petting experiences</td>
<td>1</td>
<td>3.79</td>
<td>.20</td>
</tr>
<tr>
<td>Desire to go into intercourse while involved in petting</td>
<td>1</td>
<td>.64</td>
<td>---</td>
</tr>
<tr>
<td>Reason given for not going into intercourse while involved in petting</td>
<td>3</td>
<td>.92</td>
<td>---</td>
</tr>
</tbody>
</table>

As indicated in the results of Table XXVI, above, there were two variables which indicated significant differences between the two groupings. For those men of the two groupings who had had previous petting experiences, a significant difference between the "likely" and the "unlikely" virgins was evidenced by the chi value of 14.35 at the one per cent level of confidence in relation to the type of petting.

The second significant difference between the two
groupings was in relation to the degree of disturbance in not going into sexual intercourse while involved in petting experiences. A significant difference was evidenced by a chi value of 10.32 at the one per cent level of confidence.

In respect to previous petting experiences, a trend toward a significant difference was evidenced by the chi value of 3.79 at the 20 per cent level of confidence between the two groupings.

**TABLE XXVII**

Type of Petting Experiences of the Subjects

<table>
<thead>
<tr>
<th>Type of Petting Experiences</th>
<th>Likely</th>
<th>Unlikely</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Number</td>
<td></td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>Kissing, hugging, and fondling activities above the waist only</td>
<td>35</td>
<td>16</td>
<td>51</td>
</tr>
<tr>
<td></td>
<td>81.4</td>
<td>41.0</td>
<td>62.2</td>
</tr>
<tr>
<td>Kissing, hugging, and fondling activities above and below the waist</td>
<td>5</td>
<td>12</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>11.6</td>
<td>30.8</td>
<td>20.7</td>
</tr>
<tr>
<td>Above activities and mutual masturbation and/or oral-genital relations</td>
<td>3</td>
<td>11</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>7.0</td>
<td>28.2</td>
<td>17.1</td>
</tr>
<tr>
<td>Total</td>
<td>43</td>
<td>57</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The "likely" virgins have largely limited themselves to petting activities mainly involving kissing, hugging, and fondling activities above the waist only. On
the other hand, the "unlikely" virgins have petted much more extensively. Thirty-five (81.4%) of the "likely" virgins have had petting experiences above the waist only as compared with ten (41.0%) of the "unlikely" virgins (Table XXVII, page 77).

TABLE XXVIII

Feeling of Disturbance of the Subjects at Not Having Gone Into Sexual Intercourse While Involved in Petting Experiences

<table>
<thead>
<tr>
<th>Feeling of Disturbance</th>
<th>Likely Number</th>
<th>Likely %</th>
<th>Unlikely Number</th>
<th>Unlikely %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disturbed me a great deal</td>
<td>4</td>
<td>11.1</td>
<td>8</td>
<td>22.9</td>
<td>12</td>
<td>16.9</td>
</tr>
<tr>
<td>Disturbed me somewhat</td>
<td>8</td>
<td>22.2</td>
<td>17</td>
<td>48.6</td>
<td>25</td>
<td>35.2</td>
</tr>
<tr>
<td>Did not bother me at all</td>
<td>24</td>
<td>66.6</td>
<td>10</td>
<td>29.5</td>
<td>34</td>
<td>47.9</td>
</tr>
<tr>
<td>Total</td>
<td>35</td>
<td>100.0</td>
<td>35</td>
<td>100.0</td>
<td>71</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Of the "likely" virgins who had refrained from attempting intercourse, four (11.1%) reported that it had disturbed them a great deal that they could not have gone further. Eight (22.2%) were somewhat disturbed, and twenty-four (66.6%) were not disturbed at all. Eight (22.9%) of the "unlikely" virgins had been disturbed a great deal. Seventeen (48.6%) were somewhat disturbed,
and ten (29.5%) were not disturbed at all (Table XXVIII, page 78).

Fourteen (24.6%) of the "likely" virgins had never had previous petting experiences as compared with four (9.3%) of the "unlikely" virgins.

There were no further significant differences between the two groups in relation to petting experiences as the results in Table XXVI, page 76, have indicated.

Thirty-six (83.7%) of the "likely" virgins had desired to go further into intercourse while being involved in petting experiences as compared to 35 (89.7%) of the "unlikely" virgins.

**TABLE XXIX**

Reason by the Subject for Not Going into Intercourse While Involved in Petting Experiences

<table>
<thead>
<tr>
<th>Reason Given for Not Going Into Intercourse</th>
<th>Likely Number</th>
<th>Likely %</th>
<th>Unlikely Number</th>
<th>Unlikely %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Girl stopped me</td>
<td>12</td>
<td>33.3</td>
<td>13</td>
<td>37.1</td>
<td>25</td>
<td>35.2</td>
</tr>
<tr>
<td>Fearful of pregnancy or venereal diseases</td>
<td>4</td>
<td>11.1</td>
<td>6</td>
<td>17.1</td>
<td>10</td>
<td>14.1</td>
</tr>
<tr>
<td>Moral ideals</td>
<td>18</td>
<td>50.0</td>
<td>14</td>
<td>40.0</td>
<td>32</td>
<td>45.1</td>
</tr>
<tr>
<td>Uncertain - did not know what to do</td>
<td>2</td>
<td>5.6</td>
<td>2</td>
<td>5.8</td>
<td>4</td>
<td>5.6</td>
</tr>
<tr>
<td>Total</td>
<td>36</td>
<td>100.0</td>
<td>35</td>
<td>100.0</td>
<td>71</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Of those subjects who desired to go into intercourse while being involved in petting experiences, 18 (50.0%) of the "likely" virgins stated that moral ideals had held them back from attempting intercourse. Twelve (33.3%) stated that the girl or girls had stopped them from going further.

Of the "unlikely" virgins, 14 (40.0%) indicated that moral ideals had restrained them, while 13 (37.1%) stated that the girl or girls had stopped them. The results are indicated in Table XXIX, page 79.

### TABLE XXX

Chi Square Values and Levels of Confidence for the Subjects in Relation to the Frequency of Masturbation and Nocturnal Seminal Emissions

<table>
<thead>
<tr>
<th></th>
<th>Degrees of Freedom</th>
<th>Likely - Unlikely Chi Value</th>
<th>Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masturbation</td>
<td>3</td>
<td>8.89</td>
<td>.05</td>
</tr>
<tr>
<td>Nocturnal seminal emissions</td>
<td>3</td>
<td>.94</td>
<td>---</td>
</tr>
</tbody>
</table>

In relation to the frequency of masturbation, a significant difference was evidenced by the chi value of 8.89 at the five per cent level of confidence. No significant difference was found in relation to the frequency of nocturnal seminal emissions (Table XXX, above).
## TABLE XI

Frequency of Masturbation of the Subjects

<table>
<thead>
<tr>
<th>Frequency of Masturbation</th>
<th>Likely Number</th>
<th>%</th>
<th>Unlikely Number</th>
<th>%</th>
<th>Total Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Once a week or more</td>
<td>17</td>
<td>29.8</td>
<td>22</td>
<td>51.3</td>
<td>39</td>
<td>39.0</td>
</tr>
<tr>
<td>Once every two weeks</td>
<td>10</td>
<td>17.5</td>
<td>3</td>
<td>7.0</td>
<td>13</td>
<td>13.0</td>
</tr>
<tr>
<td>Less than once every two weeks</td>
<td>10</td>
<td>17.5</td>
<td>11</td>
<td>25.3</td>
<td>21</td>
<td>21.0</td>
</tr>
<tr>
<td>Not masturbating at present time</td>
<td>20</td>
<td>35.2</td>
<td>7</td>
<td>16.4</td>
<td>27</td>
<td>27.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>57</strong></td>
<td><strong>100.0</strong></td>
<td><strong>43</strong></td>
<td><strong>100.0</strong></td>
<td><strong>100</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Seventeen (29.8%) of the "likely" virgins masturbate once a week or more at the present time as compared to 22 (51.3%) of the "unlikely" virgins. Twenty (35.2%) of the "likely" virgins stated they have given up masturbating in comparison with seven (16.4%) of the "unlikely" virgins (Table XXXI, above). Only two of the 100 subjects denied ever having practiced masturbation.

Eleven (19.3%) of the "likely" virgins have nocturnal seminal emissions once a week or more as compared to eight (18.9%) of the "unlikely" virgins. Eight (14.0%)
of the "likely" virgins have no nocturnal seminal emissions at the present time as compared to nine (20.9%) of the "unlikely" virgins (Table XXXII, below).

TABLE XXXII
Frequency of Nocturnal Seminal Emissions of the Subjects

<table>
<thead>
<tr>
<th>Frequency of Nocturnal Seminal Emissions</th>
<th>Likely Number</th>
<th>%</th>
<th>Unlikely Number</th>
<th>%</th>
<th>Total Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Once a week or more</td>
<td>11 19.3</td>
<td></td>
<td>8 18.9</td>
<td></td>
<td>19 19.0</td>
<td></td>
</tr>
<tr>
<td>Once every two weeks</td>
<td>14 24.6</td>
<td></td>
<td>11 25.3</td>
<td></td>
<td>25 25.0</td>
<td></td>
</tr>
<tr>
<td>Less than once every two weeks</td>
<td>24 42.1</td>
<td></td>
<td>15 34.9</td>
<td></td>
<td>39 39.0</td>
<td></td>
</tr>
<tr>
<td>No nocturnal seminal emissions at present time</td>
<td>8 14.0</td>
<td></td>
<td>9 20.9</td>
<td></td>
<td>17 17.0</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>57 100.0</td>
<td></td>
<td>43 100.0</td>
<td></td>
<td>100 100.0</td>
<td></td>
</tr>
</tbody>
</table>

Personality Characteristics

As previously mentioned, the California Psychological Inventory was administered to each subject. The 18 scales have been described on pages 43-44. Each scale was designed to cover one important facet of interpersonal relationships and the total set of scales was intended to provide a comprehensive survey of an individual from
the social interaction point of view.

In Table XXXIII, page 84, profiles are given for the 57 "likely" virgins, the 43 "unlikely" virgins, and the 680 college men who composed the norm for college males in the Inventory. The mean raw scores of each of the 18 scales have been broken down into standard scores.

A comparison of F values*, the levels of confidence, and the mean scores of both groupings for the 18 scales are given in Table XXXIV, page 85.

There were no significant differences between the "likely" and "unlikely" virgins in 16 of the 18 scales at the five per cent level of confidence with one and 98 degrees of freedom.

A significant difference between the two groupings on the So - Socialization-scale was evidenced by the chi value of 5.41 at the five per cent level of confidence. Socialization is defined in the Inventory as described on page 86.

---

* The F test is a useful statistic to measure the significance of difference in individual scores. F values were calculated at the five per cent level of confidence with one and 98 degrees of freedom. The degree of significance of any obtained F is evaluated in reference to two factors, the number of groups and the number of subjects within the groups. These latter two factors determine the number of degrees of freedom. The F value which indicates statistical significance at the five per cent level of confidence with one and 98 degrees of freedom is 3.94 and over. Any F value that is calculated at 3.93 or below is not significant.
TABLE XXXIII
Profiles and Standard Scores of the "Likely" Subjects, the "Unlikely" Subjects, and the 680 Men Who Comprise the College Male Norm for the California Psychological Inventory

<table>
<thead>
<tr>
<th>Do</th>
<th>Cs</th>
<th>Sy</th>
<th>Sp</th>
<th>Sa</th>
<th>Wb</th>
<th>Re</th>
<th>Sa</th>
<th>Sc</th>
<th>To</th>
<th>Gi</th>
<th>Cm</th>
<th>Ac</th>
<th>Al</th>
<th>Ie</th>
<th>Py</th>
<th>Fx</th>
<th>Fe</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Blue) College Norm (N=680)
(Red) "Likely" Virgins (N=57)
(Green) "Unlikely" Virgins (N=43)
## TABLE XXXIV

F Values, Levels of Confidence, and Mean Scores for the Subjects on the California Psychological Inventory

<table>
<thead>
<tr>
<th>C. P. I. Scales</th>
<th>Likely - Unlikely</th>
<th>Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean Scores</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Likely</td>
<td>Unlikely</td>
</tr>
<tr>
<td>Dominance</td>
<td>26.16</td>
<td>25.86</td>
</tr>
<tr>
<td>Capacity for status</td>
<td>19.40</td>
<td>19.44</td>
</tr>
<tr>
<td>Socialiblity</td>
<td>24.33</td>
<td>24.33</td>
</tr>
<tr>
<td>Social presence</td>
<td>34.93</td>
<td>36.02</td>
</tr>
<tr>
<td>Well-being</td>
<td>37.00</td>
<td>36.35</td>
</tr>
<tr>
<td>Responsibility</td>
<td>30.74</td>
<td>29.67</td>
</tr>
<tr>
<td>Socialization</td>
<td>38.07</td>
<td>35.63</td>
</tr>
<tr>
<td>Self-control</td>
<td>27.91</td>
<td>26.35</td>
</tr>
<tr>
<td>Tolerance</td>
<td>23.00</td>
<td>22.42</td>
</tr>
<tr>
<td>Good impression</td>
<td>15.81</td>
<td>15.28</td>
</tr>
<tr>
<td>Communality</td>
<td>26.25</td>
<td>25.49</td>
</tr>
<tr>
<td>Academic achievement via conformance</td>
<td>25.79</td>
<td>25.42</td>
</tr>
<tr>
<td>Academic achievement via independence</td>
<td>18.98</td>
<td>19.81</td>
</tr>
<tr>
<td>Intellectual efficiency</td>
<td>39.16</td>
<td>39.05</td>
</tr>
<tr>
<td>Psychological-mindedness</td>
<td>10.35</td>
<td>10.35</td>
</tr>
</tbody>
</table>
TABLE XXXIV (Continued)

<table>
<thead>
<tr>
<th>C. P. I. Scales</th>
<th>Likely - Unlikely Mean Scores</th>
<th>F Values</th>
<th>Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Likely</td>
<td>Unlikely</td>
<td></td>
</tr>
<tr>
<td>Flexibility</td>
<td>10.26</td>
<td>10.53</td>
<td>.05</td>
</tr>
<tr>
<td>Femininity</td>
<td>14.95</td>
<td>15.63</td>
<td>.81</td>
</tr>
</tbody>
</table>

Socialization is defined in the Inventory manual as:

The degree of social maturity, integrity, and rectitude which the individual has attained. (38, p. 12)

The "likely" virgins had a mean score of 38.07 in comparison with the 35.63 mean score of the "unlikely" virgins.

In relation to the Cm - Communality - scale, there was a significant difference of 5.07 at the five per cent level of confidence. Communality is defined in the Inventory manual as:

The degree to which an individual's reactions and responses correspond to the modal (common) pattern established for the inventory. (38, p. 13)

The "likely" virgins had a mean score of 26.25 in comparison with the 25.49 mean score of the "unlikely" virgins.
**Interpersonal Relationships with Parents**

The interpersonal relationships which the subjects had with either their mothers and fathers were obtained from the Personal Data and Family Background Questionnaire (Appendix A).

**TABLE XXXV**

Chi Square Values and Levels of Confidence for the Subjects in Relation to the Rating of Their Relationship with Their Parents

<table>
<thead>
<tr>
<th>Rating of Relationship with Parents</th>
<th>Degrees of Freedom</th>
<th>Likely - Unlikely Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mother</td>
<td>2</td>
<td>5.47, .10</td>
</tr>
<tr>
<td>Father</td>
<td>2</td>
<td>5.83, .10</td>
</tr>
</tbody>
</table>

There were no significant differences between the two groupings in relation to their ratings of relationship with either their mother or father. A trend toward a significant difference was evidenced by the chi value of 5.47 at the 19 per cent level of confidence in relation to the subjects' ratings of the relationship with their mother. The subjects' ratings of their relationship with their father also indicated a trend toward a significant difference as evidenced by the chi value of 5.83 at the 10 per cent level of confidence (Table XXXV, above).
TABLE XXXVI

The Subjects' Rating of Their Relationship with Their Mother

<table>
<thead>
<tr>
<th>Rating of Subjects' Relationship with Mother</th>
<th>Likely</th>
<th></th>
<th></th>
<th>Unlikely</th>
<th></th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Very happy</td>
<td>26</td>
<td>45.4</td>
<td></td>
<td>10</td>
<td>23.3</td>
<td></td>
<td>36</td>
<td>36.0</td>
</tr>
<tr>
<td>Happy</td>
<td>18</td>
<td>31.6</td>
<td></td>
<td>21</td>
<td>46.5</td>
<td></td>
<td>39</td>
<td>39.0</td>
</tr>
<tr>
<td>Mixed feelings or unhappy</td>
<td>13</td>
<td>23.0</td>
<td></td>
<td>12</td>
<td>30.2</td>
<td></td>
<td>25</td>
<td>25.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td></td>
<td>43</td>
<td>100.0</td>
<td></td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Twenty-six (45.4%) of the "likely" virgins rated their relationship with their mother as very happy compared with 10 (23.3%) of the "unlikely" virgins (Table XXXVI, above).

TABLE XXXVII

The Subjects' Rating of Their Relationship with their Father

<table>
<thead>
<tr>
<th>Rating of Subjects' Relationship with Father</th>
<th>Likely</th>
<th></th>
<th></th>
<th>Unlikely</th>
<th></th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Very happy</td>
<td>19</td>
<td>33.3</td>
<td></td>
<td>8</td>
<td>18.5</td>
<td></td>
<td>27</td>
<td>27.0</td>
</tr>
<tr>
<td>Happy</td>
<td>22</td>
<td>38.6</td>
<td></td>
<td>13</td>
<td>30.2</td>
<td></td>
<td>35</td>
<td>35.0</td>
</tr>
<tr>
<td>Mixed feelings or unhappy</td>
<td>16</td>
<td>28.1</td>
<td></td>
<td>22</td>
<td>51.3</td>
<td></td>
<td>38</td>
<td>38.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td></td>
<td>43</td>
<td>100.0</td>
<td></td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Nineteen (33.3%) of the "likely" and eight (18.5%) of the "unlikely" virgins stated that their relationship with their father was very happy. Sixteen (28.1%) of the "likely" and 22 (51.3%) of the "unlikely" virgins stated that they had mixed feelings or were dissatisfied about their relationship with their father. The results are that 38.0% of both groupings had rated dissatisfied or mixed feelings about their relationship with their fathers (Table XXXVII, page 88).

**Aspects of Interpersonal Relationships with Male and Female Members of Peer Group**

The aspects of interpersonal relationships with the male and female members of the subjects' peer group were ascertained through the personal interview.

**TABLE XXXVIII**

Chi Square Values and Levels of Confidence for the Subjects in Relation to Dating

<table>
<thead>
<tr>
<th>Dating Variables</th>
<th>Degrees of Freedom</th>
<th>Likely - Unlikely Chi Value</th>
<th>Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age of first dating</td>
<td>2</td>
<td>9.14</td>
<td>.02</td>
</tr>
<tr>
<td>Amount of dating at present time</td>
<td>4</td>
<td>4.04</td>
<td>---</td>
</tr>
<tr>
<td>Type of dating</td>
<td>1</td>
<td>2.03</td>
<td>---</td>
</tr>
</tbody>
</table>
In relation to dating variables, a significant difference was evidenced by the chi value of 9.14 at the two per cent level of confidence between the two groupings in relation to the age they began dating. There were no other significant differences (Table XXXVIII, page 89).

The "likely" virgins began dating at an earlier age than the "unlikely" virgins. Sixteen (28.8%) of the "likely" virgins had begun dating before the age of 12 years as compared with three (7.0%) of the "unlikely" virgins. On the other hand, 17 (28.1%) of the "likely" virgins were dating from 12 through 14 years of age as compared with 23 (53.5%) of the "unlikely" virgins.

At the present time, 16 (28.0%) of the "likely" virgins date once a week or more as compared with 18 (41.9%) of the "unlikely" virgins. Seven (12.3%) of the "likely" virgins are not dating at the present time as compared with four (9.3%) of the "unlikely" virgins.

In respect to those subjects who are dating, 36 (72.0%) of the "likely" virgins are playing the field rather than going steady or being engaged. Thirty-three (64.6%) of the "unlikely" virgins are playing the field.

In relation to aspects of interpersonal relationships with girls, there was only one significant difference between the two groupings. A significant difference was evidenced by the chi value of 6.57 at the five
### TABLE XXXIX

Chi Square Values and Levels of Confidence for the Subjects in Relation to Aspects of Interpersonal Relationships with Girls

<table>
<thead>
<tr>
<th>Aspects of Interpersonal Relationships with Girls</th>
<th>Degrees of Freedom</th>
<th>Likely - Unlikely Chi Value</th>
<th>Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Girls' acceptance of subjects' virginity</td>
<td>2</td>
<td>6.57</td>
<td>.05</td>
</tr>
<tr>
<td>Discussion of sex standards</td>
<td>1</td>
<td>.00</td>
<td>---</td>
</tr>
<tr>
<td>Discussion of own virginity</td>
<td>1</td>
<td>.00</td>
<td>---</td>
</tr>
<tr>
<td>Intention of marrying to non-virgin</td>
<td>2</td>
<td>.90</td>
<td>---</td>
</tr>
<tr>
<td>Subjects' feeling of being accepted by girls</td>
<td>1</td>
<td>.04</td>
<td>---</td>
</tr>
<tr>
<td>Sex get along with best</td>
<td>2</td>
<td>1.02</td>
<td>---</td>
</tr>
</tbody>
</table>

per cent level of significance in respect to the acceptance of the subjects' virginity by girls who had been informed of that fact. There were no other significant differences found (Table XXXIX, above).

Only 35 of the 100 subjects had ever mentioned their virgin status to any girl or girls. Seventeen (85.0%) of the "likely" virgins stated that the girls had accepted their virginity very well. Eight (53.3%) of the
"unlikely" virgins commented that the girls had accepted their virginity very well.

<table>
<thead>
<tr>
<th>Girls' Acceptance of Virginity</th>
<th>Likely</th>
<th>Unlikely</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Number</td>
<td>Number</td>
</tr>
<tr>
<td>Very well accepted</td>
<td>17</td>
<td>8</td>
<td>25</td>
</tr>
<tr>
<td>Accepted</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Mixed feelings or not accepted</td>
<td>1</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
<td>15</td>
<td>35</td>
</tr>
</tbody>
</table>

Only one (5.0%) of the "likely" virgins reported that a girl had not accepted his virginity. Six (40.0%) of the "unlikely" virgins stated that girls had not accepted their virginity (Table XL, above).

As the results in Tables XLI, and XLII, page 93 indicate, many of the virgin men of both groupings have never been able or have desired to discuss sex standards or their own virginity with girl friends.
TABLE XLI
Discussion of Sex Standards with Girls by the Subjects

<table>
<thead>
<tr>
<th>Discussed Sex Standards with Girls</th>
<th>Likely Number</th>
<th>Likely %</th>
<th>Unlikely Number</th>
<th>Unlikely %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>33</td>
<td>57.9</td>
<td>24</td>
<td>55.8</td>
<td>57</td>
<td>57.0</td>
</tr>
<tr>
<td>No</td>
<td>24</td>
<td>42.1</td>
<td>19</td>
<td>44.2</td>
<td>43</td>
<td>43.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

TABLE XLII
Discussion of Their Own Virginity by the Subjects with Girls

<table>
<thead>
<tr>
<th>Discussed Virginity with Girls</th>
<th>Likely Number</th>
<th>Likely %</th>
<th>Unlikely Number</th>
<th>Unlikely %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>20</td>
<td>35.1</td>
<td>15</td>
<td>34.9</td>
<td>35</td>
<td>35.0</td>
</tr>
<tr>
<td>No</td>
<td>37</td>
<td>64.9</td>
<td>28</td>
<td>65.1</td>
<td>65</td>
<td>65.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>
### TABLE XLIII

Intention of the Subjects in Marrying a Non-Virgin

<table>
<thead>
<tr>
<th>Intention of Marrying a Non-Virgin</th>
<th>Likely</th>
<th></th>
<th>Unlikely</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
</tr>
<tr>
<td>Yes</td>
<td>35</td>
<td>61.4</td>
<td>26</td>
<td>61.6</td>
<td>61</td>
<td>61.0</td>
</tr>
<tr>
<td>No</td>
<td>7</td>
<td>12.3</td>
<td>8</td>
<td>18.5</td>
<td>15</td>
<td>15.0</td>
</tr>
<tr>
<td>Uncertain</td>
<td>15</td>
<td>26.3</td>
<td>9</td>
<td>20.9</td>
<td>24</td>
<td>24.0</td>
</tr>
</tbody>
</table>

Thirty-five (61.4%) of the "likely" virgins stated that they would marry non-virgin girls as compared to 26 (61.6%) of the "unlikely" virgins. Seven (12.3%) of the "likely" virgins stated they would not marry non-virgin girls as compared with 8 (18.5%) of the "unlikely" virgins (Table XLIII, above).

Forty-four (77.2%) of the "likely" virgins stated that they felt they were accepted by girls as compared with 34 (79.1%) of the "unlikely" virgins.

Thirty-one (54.4%) of the "likely" virgins commented that they felt more comfortable with boys rather than girls as compared with 19 (44.2%) of the "unlikely" virgins. Twenty-four (42.1%) of the "likely" virgins stated that they got along equally well with both sexes. Twenty-two (51.2%) of the "unlikely" virgins noted no difference in the way they got along with the two sexes.
TABLE XLIV

Chi Square Values and Levels of Confidence in Relation to Aspects of Interpersonal Relationships with Male Friends

<table>
<thead>
<tr>
<th>Aspects of Interpersonal Relationships with Male Friends</th>
<th>Degrees of Freedom</th>
<th>Likely - Unlikely Chi Level of Value Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Virgin status of male friends</td>
<td>2</td>
<td>8.57</td>
</tr>
<tr>
<td>Subjects' feeling of being accepted by male friends</td>
<td>2</td>
<td>3.43</td>
</tr>
<tr>
<td>Discussion of own virginity</td>
<td>1</td>
<td>1.84</td>
</tr>
<tr>
<td>Male friends' acceptance of subjects' virginity</td>
<td>2</td>
<td>3.33</td>
</tr>
<tr>
<td>Reaction to discussion about sex activities</td>
<td>2</td>
<td>4.45</td>
</tr>
<tr>
<td>Subjects pressed by friends to have sexual intercourse</td>
<td>1</td>
<td>.20</td>
</tr>
<tr>
<td>Subjects' reaction to pressure from male friends</td>
<td>2</td>
<td>3.25</td>
</tr>
</tbody>
</table>

In relation to aspects of interpersonal relationships with male friends, one significant difference was found between the two groupings. A significant difference was evidenced by the chi value of 8.57 at the two percent level of confidence in relation to the virgin status of the male friends of the subjects. No other significant differences were found (Table XLIV, above).
TABLE XLV
The Virgin Status of the Male Friends of the Subjects

<table>
<thead>
<tr>
<th>Virgin Status of Male Friends</th>
<th>Likely</th>
<th></th>
<th>Likely</th>
<th></th>
<th>Likely</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
</tr>
<tr>
<td>Yes</td>
<td>38</td>
<td>66.7</td>
<td>16</td>
<td>31.1</td>
<td>54</td>
<td>54.0</td>
</tr>
<tr>
<td>No</td>
<td>4</td>
<td>7.0</td>
<td>6</td>
<td>13.9</td>
<td>10</td>
<td>10.0</td>
</tr>
<tr>
<td>Uncertain</td>
<td>15</td>
<td>26.3</td>
<td>21</td>
<td>55.0</td>
<td>36</td>
<td>36.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

As the results in Table XLV, above, indicate, 38 (66.7%) of the "likely" virgins reported that their best male friends were virgins as compared to 16 (31.1%) of the "unlikely" virgins. Fifteen (26.3%) of the "likely" virgins stated that they were uncertain about the virgin status of their friends as compared with 21 (55.0%) of the "unlikely" virgins.

Thirty (52.6%) "likely" virgins stated that they were very well accepted by other men as compared to 17 (39.5%) of the "unlikely" virgins. Five (8.8%) of the "likely" virgins felt that they were not accepted as compared to nine (21.0%) of the "unlikely" virgins.
TABLE XLVI
Discussion with Male Friends of Their Own Virginity by the Subjects

<table>
<thead>
<tr>
<th>Discussion of Own Virginity</th>
<th>Likely Number</th>
<th>%</th>
<th>Unlikely Number</th>
<th>%</th>
<th>Total Number</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>43</td>
<td>75.4</td>
<td>27</td>
<td>68.9</td>
<td>70</td>
<td>70.0</td>
</tr>
<tr>
<td>No</td>
<td>14</td>
<td>24.6</td>
<td>16</td>
<td>31.1</td>
<td>30</td>
<td>30.0</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0</td>
<td>43</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Forty-three (75.4%) of the "likely" virgins had discussed their virginity with other men as compared with 27 (68.9%) of the "unlikely" virgins. Thirty of the 100 subjects had never discussed their virginity with friends of the male sex (Table XLVI, above).

As for the 70 men who had discussed their virginity with their male friends, 12 (30.2%) of the "likely" virgins had stated that their virginity was very well accepted as compared with 10 (37.0%) of the "unlikely" virgins. On the other hand, 14 (32.7%) of the "likely" virgins stated that their discussion was either not accepted or accepted with mixed feelings as compared with 12 (44.4%) of the "unlikely" virgins (Table XLVII, page 98).
TABLE XLVII

Male Friends' Acceptance of the Virginity of the Subjects

<table>
<thead>
<tr>
<th>Acceptance of Virginity by Male Friends</th>
<th>Likely Number</th>
<th>Likely %</th>
<th>Unlikely Number</th>
<th>Unlikely %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very well accepted</td>
<td>12</td>
<td>30.2%</td>
<td>10</td>
<td>27.0%</td>
<td>22</td>
<td>31.4%</td>
</tr>
<tr>
<td>Accepted</td>
<td>17</td>
<td>37.1%</td>
<td>5</td>
<td>18.6%</td>
<td>22</td>
<td>31.4%</td>
</tr>
<tr>
<td>Not accepted or mixed feelings</td>
<td>14</td>
<td>32.7%</td>
<td>12</td>
<td>44.4%</td>
<td>26</td>
<td>37.2%</td>
</tr>
<tr>
<td>Total</td>
<td>43</td>
<td>100.0%</td>
<td>27</td>
<td>100.0%</td>
<td>70</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

TABLE XLVIII

Reaction of the Subjects to Discussion of Sexual Activities in Group Situations

<table>
<thead>
<tr>
<th>Reaction to Discussions of Sexual Activities in Group Situations</th>
<th>Likely Number</th>
<th>Likely %</th>
<th>Unlikely Number</th>
<th>Unlikely %</th>
<th>Total Number</th>
<th>Total %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stressed own virginity</td>
<td>18</td>
<td>31.6%</td>
<td>6</td>
<td>13.9%</td>
<td>24</td>
<td>24.0%</td>
</tr>
<tr>
<td>Said nothing</td>
<td>37</td>
<td>64.9%</td>
<td>34</td>
<td>79.1%</td>
<td>71</td>
<td>71.0%</td>
</tr>
<tr>
<td>Told of or implied sexual activity</td>
<td>2</td>
<td>3.5%</td>
<td>3</td>
<td>7.0%</td>
<td>5</td>
<td>5.0%</td>
</tr>
<tr>
<td>Total</td>
<td>57</td>
<td>100.0%</td>
<td>43</td>
<td>100.0%</td>
<td>100</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

In group discussion about sexual activities, 18 (31.6%) of the "likely" virgins mentioned their own
virginity, 37 (64.9%) did not say anything, and two (3.5%) told or implied their own sexual activity to the group. Six (13.9%) of the "unlikely" virgins, on the other hand, mentioned their own virginity, 34 (79.1%) did not say anything, and three (7.0%) told or implied sexual activities (Table XLVIII, page 98).

Eleven (19.3%) of the "likely" virgins had been subjected to pressures from other boys to have sexual intercourse as compared to 10 (23.2%) of the "unlikely" virgins.

TABLE XLIX

Subjects' Reaction to Pressures from Male Friends to Have Sexual Intercourse

<table>
<thead>
<tr>
<th>Subjects' Reaction to Pressures</th>
<th>Likely</th>
<th>Unlikely</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Number</td>
<td>Number</td>
</tr>
<tr>
<td>Made excuses about being busy or related own experiences</td>
<td>3</td>
<td>30.0</td>
<td>6</td>
</tr>
<tr>
<td>Mentioned desire to be a virgin or to respect other sex</td>
<td>6</td>
<td>54.4</td>
<td>2</td>
</tr>
<tr>
<td>Did not say anything</td>
<td>2</td>
<td>18.2</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>11</td>
<td>100.0</td>
<td>10</td>
</tr>
</tbody>
</table>
Two (18.2%) of the "likely" and five (50.0%) of the "unlikely" virgins did not say anything to pressures from male friends to have sexual intercourse. Six (54.4%) of the "likely" and two (50.0%) of the "unlikely" virgins mentioned a desire to be a virgin prior to marriage or stressed their desire to respect the other sex. Three (27.3%) of the "likely" virgins made excuses about being busy or told or implied their own experiences as compared to three (30.0%) of the "unlikely" virgins.
CHAPTER IV

INTERPRETATION AND DISCUSSION

To understand virginity in young college men, we need to know more than their intent to remain virgin or to have sexual intercourse prior to marriage.

An intent to have premarital intercourse can reflect youths' lack of self-control, some deep personal need, or it can reflect their freedom from the fear of social taboos. Young virgin men can be sexually maladjusted despite their respect for the traditional moral code. On the other hand, they might be sexually adjusted.

It would, therefore, be completely erroneous to try to understand the sexual behavior of virgin men by taking into consideration only the physiological expression. Virginity in young college men must be studied in terms of biological forces such as the effect of the sex glands and their hormone secretions on the male personality, experiences with cultural factors as contrasted with biological forces, and social pressures. (12, p. 367; 61, p. 202).

Kinsey's studies of sex behavior in the human male and female have been harshly criticized. These criticisms have been based on Kinsey's failure to take into account social and cultural pressures and their relationship to physiological, neurological, and psychological factors.
The writer, therefore, believes that a study concerned with sexual behavior and relationships should also take into account social, cultural, and psychological factors in studying virgin males.

Mowrer suggests that:

The physiological impulse becomes overlaid with social experiences, expressing itself in demonstration of affection and love, mutual identification, sympathy and companionship, as well as in the release of physiological tensions. Sex in general takes on its meaning from the culture in which the individual lives, a culture in which sex is characterized by many conflicting values and notions, superstitions, romantic ideas, inhibitions, guilt feelings, etc. (76, p. 151)

Kardiner comments that Kinsey's taxonomic procedure would have been quite valid had he been studying variations in the anatomic structure of ants. In the study of human sexual behavior, however, statistical variations are only one small part of the total study because sexual behavior is motivated by other factors than the desire for physiological expression. (51, p. 74)

Sexual behavior is social behavior and not merely a matter of achieving orgasm. And the thing most lacking in the whole research (Kinsey's) to date is any sophisticated attempt to view the individual in the context of the social setting in which his orientations were formed and modified, and to ascertain the social and emotional meanings of his sexual behavior. (13, p. 130)

A further statement is made by Hallowell.
An adequate understanding of human psychosexual adjustment calls for more than a taxonomic study of actual sexual behavior. For sexual adjustments in man, as compared with that of other animals, is psychologically unique, whatever his overt behavior may be... It is a necessary part of the socialization process, begun in infancy, by means of which the psychosexual development of the individual becomes an integral part of his total personality organization. (42, p. 102)

Hiltner suggests that no sex act can be judged entirely in and of itself, without some reference to the character of the one who acts.

What the act means to the person is the index of his character. What appears, on superficial examination, to be the same act in one situation as in another, may not in fact be so if the character reference is made. (45, p. 48)

On the basis of the above citations, the present writer has endeavored to study college virgin men in relation to social, psychological, and emotional factors. Though the writer is well aware that biological forces effect sexual behavior, these factors have not been investigated in a systematic fashion in this study because of the lack of adequate instruments to collect such data.

The writer will attempt in this chapter to relate his findings and observations to those observations and facts already available in other studies and literature. The discussion will have the following headings: (1) sex education, (2) sex outlets, (3) degree of sex desire,
(4) sex concerns, (5) personality characteristics, (6) amount of dating and petting experiences, (7) interpersonal relationships with parents, (8) attitudes toward virginity, and (9) reasons for virginity.

**Sex Education**

Sex education is sometimes said to be related to the frequency of sexual experimentation prior to marriage. The purpose of this section on sex education is to examine the assumption that the type of sex education may be related to virginity in college men.

Some authorities believe that comprehensive sex education correlates positively with less premarital sexual experimentation.

Kirkendall reports in his study of 530 men that:

...62.1% of those with a comprehensive education were in the inexperienced group against only 32.1% of the total group. (59, p. 27)

He comments further:

Education stressing the relation of sex to marriage happiness, effective family life, and the responsibility which one bears for the welfare of others is associated with lack of premarital experience. (59, p. 132)

Woodward expresses the opinion that young people, who have grown up in families in which they have obtained sound sex information and in which they sense the values which sexual behavior had in the family unit, generally show less premarital experimentation. (106, p. 207-208)
English and Pearson also state that premarital sexual relations would decrease if young people had a "decent" sex education in the first place. They suggest that a great many of them are drawn into early sexual relations from intense curiosity rather than any desire to participate in a sexual relationship. (31, p. 75)

Although the results from this present study do not compare experienced with inexperienced young men, the results still differ from those of Kirkendall's study and the suppositions made by Woodward and by English and Pearson.

Whereas Kirkendall's study and the observations made by Woodward and by English and Pearson associate comprehensive sex education with less premarital sexual experimentation, the results of the present study suggest that there is no relationship between comprehensive sex education and virginity of college age men (Table XVII, page 66; Table XIX, page 70), with the 100 virgin men who have been studied.

The writer believes that the conflict in the results is due to Kirkendall's associating a relationship between comprehensive sex education and less premarital sexual experimentation without taking into account other factors, such as personality characteristics, status in
peer group, social class, and religious devoutness.

Kelly is of the same opinion as the writer.

In the case of sex information, we are forced to conclude that the mere securing of such information from any particular individual or group of individuals is not in and of itself a particularly significant fact in the psychological history of the individual. (52, p. 156)

Many authorities believe that all children are given sexual education even if there has been no verbalized information.

Conn states that there is no such thing as not giving sexual education and that most of the significant attitudes are presented to children in an unverbalized form. (16, p. 119)

Kardiner also comments that sexual patterns are taught to children directly by implication. Children learn them from what they see and hear, from the way in which their elders behave toward the children's behavior, such as masturbation, and from the sexual attitudes, such as demonstrating affection, of the parents toward one another. (51, p. 96)

Kardiner further states:

These directives do not remain in the periphery of the mind like lessons in school. Children incorporate these basic attitudes because they acquire a vested interest in them; their security with the parent depends on their doing so. The attitudes
Havighurst also comments that the parents' examples without any verbalization whatsoever, would be enough to set the children in the parental molds. (43, p. 46)

On the other hand, how the subjects actually feel about the sex education that was given to them by their parents is also of importance. The writer believes that the kind of married life the parents lead and the type of sex education, verbalized and unverbalized, they give inevitably makes a deep impression upon their children. It seems likely that when parents find satisfaction in their married life and instill healthy attitudes toward sex in their children, the children learn to look forward to marriage and sex. However, over one-third (36%) of all the 100 subjects were not satisfied with the sex education they received from their parents (Table XX, page 71).

A majority of the "likely" and the "unlikely" virgins, moreover, felt that their parents' attitudes toward sexual matters were either reserved or intolerant (Table XVII, page 68). However, many subjects were not certain. They found it difficult to evaluate their parents'
attitudes since little or no discussion about sexual matters had ever occurred in the family.

Some excerpts from interviews illustrating this point are as follows:

I don’t know how to evaluate my parents’ attitudes. They never discussed any sexual matters with me.

I guess my parents are reserved because they never said anything to me.

I don’t know how to evaluate my parents’ attitudes. They certainly weren’t open-minded as no sex information was ever mentioned in our family.

Some of the "likely" and "unlikely" virgins felt that their parents were intolerant toward sexual matters.

A statement from a "likely" virgin about his father’s attitude toward sexual matters is given as an example:

Dad discusses everything about sexual matters in an intolerant fashion. He stressed the need for control before marriage or else it would be a sin in the eyes of God.

Another father of a "likely" virgin told his son to

'Watch out for the girls at college. Don't get involved with them'....He emphasized that he knew my moral standards were high and that I wouldn't get into trouble.

One "unlikely" virgin said that his mother or father never discussed sexual matters

Because they probably would have gotten too embarrassed and it would have embarrassed me.
Another subject of the "unlikely" virgin grouping commented:

I brought up some questions to my mother when I was about 13 years of age. She intimated that this type of discussion was smut and I never attempted to initiate another discussion.

In his study on the sex information of younger boys, Ramsey indicates that approximately 90 per cent of the first information that boys received was acquired from male companions or their own experience. Parents were rarely reported as the first source of information for the particular items explored in his study. (84, p. 350) Though specific sources of sex information were not ascertained in the present study, the majority of the subjects of both groupings stated to the writer that most of their sex information also came from male companions (page 69). The majority of subjects in both groupings were also more satisfied with the sex education obtained from sources other than their parents (Table XX, page 71).

The writer desires to express the opinion that sex education may be a factor in a young college man's intent to remain virgin or to have intercourse prior to marriage. The results of this study do not confirm this assumption. It may be possible that the evidence was not conclusive because of the lack of an adequate instrument to ascertain the real nature of sex education.
Sex Outlets

The purpose of this section was to endeavor to determine whether the frequency of masturbation was related with the intent or non-intent to remain virgin prior to marriage.

Various studies have been made relating to masturbation, one of the sexual outlets in males.

Peterson made a study of 419 college men for his Master's thesis. Of this number only 26 (6.2%) said they had never masturbated. Forty-three per cent stated that currently they were using masturbation. (81, p. 39-42)

Kirkendall reports in his study of 530 young men that of the group practicing masturbation, the great majority specified a practice which at its height resulted in an average of two or three orgasms a week. (59, p. 21)

Ramsey, in his study of 291 boys, ranging in age from 10 to 20 in a midwestern city with a population of over 100,000 people, reports that approximately 75 per cent had had their first masturbatory experience between the ages of 10 and 16 years. Ramsey suggests from his study that masturbating two, three, or even more times weekly does not usually have any harmful physical consequences. (85, p. 217-234)

In Peck and Wells' questionnaire study on college graduate men, 77 per cent answered that they masturbated,
nine per cent of the answers could not be classified, seven per cent of the group omitted the question, and only seven out of every 100 denied masturbation. (80, p. 702-705)

In Fingers's study of 103 students at the University of Virginia, the author reports that 92.8 per cent of the total reporting group, told of masturbation experiences. Ninety-three (83.3%) of the total group of respondents reported that they had masturbated within the past 12 months. (31, p. 59)

Kinsey reports that at least 92 per cent and probably more of all males engage, at some time, in masturbation. This is the accumulative incidence figures which tell us nothing about frequency, age of beginning, or meaning. (54, p. 499) Kinsey further states that:

The least frequent experience in masturbation is found among the more devout members of each and every one of the religious groups and these are the very groups which have the lowest rate of total outlet.... Whatever the issues, however, the record is clear that religious influences do succeed in reducing both the incidence and frequency of masturbation among the more devout members of each church group. (54, p. 473-474)

W. S. Taylor in his report "A Critique of Sublimation in Males", studied 40 single men between the ages of 21 and 38 to find which form of sexual adjustment each was making. These men were judged superior in scholastic
ability, health, and character; all of them stood high in graduate and professional schools in American universities. Approximately 63 per cent of the subjects still maintained masturbation as a form of sexual adjustment. (98, p. 34)

Ford and Beach express the opinion:

The basic mammalian tendencies toward self-stimulation seem sufficiently strong and widespread to justify classifying human masturbation as a normal and natural form of sexual expression. Nevertheless, members of most human societies consider masturbation by adults to be undesirable. We believe that the relative frequency of self-stimulation among mature people in most societies is a consequence of social conditioning. In the absence of cultural rules against it, such behavior probably would occur much more frequently than it actually does. (34, p. 166)

In general, the present study confirms the studies that have been cited in relation to frequency of masturbation. Twenty-seven of the 100 subjects stated that they do not masturbate at the present time. The percentage of those who reported present masturbatory experiences (73.0%) is higher than the percentages that were reported in Peterson's and Taylor's studies. The results of this present study indicate that the sample of college virgin males masturbate and have masturbated as frequently as any other groups that have been studied up to now. Only two subjects in the present study stated to the writer that they had never masturbated. This
percentage is lower than any of the reported studies. Kinsey's observation that at least 92 per cent and probably more of all males practice masturbation at some time (54, p. 499) is confirmed by the present study.

Some of the 27 subjects who have given up masturbation commented:

I don't need it any more.
It didn't help me, so I gave it up.
Others expressed the opinion that they did not get the urge to masturbate when they kept busy, participated in strenuous athletics, and studied.

One "likely" virgin who has given up masturbation stated:

I used to masturbate quite frequently while in high school. I used to have a great need for some sort of sexual release and masturbation seemed to do the trick. I date more while in college than I did in high school and I engage in more activities. My need to masturbate has evidently vanished at the present time and I don't feel the same need which I had in high school. Maybe it's because I'm busier or perhaps more mature.

Himes and Taylor comment that masturbation is a habit (47, p. 38). Bowman states:

The great majority of boys and a large percentage of girls resort to self-stimulation (autoerotism, masturbation) at one time or another in childhood. As the individual matures, he outgrows the practice. If it becomes a fixed habit extending into adulthood or late adolescence, the person manifesting it may be considered immature. (5, p. 131)
The above citations of the virgin men in the present study do not seem to indicate that masturbation is a habit as Himes and Taylor and also Bowman have implied. Rather, they seem to imply that masturbation is a response to some need.

In order to determine whether the frequency of masturbation was related to religious devoutness, type of sex education, type of petting experiences, and the degree of sex desire, the writer selected those subjects who masturbated once a week or more as high frequency masturbators. Those subjects who masturbated less than once a week or did not masturbate at all at the present time were designated as the low frequency masturbators.

There were 39 subjects in the high frequency grouping and 61 were in the low frequency grouping. These two groupings were compared in relation to the four selected variables.

As the results in Table L, page 115, indicate, there were no significant differences in relation to the selected variables between the subjects who masturbated most frequently and those who masturbated least frequently.

There was only one variable, religious devoutness, which showed a trend toward a significant difference between the groupings. There was a chi value of 4.12 at the 20 per cent level of confidence.
TABLE L
Chi Square Values and Levels of Confidence for the High and Low Frequency Masturbators in Relation to Selected Variables

<table>
<thead>
<tr>
<th>Selected Variables</th>
<th>Degrees of Freedom</th>
<th>High Frequency - Low Frequency</th>
<th>Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious devoutness</td>
<td>2</td>
<td>4.12</td>
<td>.20</td>
</tr>
<tr>
<td>Type of sex education</td>
<td>3</td>
<td>3.57</td>
<td>---</td>
</tr>
<tr>
<td>Type of petting experiences</td>
<td>3</td>
<td>2.35</td>
<td>---</td>
</tr>
<tr>
<td>Degree of sex desire</td>
<td>2</td>
<td>3.11</td>
<td>---</td>
</tr>
</tbody>
</table>

Kinsey comments that

The least frequent experience in masturbation is found among the more devout members of each and every one of the religious groups and these are the very groups which have the lowest rates of total outlet. (54, p. 473)

Yet, the results in Table LI, page 116, indicate that 15 (38.5%) of the high frequency masturbators expressed feelings of religious devoutness as compared to 14 (22.9%) of the low frequency masturbators. Two (5.1%) of the high frequency masturbators and nine (14.8%) of the low frequency masturbators stated that they were not devout at all.
TABLE LI

Degree of Religious Devoutness of the High and Low Frequency Masturbators

<table>
<thead>
<tr>
<th>Degree of Devoutness</th>
<th>High Frequency</th>
<th>Low Frequency</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
</tr>
<tr>
<td>Devout</td>
<td>15</td>
<td>38.5</td>
<td>14</td>
</tr>
<tr>
<td>Not especially devout</td>
<td>22</td>
<td>56.4</td>
<td>38</td>
</tr>
<tr>
<td>Not devout at all</td>
<td>2</td>
<td>5.1</td>
<td>9</td>
</tr>
<tr>
<td>Total</td>
<td>39</td>
<td>100.0</td>
<td>61</td>
</tr>
</tbody>
</table>

The conflict in the results of the two studies may lie possibly in the fact that more devout individuals are more accepting toward masturbation as a sex outlet than nine years ago when Kinsey's study was published. These more devout individuals may therefore substitute masturbation for premarital intercourse with less feelings of guilt than devout individuals in previous generations.

Possibly the more frequent masturbation of the more devout grouping is caused by the suppression of premarital intercourse, though Kinsey's data does not confirm this speculation. (54, p. 473)

Woodward comments that adequate sex information correlates highly with a lesser degree of masturbation.
No apparent relationship exists between comprehensive sex education and a lesser degree of masturbation, however, with the 100 virgin men who have been investigated in the present study. As the results in Table LII, below, show, the differences on the basis of percentages between the high and low frequency masturbatory groupings is slight.

**TABLE LII**

Type of Sex Education of the High and Low Frequency Masturbators

<table>
<thead>
<tr>
<th>Type of Sex Education</th>
<th>High Frequency</th>
<th></th>
<th>Low Frequency</th>
<th></th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
<td>Number</td>
</tr>
<tr>
<td>Comprehensive education</td>
<td>7</td>
<td>17.9</td>
<td>11</td>
<td>18.0</td>
<td>18</td>
</tr>
<tr>
<td>Factual information</td>
<td>8</td>
<td>20.5</td>
<td>8</td>
<td>13.1</td>
<td>16</td>
</tr>
<tr>
<td>Prophylaxis education</td>
<td>6</td>
<td>19.4</td>
<td>19</td>
<td>31.1</td>
<td>25</td>
</tr>
<tr>
<td>No formal education</td>
<td>18</td>
<td>42.2</td>
<td>23</td>
<td>37.8</td>
<td>41</td>
</tr>
<tr>
<td>Total</td>
<td>39</td>
<td>100.0</td>
<td>61</td>
<td>100.0</td>
<td>100</td>
</tr>
</tbody>
</table>

There is a slight tendency on the basis of percentages for the high frequency masturbatory grouping to
engage in more extensive petting experiences than the low frequency masturbatory grouping (Table LIII, below).

TABLE LIII
Type of Petting Experiences of the High and Low Frequency Masturbators

<table>
<thead>
<tr>
<th>Type of Petting Experiences</th>
<th>High Frequency</th>
<th>Low Frequency</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
</tr>
<tr>
<td>Kissing, hugging, and fondling activities above the waist only</td>
<td>19</td>
<td>40.7</td>
<td>32</td>
</tr>
<tr>
<td>Kissing, hugging, and fondling activities above and below the waist</td>
<td>6</td>
<td>19.4</td>
<td>11</td>
</tr>
<tr>
<td>Above activities and mutual masturbation and/or oral-genital relations</td>
<td>8</td>
<td>20.5</td>
<td>6</td>
</tr>
<tr>
<td>No petting experiences</td>
<td>6</td>
<td>19.4</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>39</td>
<td>100.0</td>
<td>61</td>
</tr>
</tbody>
</table>

The results in Table LIV, page 119, show that 20 (51.3%) of the high frequency masturbators have a frequent degree of sex desire as compared to 24 (39.3%) of the low frequency masturbators. However, there is no statistical
significant difference between the groupings in respect to the degree of sex desire (Table L, page 115).

**TABLE LIV**

Degree of Sex Desire of the High and Low Frequency Masturbators

<table>
<thead>
<tr>
<th>Degree of Sex Desire</th>
<th>High Frequency</th>
<th></th>
<th>Low Frequency</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
</tr>
<tr>
<td>No or some sex desire</td>
<td>11</td>
<td>28.2</td>
<td>28</td>
<td>45.9</td>
<td>39</td>
<td>39.0</td>
</tr>
<tr>
<td>Frequent sex desire</td>
<td>20</td>
<td>51.3</td>
<td>24</td>
<td>39.3</td>
<td>44</td>
<td>44.0</td>
</tr>
<tr>
<td>Persistent or very frequent sex desire</td>
<td>8</td>
<td>20.5</td>
<td>9</td>
<td>14.8</td>
<td>17</td>
<td>17.0</td>
</tr>
<tr>
<td>Total</td>
<td>39</td>
<td>100.0</td>
<td>61</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

It might be possible that the acceptance of sex as an aspect of interpersonal relationships rather than as an instrument of a sex outlet may reduce the frequency of masturbation.

Hiltner maintains this view when he states that the acceptance of sex as an instrument of interpersonal relationships rather than just an outlet would tend in some measure to reduce the larger frequencies of outlets. That is, lesser frequency may well be, even in marriage, an index of better adjustment at a human social level, and
not an indication of lesser virility or poorer adjustment. (45, p. 182)

The writer feels that the significantly lesser degree of masturbation of the "likely" as compared to the "unlikely" virgins (Table XXX, page 80; Table XXI, page 81) may lie in better adjustment at the human social level as Hiltner suggests. There is some evidence to support this speculation in the present study.

The "likely" as compared to the "unlikely" virgins tend to be more satisfied with their relationships with their mothers (Table XXXVI, page 88) and fathers (Table XXXVII, page 88). Though there is no significant difference between the groupings, there is a trend toward significance (Table XXXV, page 87).

The "likely" virgins tend to feel they are better accepted by their male friends as compared to the "unlikely" virgins. Although there is no significant difference between the groupings, there is a trend toward significance. (Table XLIV, page 95).

Though there are no significant differences in 16 of the 18 scales of the California Psychological Inventory, the "likely" as compared to the "unlikely" virgins tend to have higher mean scores on 10 of the 18 scales. There are significant differences in the Socialization and Communality scales between the groupings (Table XXIV,
The "likely" as compared to the "unlikely" virgins have significantly higher scores in these two scales.

The writer believes from the results of this study, that interpersonal relationships and its relation to sex outlets offers a significant area for research. There is a need for knowledge on how interpersonal relationships with parents, other adults, and male and female members of the peer group effect the frequency of masturbation and other sex outlets.

Degree of Sex Desire and Degree of Difficulty in Exercising Control of Sex Desire

The purpose of this section was to endeavor to determine whether the degree of sex desire and the degree of difficulty in exercising control of sex desire was related with the intent or non-intent to remain virgin prior to marriage.

Writers disagree as to the nature of the sex drive. Maslow expresses the opinion that sexual attitudes and behavior are as much the functions of personality and social relationships as biological endowment. He maintains, though, that sheer sexual drive is influenced biologically. Maslow, however, does not define what he means by biological influence. (72, p. 259-260)

Seward expresses the opinion that:

Human sexual behavior can be understood only when seen as part of the total personality
which in turn reflects the cultural pattern. This is not to deny the instinctive basis of the sex drive but merely to point out the importance of the social channeling that determines its course. (94, p. 144)

Burgess and Cottrell maintain that some of the generally inhibited cases are the results of exceedingly strict and thorough-going impositions of the cultural taboos on all forms of sexual manifestations. (10, p. 228-229)

Fromm comments that interpersonal relationships are the factors that determine sexual strivings. Sexual behavior does not determine character, but, rather, character determines sexual behavior. (36, p. 50) He further states:

The fact that sexual behavior is determined by character is not in contradiction to the fact that the sexual instinct is the root of all forms of all sexual behavior, but it is the particular way of satisfying it, not the instinct itself, which is determined by the character structure, by the particular kind of person's relatedness to the world. (36, p. 51)

Frank expresses the opinion that whatever a person does sexually is an expression of his or her unique personality. The person will be using sex for a variety of purposes, goals, relations, and other non-sexual objectives, just as other functions are used as expressions of the personality. (35, p. 136)

Kirkendall, in discussing the control of sexual
desire comments:

The person who is more mature emotionally, is achieving normally in his educational and occupational pursuits, and who feels himself loved and appreciated, has a great capacity for self-direction of his sexual impulses. (56, p. 53)

Lastrucci states:

To cling to the all too common view that sexual behavior is biologically determined ("natural" or "instinctive") is to fall into the error of prescribing castration for sex criminals or sex hormones for the impotent - effective prescriptions only on purely suggestive grounds - or of incarcerating homosexuals and of suspecting all voluntary celibates of repressing libidinous impulses. (64, p. 7)

Duvall expresses the opinion that the sex drive differs so greatly in intensity among individuals that some youth may be spared the necessity of seeking some overt release, while others are frequently and insistently driven to some form of sexual outlet. (23, p. 102)

Dickinson states:

The strain upon emotional balance is primarily in proportion to the functional vigor of the particular pair of glands, male or female, and its resistance to suppression. (20, p. 201-202)

Blood comments that regardless of what psychological or social factors may be involved, much of the impetus to physical contact between the sexes comes from the sex drive itself. He believes that fundamentally
the sex drive is a biological urge comparable in some ways to the hunger drive. (4, p. 113)

Reik states:

...the crude sex drive is a biological need which represents the instinct and is conditioned by chemical changes within the organism. The urge is dependent on inner secretions, and its aim is the relieving of physical tension. (89, p. 9)

In a recent unpublished manuscript, Kirkendall urges that we make a clear differentiation between sexual capacity, performance, and drive. He expresses the opinion that the sex drive could vary considerably from individual to individual and from time to time in the same individual and these variables seem to be related to psychological more than physiological factors. (55, p. 4-9)

Much of the literature surveyed by the writer deals with attempts to sublimate sex desire.

Reik maintains:

The crude sex urge is easily satisfied and is entirely incapable of being sublimated. If it is strongly excited it needs, in its urgency, an immediate release. It cannot be deflected from its one aim to different aims, or at most can be a little diverted as the need to urinate or as hunger and thirst. It insists on gratification in its original realm. The satisfaction of this particular urge cannot be fulfilled by the substitution of another goal. (87, p. 58)

If Reik were correct, the virgin men investigated
in the present study who have been sexually excited by girls must have had to have sexual release. The data, however, do not bear out Reik's statement.

Kinsey insists that there are no cases of clear-cut examples of sublimation among individuals if one removed those who are physically incapacitated, natively low in sexual drive, sexually unawakened in their younger years, separated from their usual sources of sexual stimulation, or timid and upset by their suppressions. (54, p. 207-213)

Taylor studied subjects who were high-minded persons of well-rounded interest, well educated, successful in their graduate study work, and determined to dedicate all their strength to the pursuit of worthy ends. His results indicate that, even in these individuals, sublimation cannot take the place of direct sex expression. He maintains that the activities of sublimation distract the individual and dissipate restlessness, but they may leave the sex drive undiminished. (98, p. 1-115)

In a study on the sex adjustments of young men, Kirkendall expresses the opinion that the best premarital adjustment seemed to be partial sublimation of sex desire achieved by interesting, active associations with friends of both sexes. (57, p. 31-40)
Levey suggests that we need more understanding of the nature of sublimation before we can discuss the term intelligibly. (66, p. 263)

Brown and Kempton suggest that the concept of sublimation has been grossly misused by moralistic educators who have urged its application to the control of sexual urges in adolescence. They maintain that sublimation is not a conscious or voluntary activity, but, rather, is unconscious and takes place during the early years of the child's life. Instead of the demand for crude and immediate discharge of sexual tensions, the child acquires feelings of love and tenderness for his parents, or consideration for the needs of fellow humans which makes it possible for him to fall in love, marry, and devote himself to the responsibility of rearing a family. (8, p. 56-57)

Brown and Kempton further state:

Restriction of the sex drive in itself therefore does not, stern moralists to the contrary, result in higher achievements. It is very unlikely that sexual tensions can be converted into other activities which in turn will diminish them to the stage where they no longer clamor for fulfillment. (8, p. 59)

It seems likely that as a thoroughly studied and understood concept, we still have much to learn about the nature of sublimation. It does seem, though, that an individual cannot consciously decide to sublimate his sex urges.
The process itself probably is developed in early childhood through interpersonal relationships with parents, peer group, teachers, and other adults.

Certainly, though, to be able to make positive and final statements, more research is clearly needed.

It also seems clear to the writer that research is needed on the nature of the human sex drive as well as performance. It is rather difficult to analyze the sex desire of the young virgin men studied, when we still do not have an awareness of the nature of the sexual drive.

However, some evidence has been found in the present study as to how virgin men rate their own sex desire.

The writer makes the assumption that the desire to have sexual intercourse prior to marriage might, in part, signify a more persistent and frequent sex desire. Yet, there were no significant differences between the "likely" and "unlikely" virgin groupings (Table XXI, page 73) as measured by the Degree of Sexual Desire and the Degree of Difficulty in Exercising Control of Sexual Desire Scales (Appendix C).

The majority of the subjects in both the "likely" and "unlikely" virgin groupings report that they have a frequent awareness of and an occasional strong sex desire. This desire sometimes persists to the point of causing
considerable tension and uneasiness (Table XXII, page 73). The majority of the subjects in both groupings also report that control of sexual desire is frequently a problem, and sometimes there is a feeling of need for some kind of sexual release (Table XXIII, page 73).

In order to determine whether the degree of sex desire was related to religious devoutness, type of sex education, type of petting experiences, and the frequency of masturbation, the writer selected those subjects who indicated a more persistent sex desire on the Degree of Sexual Desire Scale previously discussed as the high degree of sex desire grouping. Those subjects who indicated a less persistent sex desire on the Degree of Sexual Desire Scale were designated as the low degree of sex desire grouping.

There were 61 subjects who rated that they had a high degree of sex desire; 39 men rated that they had a low degree of sex desire. These two groupings were compared in relation to the four selected variables.

The results in Table LV, page 129, show that there was one variable which indicated a statistically significant difference between the two groupings. This significant difference, in relation to the frequency of masturbation, was evidenced by the chi value of 8.24 at the five per cent level of confidence.

There were two variables which indicated a trend
toward a significant difference between the two groupings. A difference was evidenced by the chi value of 6.01 at the 20 per cent level of confidence in relation to the type of sex education. In relation to the type of petting experiences, a difference was evidenced by the chi value of 6.05 at the 20 per cent level of confidence.

TABLE LV

Chi Square Values and Levels of Confidence for the Subjects Who Had a High and a Low Degree of Sex Desire in Relation to Selected Variables

<table>
<thead>
<tr>
<th>Selected Variables</th>
<th>Degrees of Freedom</th>
<th>High Degree Chi Value</th>
<th>Low Degree Level of Confidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequency of masturbation</td>
<td>3</td>
<td>8.24</td>
<td>.05</td>
</tr>
<tr>
<td>Type of sex education</td>
<td>3</td>
<td>6.01</td>
<td>.20</td>
</tr>
<tr>
<td>Type of petting experience</td>
<td>3</td>
<td>6.05</td>
<td>.20</td>
</tr>
<tr>
<td>Religious devoutness</td>
<td>2</td>
<td>.04</td>
<td>---</td>
</tr>
</tbody>
</table>

The results in Table LVI, page 130, indicate that 27 (44.3%) of the high degree of sex desire grouping and 12 (30.8%) of the low degree of sex desire grouping masturbate once a week or more frequently. Only 8 (13.1%) of the high degree grouping masturbated less than once every two
weeks as compared to 12 (30.8%) of the low degree grouping. A high degree of sex desire is evidently associated with more frequent masturbation.

TABLE LVI

Frequency of Masturbation for the Subjects Who Had a High and a Low Degree of Sex Desire

<table>
<thead>
<tr>
<th>Frequency of Masturbation</th>
<th>High Degree</th>
<th></th>
<th>Low Degree</th>
<th></th>
<th>Total</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
<td>Number</td>
<td>%</td>
</tr>
<tr>
<td>Once a week or more</td>
<td>27</td>
<td>44.3</td>
<td>12</td>
<td>30.8</td>
<td>39</td>
<td>39.0</td>
</tr>
<tr>
<td>Once every two weeks</td>
<td>11</td>
<td>18.0</td>
<td>3</td>
<td>7.6</td>
<td>14</td>
<td>14.0</td>
</tr>
<tr>
<td>Less than once every two weeks</td>
<td>8</td>
<td>13.1</td>
<td>12</td>
<td>30.8</td>
<td>16</td>
<td>16.0</td>
</tr>
<tr>
<td>Not masturbating at present time</td>
<td>15</td>
<td>24.6</td>
<td>12</td>
<td>30.8</td>
<td>27</td>
<td>27.0</td>
</tr>
<tr>
<td>Total</td>
<td>61</td>
<td>100.0</td>
<td>39</td>
<td>100.0</td>
<td>100</td>
<td>100.0</td>
</tr>
</tbody>
</table>

As the results in Table LVII, page 131, indicate, 15 (24.6%) of the high degree of sex desire grouping and three (7.8%) of the low degree of sex desire grouping reported that they had received a comprehensive sex education. Seven (11.5%) of the high degree grouping received factual information only as compared to nine (23.1%) of the low
degree grouping.

**TABLE LVII**

<table>
<thead>
<tr>
<th>Type of Sex Education</th>
<th>High Degree</th>
<th>Low Degree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
</tr>
<tr>
<td>Comprehensive education</td>
<td>15</td>
<td>24.6</td>
<td>3</td>
</tr>
<tr>
<td>Factual information</td>
<td>7</td>
<td>11.5</td>
<td>9</td>
</tr>
<tr>
<td>Prophylaxis information</td>
<td>14</td>
<td>23.0</td>
<td>11</td>
</tr>
<tr>
<td>No formal education</td>
<td>25</td>
<td>40.9</td>
<td>16</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>61</strong></td>
<td><strong>100.0</strong></td>
<td><strong>39</strong></td>
</tr>
</tbody>
</table>

Seven (11.5%) of the high degree of sex desire grouping have never had petting experiences as compared to 11 (28.1%) of the low degree of sex desire grouping. Twenty-three (37.7%) of the high degree grouping and eight (20.6%) of the low degree grouping had had petting experiences that were fairly extensive (Table LVIII, page 132).

There is a tendency for a high degree of sex desire to be associated with more extensive petting experiences.
TABLE LVIII

Type of Petting Experiences for the Subjects Who Had a High and a Low Degree of Sex Desire

<table>
<thead>
<tr>
<th>Type of Petting Experiences</th>
<th>High Degree</th>
<th>Low Degree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>%</td>
<td>Number</td>
</tr>
<tr>
<td>Kissing, hugging, and fondling activities above the waist only</td>
<td>31</td>
<td>50.8</td>
<td>20</td>
</tr>
<tr>
<td>Kissing, hugging, and fondling activities above and below the waist</td>
<td>13</td>
<td>21.3</td>
<td>4</td>
</tr>
<tr>
<td>Above activities and mutual masturbation and/or oral-genital relations</td>
<td>10</td>
<td>16.4</td>
<td>4</td>
</tr>
<tr>
<td>No petting experiences</td>
<td>7</td>
<td>11.5</td>
<td>11</td>
</tr>
<tr>
<td>Total</td>
<td>61</td>
<td>100.0</td>
<td>39</td>
</tr>
</tbody>
</table>

No significant difference was found between the two groupings in respect to religious devoutness (Table LV, page 129). A further breakdown of the groupings is given in Table LIX, page 133.

Whether the factors that cause a high or a low degree of sex desire are biologic, social, or psychologic, the results of the present study indicate that individuals do differ in the degree of sex desire. The writer feels that
this result, in itself, regardless of the causative factors, is theoretically significant.

**TABLE LIX**

Degree of Religious Devoutness of the Subjects Who Had a High and a Low Degree of Sex Desire

<table>
<thead>
<tr>
<th>Degree of Devoutness</th>
<th>High Degree</th>
<th>Low Degree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number  %</td>
<td>Number  %</td>
<td>Number %</td>
</tr>
<tr>
<td>Devout</td>
<td>19 31.1</td>
<td>10 25.6</td>
<td>29 29.0</td>
</tr>
<tr>
<td>Not especially devout</td>
<td>35 57.4</td>
<td>25 64.1</td>
<td>60 60.0</td>
</tr>
<tr>
<td>Not devout at all</td>
<td>7 11.5</td>
<td>4 10.3</td>
<td>11 11.0</td>
</tr>
<tr>
<td>Total</td>
<td>61 100.0</td>
<td>39 100.0</td>
<td>100 100.0</td>
</tr>
</tbody>
</table>

**Sex Concerns**

It has been said that boys without sexual experiences tend to have many sex concerns about their ability to enter into sexual relations without difficulty. The purpose of this section on sex education is to examine the assumption that the frequency of sex concerns is related to virginity in college men.

In his study on sex concerns, Kirkendall comments:

Boys without sex experiences often express many concerns as to their ability to enter into sexual relations without embarrassment or to master the technique involved. So
much of the conversation of contemporaries centers around the techniques of sexual intercourse and the individual experiences of others that inexperienced boys are sometimes made over-conscious....Many continent boys hear so much about the pleasures of sexual intercourse that they become intensely curious and concerned about what they may be missing. In interviews they ask such questions as, "How does it feel?", "How long does it take?", "How do you put your penis in?" (58, p. 68-70)

In the present study, question number three on the Sex Concerns Questionnaire, "Wondered whether you could have intercourse satisfactorily, particularly the first time; whether everything would work out properly", gave the greatest concern to both the "likely" and "unlikely" virgins (Table XV, page 64). There was a trend toward a significant difference between the two groupings (Table XIV, page 62). The "likely" virgins were more concerned about experiencing initial sexual intercourse than the "unlikely" virgins (Table XV, page 64).

The "likely" virgins' concern may represent a fear which keeps them from being in the "unlikely" virgin grouping or keeps them from sexual intercourse. It may also be that the less the "likely" virgin grouping engage in dating and petting experiences (Table XXVII, page 77), the more they become curious and concerned about these activities because of their lack of experience.

So much emphasis is placed on sex in our society
that virgin men undoubtedly are sometimes made overly conscious of the need for sexual experiences.

The "likely" virgins were significantly more concerned about their sex behavior or desires being contrary to their religious beliefs as compared with the "unlikely" virgins (Table XIV, page 62). This finding is very much in accord with the conclusions of Kinsey who found a positive relation between religious devoutness and infrequent sexual activities. (53, p. 465-487)

There was a trend toward significance for the "likely" virgin grouping to be more concerned than the "unlikely" virgins about the following:

"Concerns about whether you could or can satisfy your partner in sexual intercourse."

"Fear that you may be sterile; unable to produce."

The writer believes that so much of the conversation of college men centers around sex, especially the individual experiences of men with sexual intercourse, that the virgin men become curious and concerned about these areas regardless of how strong their intent is to remain virgin.

There was a trend toward significance for the "unlikely" virgin grouping to be more concerned than the "likely" virgins about the following:

"Worry about a possible pregnancy as a result of
intercourse."

"Wondered if your sex desire was weaker than the average."

The "unlikely" virgins fear of pregnancy as a result of intercourse ties in rather closely with their more prominent reasons for remaining virgin up to now, that is, fear of pregnancy (Table XXV, page 75).

Some writers state that inadequate sex education is related to sexual concerns. (106, p. 207-208; 31, p. 75) The writer believes that sexual concerns may be related as much to continued stress of sex in movies, advertisements, television, magazines, and women's styles of dress as it is to inadequate sex education. The continued stress on sex in our mass media of communication probably causes virgin men to be more curious and concerned about sexual activities regardless of the type of sex education they received. The writer made no study of this area, however, and cannot verify this assumption.

Obviously, though, far more frankness in discussion of sex questions is needed with youth at an early age and through adolescence. If in their education, they could be given a greater degree of objectivity concerning sex and sex behavior, many more virgin men probably would be less concerned about sexual matters.
Personality Characteristics

The writer assumes that personality characteristics have an effect on whether an individual intends or does not intend to remain virgin prior to marriage. The purpose of this section is to determine if personality characteristics are related to virginity in men.

The personality characteristics of the "likely" and "unlikely" virgin groupings were measured by the California Psychological Inventory. (37, p. 1-39) The results, shown in Table XXXIV, page 85, indicated that there were significant differences of 5.41 and 5.07 respectively at the five per cent level of confidence between the "likely" and the "unlikely" virgins for two scales--Socialization and Communality.

The mean score for the "likely" virgins on the Socialization scale was 38.07 as compared with the 35.63 mean score of the "unlikely" virgins (Table XXIV, page 74). These raw scores have been converted into standard scores in Table XXXIII, page 84. High scorers tend to be seen as:

Serious, honest, industrious, modest, obliging, sincere and steady; as being conscientious and responsible, and self-denying and conforming. (38, p. 12)

Low scorers tend to be seen as:

Defensive, demanding, opinionated, resentful, stubborn, headstrong, rebellious, and undependable; as being guileful and deceitful in dealing with others; and as
given to excess, exhibition and ostenta-
tion in their behavior. (38, p. 12)

It must be emphasized that though there is a sig-
nificant difference between the two groupings, the "un-
likely" virgins, though below the mean standard score of
50, are still quite close to that norm. Because the
mean score for the "unlikely" virgins is not extreme,
the particular set of adjectives describing the "un-
likely" virgins is not as adequate as if they had a more
extreme score. The results on the Inventory show, though,
that the "likely" virgins are more self-denying and con-
forming than the "unlikely" virgins and also are less
headstrong and rebellious against rules, constraints,
authority, and taboos.

The mean score for the "likely" virgins on the
Communality scale was 26.25 as compared with 25.49, the
mean score of the "unlikely" virgins (Table XXXIV, page
85). High scorers tend to be seen as:

Deliberate, moderate, tactful, reliable, sincere, patient, steady, and realistic; as being honest and conscientious; and as having common sense and good judgement. (38, p. 13)

Low scorers tend to be seen as:

Impatient, changeable, complicated, imaginative, disorderly, nervous, restless, and confused; as being guileful and deceitful; inattentive and forgetful; and as having internal conflicts and problems. (38, p. 13)
Again the writer stresses caution in making rigid statements about the personality of the "unlikely" virgins as implied in the summarization of adjectives for low scorers. This caution is stressed because the mean score of 25.49 for the "unlikely" virgins was not an extremely low score.

Harrison G. Gough, the author of the California Psychological Inventory, in an exchange of correspondence with the writer, suggested that an index for the classification, intent to remain virgin, might be as follows:

Re (Responsibility) + So (Socialization) +
Gm (Communality) + Ac (Academic achievement via conformance).

Mean scores on these scales for the "likely" and the "unlikely" virgins are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Likely</th>
<th>Unlikely</th>
</tr>
</thead>
<tbody>
<tr>
<td>Re</td>
<td>30.74</td>
<td>29.67</td>
</tr>
<tr>
<td>So</td>
<td>38.07</td>
<td>35.63</td>
</tr>
<tr>
<td>Gm</td>
<td>26.25</td>
<td>25.49</td>
</tr>
<tr>
<td>Ac</td>
<td>25.79</td>
<td>25.42</td>
</tr>
</tbody>
</table>

As already indicated, the difference between the two groupings in the Socialization and Communality scales are significantly different. The Responsibility and Academic achievement via conformance scales indicate a trend toward a significant difference. Gough's suggested index for intent to remain virgin seems to be confirmed.
In a study on the self-esteem and sexuality in college women in 1942, Maslow maintains that his findings indicate that virgin women tend to have less self-esteem than non-virgins. (71, p. 259-294) The same results were found in a more recent study by Maslow and Sakoda in conjunction with Kinsey's study. Both college men and women were studied. (73, p. 119-125)

In the same personal letter to the writer, Gough suggested an index for self-esteem which was as follows:

Sp (Social presence) + Sa (Self-acceptance).

Mean scores of these two scales for the "likely" and "unlikely" virgins are as follows:

<table>
<thead>
<tr>
<th>Likely</th>
<th>Unlikely</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sp  .......... 34.93 .......... 36.12</td>
<td></td>
</tr>
<tr>
<td>Sa  .......... 20.77 .......... 21.19</td>
<td></td>
</tr>
</tbody>
</table>

Though the scales do not show a significant difference between the subjects, there is a trend which indicates that the "unlikely" virgins have a higher self-esteem than the "likely" virgins. Again, it is stressed, though, that both groupings had standardized scores fairly close to the norm.

Possibly a factor that is associated with the "likely" virgins intent to remain virgin is their low self-esteem. The finding, therefore, tends to indicate results similar to Maslow's even though the writer of the
present study has investigated only virgin men.

These findings from the California Psychological Inventory lead the writer to believe that personality characteristics are a factor in whether an individual desires to remain virgin or not. Personality characteristics are probably also a factor in determining whether an individual remains virgin or not.

**Amount of Dating and Petting Experiences**

The purpose of this present section is to determine whether there is a relation between the frequency of dating and petting experiences with virginity in men.

Nimkoff and Wood, in analyzing 489 college students on the Social and Emotional scales of the Bell Adjustment Inventory, comment that those who are not dating are overwhelmingly the socially retiring, while not particularly emotionally maladjusted. The authors believe that the personality characteristics of students influence their dating and courtship behavior. (78, p. 236-269)

Grist suggests that the practices, attitudes, and values of the urban and rural non-farm students were essentially the same in relation to dating, while the farm students were more rigid and conservative in their codes of behavior. (18, p. 27)

In respect to Nimkoff and Wood's findings, it might
have been pertinent to break down the 70 non-daters into the colleges or schools in which the subjects were enrolled. This is suggested because, of the 11 subjects who were non-daters in the present study (page 90), seven were in the School of Engineering. The seven subjects felt they were so burdened with technical requirements that they had little time for dating. Other engineering students expressed the same opinion and many stated that they would date more if they were not so burdened with their work. Rockwood and Ford find the same results in their study on youth, marriage, and parenthood. (90, p. 203)

In the process of interviewing the 11 subjects who were non-daters in the present study, the writer believes, however, that 10 of the 11 subjects (one "unlikely" virgin was not dating because his fiancée lived out of the state) tended to be shy, inarticulate, and socially retiring. Gough suggested to the writer in a personal letter an index for social skills on the California Psychological Inventory which was as follows:

\[ Cs (Capacity for status) + Sy (Sociability) \]

With this index, the writer endeavored to check the validity of his belief that the 10 non-daters tended not to date because of shyness and the lack of social skills rather than because of educational requirements.
Mean scores of the two scales for the 10 non-daters are as follows:

Cs................13.75
Sy.................15.25

Both mean scores are considerably below the mean scores of the norm on the California Psychological Inventory. This finding tends to confirm Nimkoff and Wood's conclusion that students' personality characteristics influence their dating practice. No apparent relationship exists in the present study, however, as to whether the amount of dating of an individual affects his desire to remain virgin or his desire not to remain a virgin.

Kinsey's study has indicated that more than 80 percent of American males engage in petting before they are 20 years old. (54, p. 533-537) In this present study, 14 (24.6%) of the "likely" virgins had never had previous petting experiences as compared to four (9.3%) of the "unlikely" virgins (page 77-78). The percentages of the virgins who engaged in petting in this study are quite similar to Kinsey's sample.

The "unlikely" virgins who have engaged in petting have carried it further than the "likely" virgins (Table XXVI, page 77). The "unlikely" as compared with the "likely" virgins also felt more disturbed when they
refrained from sexual intercourse while involved in petting activities (Table XXVIII, page 78). The writer feels that the higher degree of disturbance of the "unlikely" virgins might have been related to their disappointment in not achieving their objective of sexual intercourse.

The "likely" virgins pet less than the "unlikely" virgins (page 78). The writer feels that the lesser petting of the "likely" virgins may be an index of better adjustment with interpersonal relationships. It may be just as possible, though, that the lesser petting of the "likely" virgins is related to their inability to establish heterosexual relationships and, also, their poorer adjustment. The present study provides some evidence (previously discussed on p. 119) that the first assumption may be a sounder hypothesis. This area, however, remains a subject for research.

**Interpersonal Relationships with Parents**

As already expressed, sex behavior is more than a mere biological act or expression. The writer believes that the behavior patterns of young men are established primarily by their early experiences in the family, and secondarily in the neighborhood with male and female members of their peer group and other adults.

We can thus infer that the family and neighborhood
sub-culture not only set the stage upon which the individual acts, but they also provide him with ways of acting and definitions of acting. In addition, they make him realize that he will be rewarded for some kinds of behavior and punished for others. The writer, therefore, believes that it is quite important to ascertain the relationships which the subjects had and have with their parents in order to better understand virginity in men.

Seward believes that it is in the family that the child first learns to love as well as to be loved. Here the child makes his first social overtures, and the success of these early relationships determines to a large extent the success of his later relationships. (94, p. 147)

Millet expresses the opinion that

...there is possible for every individual a path of sexual development and expression that accords with the basic nature of his or her biological inheritance. This path is often obscured by anxieties which arise at critical periods in the developmental cycle, and which are either unrecognized or inadequately dealt with. The direction which this emotional path takes, the times at which specific investments are made, will depend for each individual on a variety of factors, among which must be reckoned, first, the quality of emotion shown to the child by its parents, and the help given by them in steering the child through the growing years. Second, comes the pattern of mores in the adolescent society in which the child moves, and the ideals which he finally comes to accept. (75, p. 151-152)
Kirkendall has made the comment that personality difficulties involving sex complexes are more often difficulties growing out of defective home and family relations than out of sex repression. (59, p. 115) No evidence is given, however.

Fletcher observes that it is character that determines sexual behavior. Character or the system of values and philosophy by which we live, is what determines the particular ways in which we handle and satisfy the sexual drive. Much of character is determined by our relationships with others. (33, p. 192-193)

In reference to the parents, Hollingshead suggests:

They provide him with roles, teach him how to play them, and accord him different status positions as he plays such roles as child in the family, pupil in the school, and little boy on the street. As he participates in successive social situations, he learns to act in certain ways, to regard himself as a valued member of the group or as an unwanted person. Unconsciously, he is being molded into a personality that is simultaneously a creature of his experiences and a creator of new situations in which he will act as a molder of conduct. (50, p. 144)

The "likely" virgins rated their relationships with both their mothers and fathers as more satisfactory than did the "unlikely" virgins in the present study (Tables XXXVI and XXXVII, page 88).

Both of the groupings rated their relationships with their fathers at a less satisfactory level than
their ratings of their mothers. Crist found the same results in his study on high school dating. (18, p. 28)

Cavan states that:

Identification with the parents as well as the achievement of freedom from that identification during adolescence are important in preparation for marriage. Since the parents do offer the basic models, the roles that the parents fill as husband and wife and as father and mother are extremely important in determining the conception that sons or daughters will have of their future roles. (12, p. 72)

The writer of the present study believes that this identification with parents also probably helps determine the conception that sons have of playing a virgin or non-virgin role in our society. The child identifies with his parents and their attitudes, feelings, and thoughts. In assuming the attitudes of the parents, the child dispenses gradually with their actual support and becomes self-sufficient. Part of this self-sufficiency, however, probably contains parental attitudes and feelings toward sexual behavior patterns.

Some quotes from the "likely" virgins illustrate this point of view.

I've had opportunities for intercourse before, but I wouldn't be able to face myself if I ever went through with it. My folks told me not to have intercourse prior to marriage and I respect them very highly. I have a strong sex urge but I feel it's very important to restrain myself.
My grandfather and I were always real close. He said that he had had lots of sexual experiences when he was a kid and felt that he lost respect for himself through these experiences. He feels that I would be much happier eventually and that I could look back and be proud of myself if I remained virgin before marriage.

Dad told me that he was a virgin also. He wanted a pure girl and couldn't see practicing double standards. I asked Dad how he felt about my being a virgin. He stated that he was real pleased with me in being a virgin and that I would be much more satisfied with myself if I didn't have pre-marital intercourse.

In a family chat at dinner, Mother told me that she was a virgin before marriage. Dad stated that he had had previous experiences prior to marriage and had regretted them. He would have been more pleased if he had been pure also.

I have always respected my father's judgement. Last year when I was 17 years of age, he told me that I would be happier if my future wife was a virgin and that I should remain virgin also. He believed that I would have more respect for myself.

The quotes from the "likely" virgins that have just been cited suggest that some parents relate their sons' virginity to marriage happiness and their responsibility for the welfare of others. With this type of support from parents, virgin men probably esteem their virginity much more highly than if such support had not been given.
Attitudes Toward Virginity

Probably the behavior patterns of young men are established primarily by their early experiences in the family. The male and female members of their peer group also play an important part in the growth of behavior patterns, especially as the children grow older. The peer group provides the young men with ways of acting and definitions of acting. The writer feels that for a virgin male to disregard the sexual patterns of his peer group means the loss of prestige with that peer group in our society. The purpose of this section, therefore, is to determine how the attitudes toward virginity of male and female members of the peer group affect virgin men.

Leuba has expressed this situation aptly:

Even though the environment does not contain excessive sexual stimulation, premarital chastity will be difficult unless the general tone is favorable to it. Young people, especially, would need to feel that it has value and prestige. It has little chance of success when young men consider premarital sexual experimentation as a series of exploits, or when young girls consider such experimentation as conquests. Premarital chastity has to be an ideal accepted by youth as well as the older elements in the community. (65, p. 108-109)

When support by girls had been given to the virgin men, it probably helped them considerably to accept their own values about their virginity. It readily can be seen from the following excerpts taken from interviews
that these virgin men were receiving support from girls.

She expected me to be virgin.

She was real pleased and mentioned that she wouldn't have desired it any other way. She commented that she wanted to be pure and therefore wanted her boy friends to be pure. It was very important to her.

She wanted it this way and said that she would have been displeased if I had had intercourse previously with anyone else.

She went around with a guy with much experience previously and was quite surprised at my virginity but now is quite accepting of the fact.

In fact, she said she would have been very hurt if I was not a virgin.

Only one girl of the 20 who had been informed of the "likely" virgins' virginity had not given support

(Table XLII, page 93). The subject stated:

She wondered what kind of line I was trying to pull. She didn't feel that any guy would turn down intercourse if he had half a chance.

On the other hand, six of the 15 girls who had been informed of the "unlikely" virgins' virginity had not given support. Excerpts from interviews are as follows:

A couple of girls have expressed amazement at my being a virgin. They didn't think that any fellow who had been around had not had intercourse.

I have told several girls about my virginity and their attitude was on the order of "I bet". Their attitude was of non-belief and they wondered what I was driving at.
My steady date wanted intercourse. I told her I was fearful of her getting pregnant which would wreck all my college ambitions. I guess this didn't satisfy her as we broke up soon afterward.

She scoffed at my being a virgin. She felt every fellow should have intercourse. I didn't think she was clean and wouldn't have touched her with a 10 foot pole.

Evidently some girls do not believe that there are men who are virgins or that there are men who desire to remain virgins. When the female or male members of one's peer group do not give support to masculine virginity, it is difficult to conceive how a virgin male can continue to value his virginity.

In respect to virgin young men and their feelings toward virginity in girls, 35 (61.4%) of the "likely" virgins stated that they wanted their prospective spouses to be virgin prior to marriage as compared to 26 (60.5%) of the "unlikely" virgins. (Table XLIII, page 94)

One "likely" virgin stated:

I expect to be a virgin. I want my future spouse to be a virgin also.

Another "likely" virgin commented:

It's very important for me to remain virgin. I want a virgin wife.

Fifteen (26.3%) of the "likely" and nine (20.9%) of the "unlikely" virgins were uncertain if they would marry a non-virgin.

Excerpts from interviews in respect to the
uncertain attitude of both groupings are as follows:

I'd have to love her very much before I could accept that she had intercourse with some other guy. I'd be uncertain about marrying her even if she had premarital intercourse only with me. She would somehow seem tainted.

I wouldn't want to marry a non-virgin, but if I cared for her enough, I guess her having premarital intercourse wouldn't matter. I just don't know though. I'd have to be faced with the situation before I could make a positive statement.

Seven (12.3%) of the "likely" and eight (18.6%) of the "unlikely" virgins would not accept non-virginity in their prospective spouses. Some excerpts from interviews from the "unlikely" virgins are as follows:

I couldn't marry a non-virgin. I wouldn't want sexual intercourse with her if she weren't the first one.

I don't want a used girl. I consider a girl who has had premarital intercourse to be a whore.

I just couldn't accept my future wife having had intercourse with someone else. I would have no respect for a girl who would have premarital intercourse.

These excerpts point to the prevailing double standard in our society. Kinsey states that the double standard is being resolved in our society by the development of a single standard. Premarital coital activities have become extended among females to levels which are more nearly comparable to those in the male. (53, p. 324)
Despite Kinsey's statement, it is still apparent from the data in the present study that there are virgin men who still desire to maintain the double standard.

Kirkendall has commented:

Young men very frequently express their desire to marry a chaste girl, yet themselves show little concern with meeting a similar standard. The man who has been most promiscuous in his relationships is usually the most emphatic in his insistence that he will marry none other than a virgin. Men who have remained continent themselves are noticeably more generous and tolerant in their attitudes toward girls. (59, p. 97)

The results of the present study raise a question with Kirkendall's findings as there were no significant differences between the two groupings (Table XXXIX, page 91). However, it should be noted that the subjects that have been studied were all virgin men and only the intent differed. Perhaps a study of virgin men as compared to promiscuous men might have verified Kirkendall's finding.

Bromley and Britten state that 75 per cent of the virgin men in their study would not insist that their future spouses be virgins. (6, p. 151) The present study tends to support Bromley and Britten's findings. Sixty-one of the 100 subjects in the present study stated that they would accept non-virginity in their future spouses. (Table XLIII, page 94).
Thirty per cent of all the subjects had never discussed their virginity with male members of their peer group. (Table XLVI, page 97) The virgin men of both groupings evidently have much reticence in discussing their virginity with male members of their peer group. The writer feels that this reticence is due to the fact that virginity does not create status or has little prestige in masculine peer groups.

However, the writer believes it is noteworthy that a significant difference exists between the two groupings in relation to the virgin status of the subjects' male friends (Table XLIV, page 95). Thirty-eight (66.7%) of the male friends of the "likely" virgins also are virgins as compared to 16 (37.2%) of the male friends of the "unlikely" virgins (Table XLV, page 96). This significant difference between the groupings tends to indicate that the "likely" virgin men receive more support for their virginity from male members of their peer group than do the "unlikely" virgins. Probably this kind of support from male and female members of their peer group helps the "likely" virgin men to esteem their virginity much more highly than if such support had not been given.

Only 18 (31.6%) of the "likely" virgins were able to state their desire and pride of virginity in the course of group discussions with other men. Some
excerpts from interviews are as follows:

I don't mind stressing how proud I am of my virginity. I think the fellows rather respect me for being virgin, though no one has ever said so.

I never fail to discuss my virginity. Underneath I wonder if many of the group don't respect me, though I've never been told about being respected except from other virgins.

Sometimes my convictions have been contested by the fellows but I am always able to prove my point that premarital intercourse can only harm relationships with girls. They never think of relationships but only what they can get out of it.

I have no hesitance about stating my convictions about how right my virginity is. Once a non-virgin suggested that I keep my virginity. Probably he was soured on some experience he had had.

One "unlikely" virgin commented:

I stress my virginity simply because I won't lie and I've got to hang on to some kind of conviction. I'll probably have intercourse when I'm engaged if it's O.K. with my future fiance, but not now. I'm razzed so much that it makes me feel funny though I can't explain what I mean.

Another "unlikely" virgin who had informed the writer that he would only have intercourse with a girl he respected stated:

I tell the guys that I'm a virgin just to make a big impression on them. They never believe me and say so.

By and large, as can be seen in the results of Table XLVIII, page 98, most of the "likely" and the
"unlikely" virgins said nothing in group situations. Most of the comments were quite similar to the one made by a "likely" virgin who said:

I just sit and listen as I have nothing to contribute to the conversation.

Evidently, most virgin men, regardless of their intent to remain virgin before marriage, feel that their virginity is not a worthwhile contribution for discussion.

One "likely" virgin commented:

Being a virgin is especially difficult when it comes to your turn to relate your experiences.

Some of the "likely" virgins have implied sexual activities to be able to get status from the group. One such individual stated:

I have felt it necessary to tell tales in order to keep from being ridiculed.

Another expressed the opinion:

When the fellows talk about sexual experiences I usually feel left out and I have come to the point where I tell lies in order to get some rating and be left alone. This lying leaves me with a feeling of shame because I'm proud of my virginity. But, it just seems easier for me not to talk about my pride.

Though a few of the virgin men have been supported by other men, in general, the "likely" and "unlikely" virgins are continually subjected to razzing, teasing, and ridicule by male members of their peer group.

Some of the "likely" virgins have commented:
They always tell me that I don't know what I'm missing and I'm beginning to wonder if I am missing anything.

They tease me by calling me "cherry". Though I want to remain virgin and so do my best friends, I've never said so in these groups, nor have my friends to my recollection.

Some of the "unlikely" virgins reported the same kind of ridicule.

They razz and tease me every chance they can get. The pet phrase seems to be "you're foolish not to take advantage of every opportunity".

Most fellows seem to feel there's something wrong with me because I don't take advantage of the opportunities for sexual intercourse that have become available.

As has been previously cited, the moral code of society stresses the desirability of virginity prior to marriage. However, in general, these excerpts from interviews and the results of the study indicate that virgin men do not get support from that society, especially from male members of their peer group.

Reasons for Virginity

Regardless of the intent to have or not to have intercourse prior to marriage, to be able to understand the basic purpose and meaning of the behavior of virgin young men, we need to be aware of the goals and motives to which the sex behavior is directed. Only by having
an understanding of these goals and values, we will be really able to understand the meaning of the behavior. (39, p. 88; 34, p. 263) The purpose of this section, therefore, is to endeavor to determine the reasons for virginity in college men.

In a study on the psychosexuality of college graduate men, Peck and Wells asked their virgin subjects why they had not had sexual intercourse. The majority of the subjects stated that their reasons were mainly moral principles. "Moral principles" were not defined in the study. (80, p. 697-714) The findings in the present study tend to support Peck and Wells' findings (Table XXV, page 75).

A number of the "likely" virgins took the position that intercourse was something to be saved for marriage. The following excerpts from interviews express this point of view.

I wouldn't want every Tom, Dick, and Harry having had intercourse with my wife so why should I have intercourse with anyone before marriage.

My parents have always expected me to respect people and therefore I respect girls by not taking advantage of them. I expect to remain virgin until I marry.

My girl friend and I decided that we would appreciate sexual intercourse and each other much more if we "saved ourselves" (kept our virginity) until after marriage. It's rough on both of us at the present time as we seem to have a strong sex desire; however, we feel it will be worthwhile in the long run despite the present frustration.
Other "likely" virgins had decided against pre-marital intercourse because of the risk of pregnancy. In the words of one of the men:

I wouldn't want to disgrace my parents by a possible pregnancy. It wouldn't be worth taking any chances.

Other "likely" virgins stated essentially the same attitude.

It would kill Mother if I got a girl pregnant. She told me so.

It would hurt Mom and Dad if I ever had to get married. I can't see the value of taking a chance.

Dad told me to keep "it" in my pants. He didn't want me to make any girl pregnant.

In some cases the major deterrent to sexual intercourse before marriage was religious ideals. One "likely" virgin stated, for example:

I'm Catholic and it has been stressed ever since I was a little kid both at home and at church that premarital intercourse was a sin.

Another "likely" virgin commented:

The Latter Day Saints of Jesus Christ feels that intercourse outside of marriage is adultery. I wouldn't follow any other course than virginity.

Other "likely" virgins were not interested in sexual intercourse. One individual commented:

I don't have any desire for intercourse. I just don't seem to feel the necessity for having intercourse before marriage.
Another subject stated:

I'm not very interested. I never thought about having intercourse before.

For some of the "likely" virgins the major deterrent to premarital intercourse was lack of opportunity.

One subject commented:

I never dated before. I wouldn't know what to do if I did have the chance to have sexual intercourse.

I've hardly dated before. I've never had the chance for intercourse.

I've never been around girls much. This is not the main reason though. I just feel that premarital intercourse is wrong though I don't know why I feel that way.

I guess I'm just afraid of girls. I've worked quite a lot while going to school and have never been around girls. I feel premarital intercourse is wrong. I don't know where I got that idea from.

Some of the subjects could not give reasons for remaining virgin. Such reactions were as follows:

I don't know why, though I've certainly had sufficient opportunities. I've given up trying and guess I'll stay virgin.

I've had opportunities before but something always stopped me from going all the way. I guess it will be the same again so I'm going to quit trying.

Other "likely" virgins have stated that they would not have premarital intercourse unless they respected the girl. They doubted that they would have intercourse, however, because premarital intercourse could not allow
them to have any respect for a girl.

I never could take advantage of a girl if I didn't respect the girl.

I wouldn't want to have intercourse with a girl that I didn't really care for. I would find it difficult to care for a girl if I had intercourse with her.

One must distinguish between the problem of the individual who restrains sex impulses because he is working toward some goal important to him, such as marriage, and the problem of one who suppresses impulses because of some fear, such as a fear of the other sex or of pregnancy.

Kirkendall has a similar viewpoint when he comments about his virgin subjects:

Conversation with these individuals seemed to indicate that those having a rational, positive motivation were the best adjusted men of the group. Among the group in category (b) — those abstaining for moral reasons for which they had no understanding—were often found men who were having a serious conflict over normal urges which they thought evil. They had remained virgins, but at the same time gave evidence of poor adjustment. (59, p. 134-135)

Fear of pregnancy was prominent in the reasons given by the "unlikely" virgins for remaining virgins.

Some excerpts from interviews that describe this viewpoint are as follows:

I want to be vocationally secure and I can't possibly take the chance of a pregnancy. When I am engaged and if it
is mutually agreeable, I probably will have intercourse.

Dad told me to get protection if I did have intercourse, but he thought it was foolish to take a chance because of a possible pregnancy.

I don't want to have to get married before finishing school.

I'm fearful of having a bastard. I'll probably have to learn about contraceptives in order to protect myself.

Last year at a party I had a girl at the point of intercourse. I had an old rubber which I was fearful of using and therefore desisted from going all the way.

I've had a few opportunities before but always lacked the contraceptives.

Other "unlikely" virgins have indicated timidity or the lack of opportunity in the past as being the basic reason for their present virginity.

I've lived in a rural area all my life and have been quite shy and timid. I'd still be a little afraid but I'm beginning to gain confidence in myself.

It's quite simple. I've never had the opportunity.

All fellows should have premarital intercourse. It will give them confidence in marital sexual relationships. I just haven't had the opportunity yet.

These individuals who have just been cited seem to be desirous of using sexual intercourse as an approach to confidence and self-respect. Hiltner has also expressed the opinion that some chaste individuals use the attempt
to have intercourse as a reassurance about their virility. (44, p. 7)

Intent to remain virgin, intent to have intercourse prior to marriage, or non-virginity seem to be associated with more than a single cause. The writer believes that multiple factors are probably associated with virginity and the investigator must look beyond any one single factor. It is quite possible that one individual might desire to remain virgin when his self-esteem is low, socialization is high, sex education is comprehensive, and the interpersonal relationships with his parents is positive. On the other hand, another individual might desire to remain virgin when his self-esteem is high, socialization is low, sex education is inadequate, and his interpersonal relationships with parents are poor, simply because the standards of his peer group maintain virginity as a desirable status.

The intent to remain virgin seems to involve multiple rather than single factors. Low self-esteem, good interpersonal relationships with parents, and high socialization may or may not be some of the factors involved. It seems plausible to suggest that a variety of factors must be investigated in order to predict virginity rather than relying on any single factor.
CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS FOR FURTHER RESEARCH

The aims of this study were twofold. The first aim was to find whether there were any statistically significant differences between college freshman men who stated that they intended or probably intended to remain virgin prior to marriage and subjects who stated that they would not or probably would not remain virgin. The second aim was to investigate selected attributes, interpersonal relationships, and aspects of psychosexual behavior of the 100 college freshman virgin men who comprised the sample for this study.

Four distinct areas were studied: (1) personal data and family background; (2) selected aspects of psychosexual behavior; (3) personality characteristics, and (4) interpersonal relationships with parents and male and female members of the subjects' peer group.

The data were collected by an interview schedule, a Sex Concerns Questionnaire, scales on the Degree of Sexual Desire and the Degree of Difficulty in Exercising Control of Sexual Desire, a Personal Data and Family Background Questionnaire, and the California Psychological Inventory.

These instruments were applied to the 100 virgin men who were from 17 through 19 years of age. In order that
the various phases of personality characteristics, interpersonal relationships, and aspects of psychosexual behavior might be isolated for study and comparison, two groupings were made of the subjects, based upon the subjects' intent or probable intent to remain virgin and their intent or probable intent not to remain virgin prior to marriage. Each variable investigated was related to these classifications. This procedure permitted a statistical analysis to determine whether there were significant differences between the "likely" and the "unlikely" virgins.

Fifty-seven subjects stated that they were likely to remain virgin prior to marriage. Forty-three subjects expressed the opinion that they probably would not remain virgin.

A five per cent level of significance was used to determine significant differences in the statistical analysis.

Conclusions

Personal Data and Family Background

(1) There were no significant differences between the "likely" and "unlikely" virgins in relation to personal data and family background.

(2) There was a trend toward a significant
difference between the groupings in relation to the marital happiness of the parents of the subjects. The rating of the marital happiness of the parents of the "likely" virgins was at a higher level than the ratings of the "unlikely" virgins.

Selected Aspects of Psychosexual Behavior

(1) One significant difference was found in relation to sex concerns. The "likely" virgins were more concerned than the "unlikely" virgins about their religious ideas conflicting with their sexual behavior and attitudes.

(2) Though no significant differences were found in other sex concerns, there was a trend toward a significant difference between the groupings in several areas. In comparing the "likely" and "unlikely" virgin groupings:

(a) the "likely" virgins were more concerned than the "unlikely" virgins about having sexual intercourse satisfactorily, particularly the first time;

(b) the "likely" virgins were more concerned than the "unlikely" virgins about whether they could satisfy their partners in intercourse;

(c) the "likely" virgins were more concerned than the "unlikely" virgins about being sterile and being unable to reproduce;
(d) the "unlikely" virgins were more concerned than the "likely" virgins about a possible pregnancy as a result of intercourse;

(e) the "unlikely" virgins were more concerned than the "likely" virgins about their sex drive being weaker than the average.

(3) There was a significant difference found in relation to the reason for remaining virgin. The "likely" virgins based their reason more prominently on moral ideals, both from parental and non-parental sources. The "unlikely" virgins based their reason more prominently on fear of pregnancy and having lacked previous opportunities.

(4) There were no significant differences in relation to the degree of sex desire and the degree of difficulty in exercising control of sex desire.

(5) There was a significant difference found in relation to the frequency of masturbation. The "unlikely" virgins engage in masturbation more frequently than the "likely" virgins. More of the "likely" than the "unlikely" virgins have given up masturbation. Only two of the 100 subjects stated that they had never masturbated.

(6) There was a significant difference found in
relation to the age the subjects had first begun to date. The "likely" virgins had begun dating at an earlier age than the "unlikely" virgins, though once the "unlikely" virgins began dating, they dated more frequently.

(7) There was a significant difference found in relation to the extent to which they had carried out petting experiences with girl friends. The "unlikely" virgins petted more extensively than the "likely" virgins.

(8) There was a significant difference between the two groupings in relation to the degree of disturbance at not going into intercourse while involved with petting. The "unlikely" virgins were more disturbed at not having been able to have sexual intercourse than were the "likely" virgins.

(9) Though no significant differences were found in other aspects of psychosexual behavior, there was a trend toward a significant difference in the following areas:

(a) more of the parents of the "likely" than of the "unlikely" virgins had expressed a desire that they remain a virgin prior to marriage or stated that sexual intercourse outside of marriage was wrong;

(b) more of the "likely" than the "unlikely" virgins had never previously been involved in petting.

(10) Thirty-nine of the subjects masturbated once a
week or more frequently. Sixty-one of the subjects masturbated less than once a week or were not masturbating at the present time. Four variables were selected for the purpose of comparing the high and low frequency masturbatory groupings. Though no significant differences between the groupings were found in relation to the selected variables, there was a trend toward a significant difference. The high frequency masturbatory grouping rated themselves as more religiously devout than those who had the lowest frequency of masturbation.

(11) The grouping indicating a high degree of sex desire was compared with the grouping who indicated a low degree of sex desire on four selected variables. Sixty-one of the subjects had a high degree of sex desire. A significant difference was found in relation to the frequency of masturbation. The grouping indicating a high degree of sex desire masturbated more frequently than the low degree of sex desire grouping. Trends toward a significant difference was found between the groupings in relation to the type of sex education and the type of petting experiences. The grouping indicating a high degree of sex desire had received a higher percentage of comprehensive sex education and had petted more extensively than the low degree of sex desire grouping.
Personality Characteristics

(1) There were significant differences found in relation to two scales—Socialization and Communality—of the 18 scales on the California Psychological Inventory. The "unlikely" virgins had lower mean scores on both scales than the "likely" virgins.

(2) Gough, the author of the California Psychological Inventory, suggested an index for the classification, intent to remain virgin, might be as follows: high mean scores on the scales Responsibility, Socialization, Communality, and Academic Achievement via Conformance. A trend toward confirmation of the index was indicated by the results of the study.

Interpersonal Relationships with Parents and Male and Female Members of Peer Group

(1) Though no significant differences between the groupings were found in relation to ratings of the subjects' relationships with their parents, there was a trend toward a significant difference. The "likely" virgins rated their relationships with their mothers and fathers at a more satisfactory level than the "unlikely" virgins. It is theoretically significant that 38 of the 100 subjects rated their relationships with their fathers as unhappy or with mixed feelings.

(2) A significant difference was found in relation to the girls' acceptance of the virginity of the subjects
when the latter had mentioned their virginity. More of the girl friends of the "unlikely" than the "likely" virgins had not accepted the subjects' virginity.

(3) There was a significant difference found in relation to the status of virginity of the subjects' male friends. More of the "likely" than the "unlikely" virgins had male friends who were also of virgin status.

(4) Though no significant differences were found in other aspects of interpersonal relationships, there was a trend toward a significant difference on several points. In comparing the "likely" and "unlikely" virgin groupings:

(a) more of the "likely" than the "unlikely" virgins felt they were well accepted by their male friends;

(b) more "likely" than "unlikely" virgins had discussed their own virginity with male friends;

(c) more of the male friends of the "likely" virgins had accepted the subjects' virginity as compared to the male friends of the "unlikely" virgins;

(d) in group discussions with male friends, more of the "likely" than the "unlikely" virgins stated that their virginity was pleasing to them.
(5) No statistically significant differences were found in relation to the subjects' references to their virginity. The writer believes, however, that the most important finding of the study was the general lack of support of the groupings' virginity by male and female members of their peer group.

Most of the 100 subjects tended to be defensive and were not able to express their feelings about their virginity with their peer group. When their virginity was referred to in group discussions with other men, the virgin men reported they were teased, razzed, and considered to be foolish. Many informed the writer that he was the first individual whom they had ever informed of their virginity. Very few of the virgin men had ever had support from male and female members of their peer group or from adults, including their parents.

Recommendations for Further Research

Despite the high cost in money, time, and effort, researchers in the area of sex must eventually investigate sex behavior and attitudes within the context of personality characteristics and interpersonal relationships. As is indicated from the findings of this study, sexual behavior is not an isolated phenomenon but,
rather, is one aspect of interpersonal relationships. How character and the personality and interpersonal relationships effect sexual behavior still needs investigation. More research is needed on how sex behavior may be effected by interpersonal relationships with parents, other adults, and male and female members of the peer group. There is a need to understand how parents have endeavored to direct or guide sexual behavior in their children. Such a study would give us much needed knowledge on how interpersonal relationships effect sexual behavior.

Specifically related to the findings of this present study, the writer believes that the following areas need more research:

(1) the effect that volunteers have on any type of psychological research. The nature of selection factors introduced by the dependence on volunteer subjects is generally unknown. There is at best, therefore, a tendency to do no more than mention that there are unknown factors operating, and express the hope that they impose no serious limitations on the range of the applicability of the findings of the study. A conflict was noted on the studies that have been made on volunteer bias. Certainly this aspect remains an area for further research;
(2) can a random sample be obtained in research on sexual attitudes and behavior? To the writer's knowledge, no attempt has ever been made to secure a random sample in sex research. Kinsey has stated that refusal rates would have been so high in a random sample that his sample would have been quite worthless. (53, p. 25-26) The writer, through the experiences of the present study, believes that a high degree of cooperation could be secured from a random sample, at least on the college level. A study to test this hypothesis is strongly recommended;

(3) attitudes toward premarital intercourse and virginity. A study of attitudes toward premarital intercourse and virginity would be extremely helpful so that data could be collected pertaining to the influences of parents, siblings, adults, and male and female members of the peer group, as well as social classes;

(4) a comparison of virgin and non-virgin men. This study should compare the two groupings in relation to aspects of sex education, type and frequency of sexual outlets, amount of dating and petting experiences, personality characteristics, and the nature of interpersonal relationships that the subjects have with their parents and male and female members of their peer group;

(5) a longitudinal study comparing virgin and non-
virgin men. Such a study would enable the two groupings to be studied prior to and after marriage. With this type of study, the two groupings could be compared in relation to sexual adjustment and total adjustment, both prior to and in marriage;

(6) the relationship of various background items and sexual attitudes and behavior. More research is needed to determine the relationship of such background items as religious devoutness, age, rural-urban residence, and social class to sexual attitudes and behavior.

Even this brief list of problems on which further research is needed is sufficiently inclusive to give some idea of the nature of research that needs to be undertaken.

A more complete summary of needs in sex research has been made by Ard in his Master's thesis. (1, p. 1-92) Burgess and Wallin have also suggested needs in research on sexual attitudes and behavior. (9, p. 769-779)
BIBLIOGRAPHY


APPENDIX A.

PERSONAL DATA AND FAMILY BACKGROUND QUESTIONNAIRE

General Directions

Whenever there are choices to make please encircle the choice: wherever there are blanks to be marked, mark with an X.

1. How old are you? 17 18 19

2. In what type of community have you lived most of your life?
   _____30,000 people and up
   _____1,000 to 29,999
   _____Under 1,000

3. What is your religious denomination or affiliation?
   _____Catholic _____Jewish
   _____Protestant _____Other (name)

4. While in college how many times a month did you usually attend religious services?
   0 1 2 3 4 5 6 7 8 and over

5. While in high school, how many times a month did you usually attend religious services?
   0 1 2 3 4 5 6 7 8 and over

6. Regardless of how often you attend religious services, and regardless of your attitudes toward religion, how devout or intensely religious do you consider yourself to be?
   _____Devout
   _____Not especially devout
   _____Not devout at all

7. With what school are you registered?________________________

8. Where do you live while at school?
   _____Fraternity  _____Apartment
   _____Dormitory  _____Private room
   Other (name)_____________________

9. Are your parents living together?  _____Yes  _____No
10. If the answer to question #9 was other than "yes", what is the present status of your parents?

- Mother deceased
- Father deceased
- Both deceased
- Separated
- Divorced

11. How would you rate your parent's happiness in marriage?

- Very happy
- Fairly happy
- So-so
- Unhappy
- Very unhappy

12. How would you rate your happiness as you grew up in your home?

- Very happy
- Fairly happy
- So-so
- Unhappy
- Very unhappy

13. Estimate the income group which best describes your parents total income for any typical year considering all sources:

- Under $2,000
- $2,000 - $2,999
- $3,000 - $3,999
- $4,000 - $4,999
- $5,000 - $5,999
- $6,000 - $6,999
- $7,000 - $7,999
- $8,000 - $8,999
- $9,000 - $9,999
- Over $10,000

14. How would you rate yourself on looks and physical characteristics?

- Very good looking
- Good looking
- Average

15. In comparing your physical energy and drive with that of other fellows of your age, would you rate yourself as having:

- More
- Equal amount
- Less

16. As far as your mother was concerned. Were you happy and satisfied with the relationship you had with her while growing up?

- Very happy and very satisfied
- Happy and satisfied
- Mixed feelings; some aspects good, others poor
- Unhappy and very unhappy and dissatisfied
- Very unhappy and very dissatisfied
17. As far as your father was concerned, were you happy and satisfied with the relationship you had with him while growing up?

_____ Very happy and very satisfied
_____ Happy and satisfied
_____ Mixed feelings; Some aspects good, others poor
_____ Unhappy and dissatisfied
_____ Very unhappy and very dissatisfied
Directions: Questions about what is normal arise from time to time with almost everyone and in regard to all aspects of living. Questions about normal experiences, feelings, and attitudes in sex adjustment are common but infrequently answered. This questionnaire is designed to find what questions of sex normalcy have bothered young men. In the list below encircle the "O" before any worry or concern which you have ONCE felt but is now over. If you STILL feel this worry or concern encircle "S" in the blank. If it has NEVER bothered you encircle the "N". By concern or worry is meant something which has bothered you enough at some time that you desired some information concerning it, or would have liked some help in changing your feelings or ideas about it.

OSN 1. Wondered if sex organs were too large or too small.
OSN 2. Worry about coming, or ejaculating too quickly or too slowly.
OSN 3. Wondered whether you could have intercourse satisfactorily, particularly the first time; whether everything would work out properly.
OSN 4. Concern about whether you could, or can satisfy your partner in sexual intercourse.
OSN 5. Worry about the effects of masturbation on sex adjustment in marriage.
OSN 6. Worry about a possible pregnancy as a result of intercourse.
OSN 7. Fear that you may be sterile; unable to produce.
OSN 8. Worry about reproducing a deformed or crippled child.
OSN 9. Bothered by a desire to see or play with the sex organs of other boys.
OSN 10. Sexual approach by another male has bothered or worried you.
OSN 11. Sexual play with other males or male has caused you to feel guilty.

OSN 12. Concern because of a feeling that your sex behavior or desire were contrary to religious beliefs.

OSN 13. Wondered if your sex desire was weaker than average.

OSN 14. Wondered if your sex desire was stronger than average.

OSN 15. Bothered by a desire to see the body or sex organs of a female.

OSN 16. Bothered by the feeling that you are not as masculine as you should be.

OSN 17. Research workers have listed several methods used by men for obtaining sexual release and satisfaction. The common ones are listed below. The average male has used two to three of these methods. Put a check before the ones you have used.

_____Masturbation
_____Nocturnal Dreams (wet dreams)
_____Sexual relations with another male
_____Petting to a climax
_____Intercourse
APPENDIX C.

Directions: Below are two up-and-down (vertical scales, one to measure degree of sexual desire, the other to measure the degree of difficulty experienced in exercising sexual control. Place an "X" at the point on each of the two vertical scales where you feel you would fall. Mark your situation as it commonly is—not for an isolated incident or two.

I. Degree of Sexual Desire

2. Sometimes or frequently aware of sex desire. Little problem involved. Desire usually subsides shortly so nothing is done about them.
3. Frequent awareness of, or occasional strong sex desire. Desire sometimes persists to the point of causing considerable tension and uneasiness.
4. Strong and persistent desire, may be frequent, making concentration difficult. Sometimes tension produces definite physical discomfort.
5. Sex desire is very frequent, or very persistent, or very strong. Concentration difficult or impossible, and physical tension noticeable to a marked degree.

II. Degree of Difficulty in Exercising Control of Sexual Desire

1. Control of sex desire no problem.
2. Control of sex desire very little of a problem, and usually little attention paid to them.
3. Control frequently a problem and sometimes there is a feeling of need for some kind of sexual release.
5. Control if exercised becomes such a struggle that it seems pointless to attempt it. Keen feeling of need for sexual release.
APPENDIX D.

INTERVIEW SCHEDULE

PART I

1. Why do you feel you have remained a virgin?
   ___Timid
   ___Doesn't date
   ___Fearful of Pregnancy
   ___Fearful of venereal disease
   ___Moral ideals from non-parental sources
   ___Unawakened
   ___Lack of opportunity
   ___Uncertain
   ___Moral ideals from parental sources

2. How do you feel about remaining a virgin? Are you planning to remain a virgin until marriage?
   ___Yes
   ___No
   ___Uncertain

3. Do you find it difficult to remain a virgin?
   ___Yes
   ___No
   ___Uncertain

4. If answer to question No. 3 is yes, what creates the difficulty?
   ___Strength of your sexual drive
   ___Social pressure from boy or boys to have intercourse
   ___Pressure from girl or girls
   ___Pressure from adult or adults

5. How often do you masturbate at the present time?
   ___More than once a week
   ___Once a week
   ___Once every two weeks
   ___Less than once every two weeks
   ___Never
6. How often do you have nocturnal or wet dreams at the present time?
   ____More than once a week
   ____Once a week
   ____Once every two weeks
   ____Less than once every two weeks
   ____Never

PART II

1. How would you describe your father's attitude toward sex?
   ____Very open-minded
   ____Fairly open-minded
   ____Reserved
   ____Rather intolerant
   ____Very intolerant

2. How would you describe your mother's attitude toward sex?
   ____Very open-minded
   ____Fairly open-minded
   ____Reserved
   ____Rather intolerant
   ____Very intolerant

3. Did your parents discuss any sexual matters with you?
   ____Yes
   ____No

4. If answer to No. 3 was yes, what kind of sexual matters?
   ____Nudity
   ____Sexual intercourse
   ____Homosexuality
   ____Masturbation
   ____Male sex organs
   ____Female sex organs
   ____Petting
   ____Contraceptives
   ____Child bearing and pregnancy
   ____Others

5. Did your parents ever express their desire that you remain a virgin before marriage or that sexual intercourse outside of marriage was wrong?
   ____Yes
   ____No
6. Did you ever seek information about sex from other sources than your parents?
   Yes
   No

7. If answer to question No. 6 was yes, from what sources?
   Siblings
   Peer group
   Other adults
   Books
   Pamphlets

8. How satisfied were you about the information that you received from your parents?
   Very satisfied
   Quite satisfied
   Satisfied
   Quite unsatisfied
   Very unsatisfied

9. How satisfied were you about the information that you received from the sources other than your parents?
   Very satisfied
   Quite satisfied
   Satisfied
   Quite unsatisfied
   Very unsatisfied

PART III

1. Now, if you will, tell me something about your relationship with girl friends. At what age did you have your first date?

2. How frequently do you date at the present time?
   More than once a week
   Once a week
   Once every two weeks
   Less than once every two weeks
   Not dating

3. If you date, are you
   Playing the field
   Going steady
   Engaged

4. If answer to question #3 is b) or c), how many months have you dated steadily or have you been engaged?
5. Is your girl friend on campus?
   ___Yes
   ___No

6. If answer to question No. 5 is no, how often do you see her?
   ___More than once a week
   ___Once a week
   ___Once every two weeks
   ___Less than once every two weeks

7. Have you ever done any petting?
   ___Yes
   ___No

8. If answer to question No. 7 was yes, how far did you go?
   ___Kissing and hugging or boy fondling girl's breast
     with his hands outside her clothes or both
   ___Boy fondling girl's naked breast as well as any
     activity in category #1
   ___Boy fondling girl's genitals or naked area around
     the genitals as well as any activity in other
     categories
   ___Engaged in mutual masturbation as well as any
     activity in other categories
   ___Engaged in oral-genital contacts as well as any
     activity in other categories

9. Did this make you want to go into sexual intercourse?
   ___Yes
   ___No

10. If answer to question #9 was yes, what stopped you?
    ___Girl stopped me
    ___Fearful of pregnancy
    ___Fearful of venereal disease
    ___Her parents would be hurt if discovered
    ___My parents would be hurt if discovered
    ___Didn't know what to do
    ___Wanted to be virgin prior to marriage
    ___Afraid to hurt the girl

11. How did you feel about not being able to have sexual
    intercourse?
    ___Disturbed me a great deal
    ___Disturbed me some
    ___Didn't bother me at all
12. Would you marry a non-virgin?
   ____ Yes
   ____ No
   ____ Uncertain

13. Have you ever discussed sex standards with a girl?
   ____ Yes
   ____ No

14. Have you ever discussed your virginity with a girl?
   ____ Yes
   ____ No

15. If answer to #14 was yes, how did she feel about your virginity?
   ____ Accepted very well
   ____ Fairly well accepted
   ____ So-so
   ____ Not so well accepted
   ____ Not accepted at all

16. Do you feel that you are accepted by girls?
   ____ Yes
   ____ No
   ____ Uncertain

17. Which of the sexes do you get along better with?
   ____ Boys
   ____ Girls
   ____ Equally well with both

PART IV

1. Now, if you will, tell me something about the nature of your relationships with boy friends.

   How would you rate your acceptance by boys?
   ____ Fully accepted
   ____ Fairly well accepted
   ____ Accepted by some, rejected by others
   ____ Rejected except for a few
   ____ Rejected by all

2. Do your best friends have the same virgin status as yourself?
   ____ Yes
   ____ No
   ____ Uncertain
3. Have you ever discussed your virginity with any boyfriend or friends?
   ___ Yes
   ___ No

4. If answer to question #3 was yes, how did they accept your virginity?
   ___ Accepted very well
   ___ Fairly well accepted
   ___ So-so
   ___ Not too well
   ___ Displeased

5. How do you react when you are in a group where other boys are talking about sexual experiences?
   ___ Stressed own virginity
   ___ Didn't discuss one way or another
   ___ Told stories of sexual activities

6. Do you ever feel any pressures from your boyfriends to have sexual intercourse?
   ___ Yes
   ___ No

7. If answer to question #6 was yes, how do you handle these pressures?
   ___ Stressed desire to be virgin
   ___ Related own sexual experience
   ___ Didn't say anything
   ___ Made excuses about being busy
   ___ Stated fear of getting venereal disease or pregnancy
   ___ Other