

A STUDY OF STUDENT MORAL OPINIONS

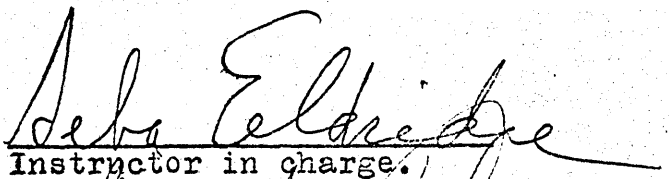
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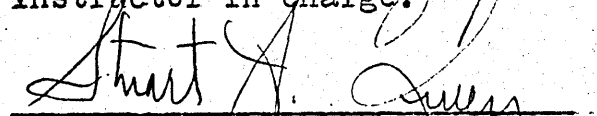
La Vern F. Pratt

A. B. University of Kansas, 1925

Submitted to the Department
of Sociology and the faculty
of the Graduate School of the
University of Kansas in par-
tial fulfillment of the re-
quirements for the degree of
MASTER OF ARTS.

Approved by:


Instructor in charge.


Head or chairman of Department

May, 1930.
~~1928~~

FOREWORD

This study is designed to present an investigation of the moral opinions of college students, as revealed by the responses of 236 men and 226 women to a questionnaire. In the course of this investigation judgments were secured as to the undesirableness and prevalence of the practices which were considered as the ten most undesirable of a group of nineteen. The original list of practices was suggested by students.

This questionnaire has been supplemented by personal and group interviews which have contributed much towards an understanding of the findings.

It is hoped that this study may be of value to those in pedagogical, administrative and advisory positions or capacities, and to the social psychologist who may be concerned with behavior patterns of our social order.

Such findings as are herein set forth must be regarded as tentative hypotheses rather than as "valuable" scientific generalizations. They may be of significance in aiding the orientation of our educational system so as better to adjust students to

life as a whole rather than to a grade system and an academic "goose stepping."

This is primarily an exploratory project which serves to reveal opinions rather than overt behavior. It presents a general picture of life in an area concerning which there is considerable speculation and little understanding. It is hoped that the present study will encourage additional ventures into the "personal" phase of our social order and indicate some interesting lines for further research.

The task of collecting and preparing the data at hand was only brought to a successful culmination through cooperation from a variety of sources. Limitations of space do not permit a definite acknowledgment to all of the faculty members of the institutions studied who gave of their classroom periods during the spring of 1927, or the students who so cheerfully and cooperatively offered their time for interviews.

Particular thanks are due to Dr. S. A. Queen, Mr. Donald C. Marsh, Mr. V. E. Helleberg, Dr. Seba Eldridge, Dr. F. W. Blackmar, all of the Department of Sociology of the University of Kansas, for their

many suggestions and helpful criticisms in the carrying out of this project and the presentation of the findings.

University of Kansas

La Vern F. Pratt

Lawrence, Kansas

June 1, 1928

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PART I

I. INTRODUCTION

The problem of the present study, stated problematically, is: What is the moral standard of a group of college students as indicated by their response to a questionnaire which requires their judgment, through language reactions, as to the relative undesirableness of practices which have been suggested by students as the worst, or most undesirable, things a person can do in college life?

In recent years there has been a marked increase, both in breadth and reliability, in the study of group attitudes, due to the development of what (1) Brogan chooses to term comparative ethics. This term he defines as the "study of actual moral attitudes of different peoples at different times or places. It ascertains these moral attitudes by studying actions, feelings and beliefs, as recorded in arts and religions, customs and laws. Previous work in comparative ethics has been primarily historical and has used what is called the genetic or evolutionary method. This method has given very interesting results in the

(1) International Journal of Ethics, 33:119-134.

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writing of L. T. Hobhouse (2) and many other writers. (3)

This study of the past has helped to explain the present but can not be a substitute for a description of the present. Present facts are more important to us than are past facts, and they are more easily known in most cases." (4)

The statistical method should not pretend to be a substitute for the age-long speculations concerning morals, yet we trust that such a method as is followed in the present study will aid materially in bringing academic discussions to bear more upon the world as we find it.

The present study is confined to the responses of 236 men and 226 women enrolled in Washburn College, Baker University, Ottawa University, and the University of Kansas. The methods employed in securing the data will be discussed under methodology. The results have been supplemented by personal and group interviews conducted in the schools studied.

One of the most important studies of this sort dealing with student moral opinions is that of

- (2) Morals in Evolution, London 3rd. edition 1915.
(3) Dewey and Tufts. Ethics, New York 1909 pt. 1.
(4) Brogan op. cit.

(4)
A. P. Brogan, of the Department of Philosophy at the University of Texas. This study is quite comparable with the present one. The practices studied by Brogan were: Cheating, Dancing, Drinking, Extravagance, Gambling, Gossip, Idleness, Lying, Sabbath-breaking, Selfishness, Sex irregularity, Smoking, Snobbishness, Stealing, Swearing, and Vulgar Talk. Brogan's study was started in the spring of 1919. The study includes no freshmen, many sophomores, and a moderate number of juniors and seniors. In the latter respect it has much in common with the present study. The great difference in the two studies is that Brogan asked that all of the practices be rated, while the present study secured ratings for but ten. He found a close agreement in the responses of students in various schools, one of which was the University of Kansas.

Another study which is quite comparable with the present one is that conducted by Agnes Snyder and Knight Dunlap (5) of the Psychological Laboratories of Johns Hopkins University, Published in 1924; a study of moral Evaluations made by male and female college students. This study involved 100 actual situations

(4) Brogan op. cit.

(5) Journal of Comparative Psychology, 4:289-324.

which were judged according to the best and worst things to do. These 100 situations were rated on the basis of indulgence by a male person over eighteen years of age.

(6)
C. O. Webber employed Brogan's technique in a girls' reformatory in Nebraska. The girls were mostly "unfortunate mothers." There was little difference between the responses of Brogan's college girls and Webber's delinquents.

(7)
F. C. Sharp, in 1908, published the results of "A study of the influence of customs on moral judgments." There is little in this study of value in the present one. It is one of the pioneer studies which has helped to pave the way for recent studies of a more personal nature.

(8)
Walter B. Pitkin, in a magazine article presented a study, Our Moral Anarchy. The subjects were asked to indicate by number the relative importance of the ten commandments as moral rules. The study covered 500 cases.

(6) Journal of Applied Psychology, 10:427-436.

(7) Bulletin 236, Wisconsin University.

(8) Century, 112:641-648, Oct. 1926.

(9)
Katherine Davis conducted "A Study of Certain Autoerotic Practices based on Replies of 2,255 Women to a Questionnaire Prepared by the Bureau of Social Hygiene." This study will be of value in so far as it throws light upon the question of Masturbation.

There are several other studies bearing indirectly upon the question, such as the Iowa University studies.⁽¹⁰⁾

A review of the studies of this nature can not with fairness fail to mention the contributions of Havelock Ellis in his Studies in the Psychology of Sex,⁽¹²⁾ Sigmund Freud in his Studies in Psychoanalysis,⁽¹³⁾ Brill,⁽¹⁴⁾ who has studied in the same field with Freud, L. T. Hobhouse in his studies in Morals in Evolution,⁽¹⁵⁾ W. I. Thomas' Source Book in Social Origins,⁽¹⁶⁾ The Unadjusted Girl⁽¹⁷⁾ and others.

- (9) Mental Hygiene, 8:668-723. 9:28-59.
 (10) Hartshorne and May, Religious Education, 21:63-76, 239-252.
 (12) Philadelphia, 1925.
 (13) Dream Psychology, New York, 1920.
 General Introduction to Psychoanalysis, New York.
 (14) Psychoanalysis, Philadelphia, 1922.
 (15) London, 1915.
 (16) Chicago, 1909.
 (17) Boston, 1923.

II. METHODOLOGY

In the preliminary steps towards formulating the instrument used in the present project, the writer, in the spring of 1927, through the courtesy of the instructors, submitted the following instructions to three groups of sophomores in elementary sociology classes: Make a list of five of the worst practices to be found among college students. To the right of this list make two columns. In the first column indicate which sex participates in the practice most frequently by the symbols M, F, X, for men, women, and equally by both sexes respectively. In the second column indicate for which sex it is worse to participate in the practice, using the same symbols.

When this list was classified according to the respective categories the following practices were selected for the study: Cheating, Drinking, Extravagance, Gambling, Gossip, Idleness, Lying, Petting or "necking," Racial discrimination, Stealing, Swearing, and Vulgar Talk. Other practices were mentioned such as Overeating, Use of drugs, Breaking date rules, Lack of school spirit, Blind dates, Disregard for conventions,

Lack of refinement, Joy riding, and a few in one class mentioned Quizzes and Carrying of Brief Cases.

From the apparent seriousness of the responses it appears that in most cases the group gave the matter sincere consideration.

When the indicated list of worst practices was compared with Brogan's it was discovered that there were two practices omitted and three added. The University of Kansas group included Racial discrimination, Petting or "necking," and Masturbation, and omitted Dancing and Sabbath-breaking. In order to make the two studies more comparable we decided to retain Dancing and Sabbath-breaking. It was thought that there may be a possibility of their being objected to more in the denominational schools to be studied, because of their tradition of religious conservatism in that respect. Racial discrimination and Petting or "necking," were entered without a question, but Masturbation, because of the traditional aversion to the subject, was admitted to the final instrument only after considerable consultation with others.

When the instrument was completed the following list of practices was used: Cheating, Dancing,

Extravagance, Gambling, Gossip, Idleness, Lying, Petting or "necking," Racial discrimination, Sabbath-breaking, Self abuse (Masturbation), Selfishness, Sexual intercourse (illicit), Smoking, Social discrimination (frats and sororities), Stealing, Swearing, Vulgar talk.

During the course of the formulation of the final instrument there seemed to be considerable confusion in the minds of the students as to the connotation of the term "worseness." Some construed it to mean prevalence and others badness or undesirableness. In order to avoid a possible misconception of the meaning of the respective categories of the instrument the term "worseness" was replaced by "undesirableness."

The instrument which was submitted to the classes asked that the students select the practice which, in their opinion, was the most undesirable of the nineteen and write it first in the spaces provided. The one which was considered as second in order of undesirableness was entered next. This process was to be continued until ten practices were selected. They were asked to indicate which sex indulges most in each of the ten or fewer practices listed. They were instructed to indicate whether the practices were indulged

in equally by both sexes, indulged in most by men, or indulged in most by women. Those in doubt were to indicate it by use of a question mark. The same technique was employed in indicating for which sex the practices listed were more undesirable. It was also asked that the practices selected be ranked in order of indulgence, by men and by women; and in order of undesirableness, for men and for women. Brogan asked that all sixteen of his practices be ranked while the present study asked for only the ten most undesirable. Brogan used the term "worseness." The present study used the term "undesirableness" instead, to avoid confusions.

In the course of presentation of the instrument to the groups there was no set procedure other than that as a rule, not always, the instructor presided. It was explained that the questionnaire was an instrument of research for a master's thesis and that the list was prepared by students and not by pious reformers. It was emphasized that it was a voluntary matter. One's name did not need to be signed, unless the person filling out the instrument desired to do so, (there were only a few signed their names). They were requested not to indulge in "horse play." It was not necessary to

fill out all ten lines (most of them did). The instructor was warned to say as little as possible so as not to influence the reactions. No set time limit was made.

In some few cases, the writer himself, at the request of the instructor, administered the instrument to the class. These classes were tabulated separately and no marked difference was noticed in the respective rankings according to the arithmetical mean. The writer endeavored in some cases to be a visitor at the time the instrument was administered in order to observe the reaction of the class to the questionnaire. There was no attempt to tabulate the visited classes separately from those not visited. Since there was no difference in the responses from a class when the visitor was in charge, it seems safe to assume that the mere presence of a visitor in the back row would have little effect upon the responses of a class.

Those students who were available at the University of Kansas in elementary sociology and political science classes were sophomores. Since we had a predominance of sophomores we endeavored to select sophomores from the smaller schools. But since many classes

were open to all groups except freshmen, and in some cases freshmen were allowed in the same class with seniors, it was not possible to restrict the group to sophomores. Consequently we took the classes as they were. The group of 236 men and 226 women secured was predominantly sophomores, however, as is indicated by table A.

Part of the group of University of Kansas seniors filled out the instrument outside of class. Since their responses did not differ markedly from those who responded in a class group they were included in the present study. At Baker University we presented the instrument to some of the men in their fraternities. Most of these were filled out in the writer's presence. Since there was no noticeable difference in the responses made by those in class and those responding in their houses they were all included in the present study. This was done in order to secure more men since we had some difficulty in getting enough men from classes at Baker University.

The students included were found in classes in education, ethics, domestic science, hygiene, history, sociology, political science, and psychology. All groups were tabulated separately in order to detect

TABLE A

THE ACADEMIC DISTRIBUTION OF THE GROUP STUDIED
IN THE COURSE OF THE PRESENT PROJECT

INSTITUTION	FR.		SO.		JR.		SR.		GR.		SP.		TOTAL	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
University of Kansas	37	18	96	59	2	1	16	27	3	2	1	1	155	108
Baker University			21	29	16	15	14	8					51	52
Washburn College			13	29	10	17	6	9					29	55
Ottawa University			1	2		2		7					1	11
TOTAL	37	18	131	119	28	35	36	51	3	2	1	1	236	226

Legend: Fr. freshmen; So. sophomores; Jr. juniors; Sr. seniors;
Gr. graduates; Sp. specials; M. males; F. females.

differences due to subject matter, academic grouping, influence of faculty members, and the like, but no marked differences were to be found in the ranking of the practices which were mentioned most frequently.

In order to test the findings of the individual questionnaires the writer, if a visitor, was introduced to the class and the instructor asked that some of the students consent to a personal interview. The number of interviews often depended upon the enthusiasm of the instructor. The majority of the persons volunteering for interviews were men, of various social types. The women who volunteered were, on the whole, representative of college women. The socially elite, however, were conspicuously absent. In the course of the interviews the subjects were usually asked if they would like to glance over their questionnaire. All consented. Often they were asked if they would look at the instrument as if some one else had made it out with the intention of saying what the person being interviewed thought. There were no marked changes made by any of the persons interviewed except those who had misconstrued the directions, and these were on the whole very few.

While interviewing women we often followed the list alphabetically, asking what they had to say

about the practice after Sabbath breaking (which was Self abuse) or above Smoking (Sexual intercourse). In order to handle the sex questions one should have had a woman to interview women.

The men interviewed were quite willing to discuss matters pertaining to Masturbation and especially to Sexual intercourse. It was assumed that all men masturbate. There was little reluctance to answer questions as to age of initiatory indulgence in Masturbation, but most of them stopped early, according to their testimony.

Concrete experiences were aimed for in finding the basis of aversions to practices listed, but on the whole attitudes seemed to be like Topsy "they just grew."

In group interviews the practices were referred to by number. This was due to such "unutterable" terms as Masturbation and Sexual intercourse. Some of the questions which were asked were:

1. Have you been taught, and what do you believe, as to the dangers involved in one's participation in the practice?

2. When and under what circumstances would you justify indulgence?

3. What merits are there in participating in the practice?

4. With what other practices do you associate the one in question, if any?

5. Indicate with a letter O the practices which you consider as intolerable.

6. Indicate with a letter X the practices which you consider as excusable if in moderation.

7. Define ambiguous terms.

These questions were written on the board, as were the practices. The latter were numbered from 1-19. Those concerning which information was desired as to home training were checked, as were those which were to be defined. Each practice was discussed separately. Because of limited time, little additional information was secured from group interviews.

Since no attempt was made to secure information concerning the racial groupings of the persons responding there is no separate account of the few members of other races than white.

Since Dancing was mentioned by only a few of either sex it was omitted from the findings presented on the following pages.

III. STATISTICAL ANALYSIS

In the analysis of the findings of the present study, much of which is presented in terms of rank orders, we have found the scatter diagram to be a very convenient device by means of which the relationship between rank orders may be presented. In addition to the diagrams we have used the Method of Rank-Difference correlation. This formula presents the relationship between two series of data mathematically. The coefficient of correlation "is a pure number ranging between zero and unity which serves as an index of the degree of association between two series of data." (1) (2)

A correlation of the rank orders of frequency of mention---table I---indicates that there is a very high degree of association between the responses of men

- (1) Garret, H. E., Statistics in Psychology and Education. The formula used is $p = 1 - \frac{6\sum D^2}{N(N^2-1)}$. This formula was checked by the Method of Gains, or the Spearman Footrule $R = 1 - \frac{6\sum FG}{N^2-1}$ through the use of a table which gives the value of p in terms of r, and another table which gives the value of R in terms of r.
- (2) Chaddock, R. E., Principles and Methods of Statistics, p. 303-304.

TABLE I. THE PRACTICES BELOW ARE RANKED IN ORDER OF
FREQUENCY OF MENTION ON A PERCENTAGE BASIS

PRACTICES	MENTIONED BY MEN		MENTIONED BY WOMEN	
	RANK	PER CENT	RANK	PER CENT
Sexual intercourse	1	86	2	84
Drinking	2.5	79	1	87
Cheating	2.5	79	4	72
Stealing	4	77	3	76
Lying	5	67	5	73
Masturbation	6	64	9	61
Gambling	7	58	7	65
Idleness	8	55	11	32
Vulgar talk	9	47	6	66
Gossip	10	44	10	50
Selfishness	11	26	14	27
Petting	12	35	8	62
Extravagance	13	33	16	24
Swearing	14	31	12	29
Social dis- crimination	15	29	15	25
Smoking	16	20	13	28
Racial dis- crimination	17	17	17	18
Sabbath breaking	18	16	18	14
* Dancing	19	3	19	5

This table is based upon the responses of those of 236 men and 226 women who took occasion to mention the practices studied as among the ten most undesirable. Each person responding was asked to select ten most undesirable practices. As a result of this selection the above table is designed to reveal the extent each practice was mentioned by the group studied. Hence this table is called the table of frequency of mention.

Since dancing was mentioned by so few of either sex it is not included in the correlations or the following tables.

CORRELATION OF FREQUENCY OF MENTION

	MEN	WOMEN	G-	G-	² D
Sexual intercourse	1	2		1	1
Drinking	2	1			1
Cheating	3	4		1	
Stealing	4	3	1		1
Lying	5	5			1
Masturbation	6	9		3	9
Gambling	7	7			
Idleness	8	11		3	9
Vulgar talk	9	6	3		9
Gossip	10	10			
Selfishness	11	14		3	9
Potting	12	8	4		16
Extravagance	13	16		3	9
Swearing	14	12	2		4
Social discrimination	15	13			
Smoking	16	13	3		9
Racial discrimination	17	17			
Sabbath breaking	18	18	—	—	—
			15	15	82

$$P = 1 - .084 = .919$$

FIGURE I.

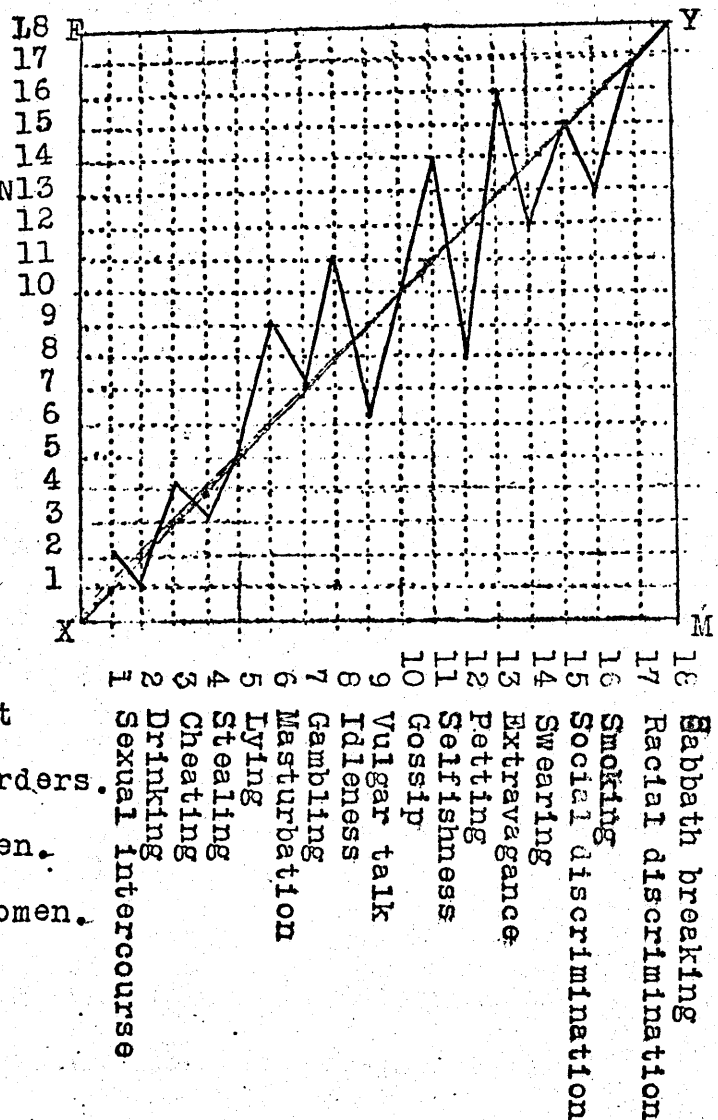
A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF FREQUENCY OF MENTION AS RECORDED IN TABLE I.

Legend.

X-Y, line of perfect agreement in rank orders.

X-M, responses of men.

X-F, responses of women.



As evidenced by the coefficient of correlation of .916 in terms of RHO, there is a very high degree of association between the two series of data presented above.

NOTE: Those rank orders which are identical are indicated by the graph line intersecting X-Y at the intersection of the horizontal and vertical lines. Those practices which are higher in order of frequency of mention by men than by women are indicated by the graph line extending above X-Y. Those which are ranked higher in order of frequency of mention by women than by men are indicated by the graph line extending below X-Y.

and women, as is evidenced by a coefficient of .916. This is graphically illustrated by figure I. Table I indicates that the men mentioned Idleness much more frequently than women did, and that the women mentioned Vulgar talk and Petting much more frequently than men did. The other differences are only slight.

A correlation of the rank orders found in table II---general undesirableness---indicates that there is a marked degree of association between the two series of practices as ranked by men and by women. This is evidenced by the coefficient of .627. Figure II indicates that there is considerable difference between the rankings of Idleness, Sabbath breaking and Petting. The men responding ranked Idleness as among the more undesirable practices more frequently than the women did. The women, on the other hand, ranked Petting and Sabbath breaking as more undesirable than men did. The other differences are practically negligible.

In contrasting the rank orders of frequency of mention---table I---and general undesirableness---table II---we find that there is a high degree of association between the orders of frequency of mention and general undesirableness. A correlation of the responses of men in this regard produces a coefficient of .768, and the responses of women produces a coefficient of .745.

TABLE II. THE PRACTICES BELOW ARE RANKED IN
DESCENDING ORDER OF GENERAL UNDESIRABLENESS ON
THE BASIS OF THE ARITHMETICAL MEANS

PRACTICES	RANKED BY MEN		RANKED BY WOMEN	
	RANK	MEAN	RANK	MEAN
Sexual intercourse	1	3.00	1	1.54
Masturbation	2	3.54	2	3.02
Stealing	3	3.79	4	4.90
Lying	4	4.71	5	5.39
Cheating	5	5.06	8	5.68
Drinking	6	5.08	3	4.49
Idleness	7	5.43	18	7.26
Social dis- crimination	8	5.60	12	6.48
Gambling	9	5.75	7	5.67
Racial dis- crimination	10	5.90	14	6.67
Petting	11	5.97	6	5.44
Gossip	12	6.02	11	6.19
Extravagance	13	6.05	17	7.09
Vulgar talk	14	6.06	10	6.18
Smoking	15	6.53	13	6.65
Sabbath breaking	16	6.59	9	6.06
Selfishness	17	6.63	16	6.01
Swearing	18	6.97	15	6.81

This table is based upon the responses of those of the 236 men and 226 women studied who took occasion to mention the practices studied as among the ten most undesirable ones. To each of the practices mentioned was assigned a number ranging from one to ten. The most undesirable practice was numbered one. On the basis of these numbers the arithmetical means were secured. Since neither sex was considered specifically this table is called the order of general undesirableness.

CORRELATION TABLE II

	MEN	WOMEN	G—	G—	² D
Sexual intercourse	1	1			
Masturbation	2	2			
Stealing	3	4		1	1
Lying	4	5		1	1
Drinking	6	3	3		9
Cheating	5	8		3	9
Idleness	7	18		11	121
Social discrimination	8	12		4	16
Gambling	9	7	2		4
Racial discrimination	10	14		4	16
Petting	11	6	5		25
Gossip	12	11	1		1
Extravagance	13	17		4	16
Vulgar talk	14	10	4		16
Smoking	15	13	2		4
Selfishness	17	16	1		1
Sabbath breaking	16	9	7		49
Swearing	18	15	<u>3</u>	<u>—</u>	<u>9</u>
			28	28	298

$$P = 1 - .307 = .627$$

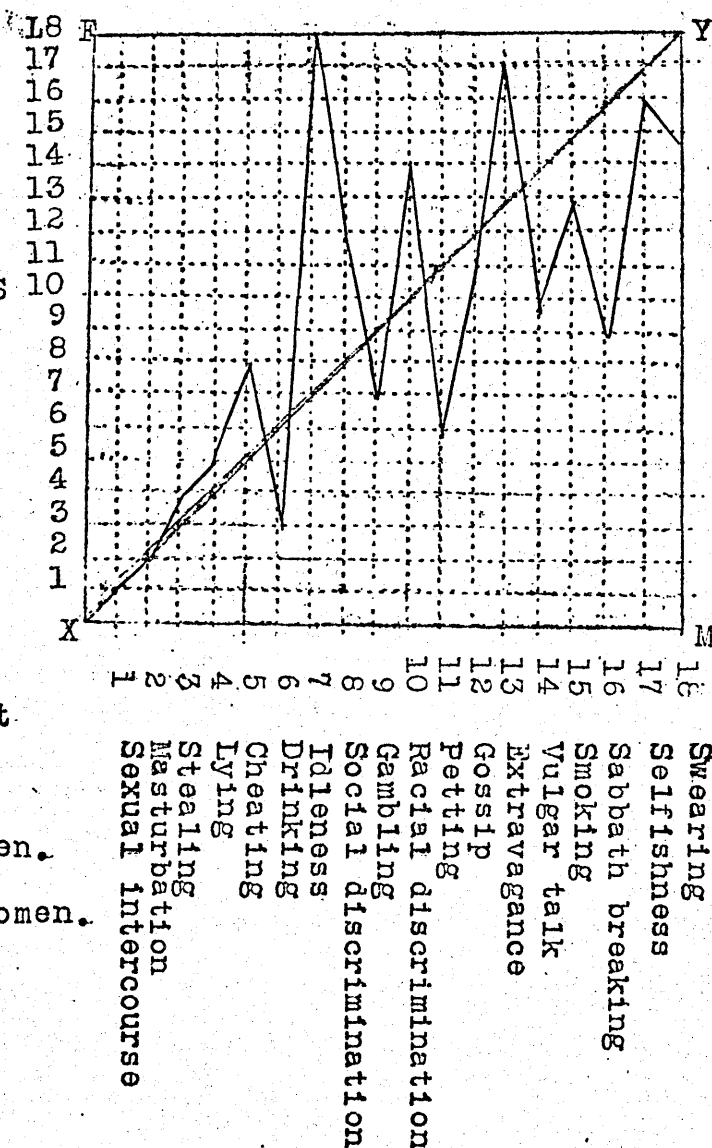
FIGURE II.
A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF GENERAL UNDESIRABLENESS AS RECORDED IN TABLE II.

Legend:

X-Y, line of perfect agreement.

X-M, responses of men.

X-F, responses of women.



As evidenced by the coefficient of correlation of .627, in terms of rho, there is a moderate degree of association between the series of data presented above.

NOTE: Those practices which have the same order of undesirability are indicated by the graph line intersecting X-Y at the intersection of the horizontal and vertical lines. Those which were ranked higher in order of undesirability by men than by women are indicated by the graph line extending above X-Y. Those practices which were ranked higher in order of undesirability by women than by men are indicated by the graph line extending below X-Y.

CORRELATION OF TABLES I AND II

RESPONSES OF MEN	I	II	G-	G+	D ²
Sexual intercourse	1				
Drinking	2	6		4	16
Cheating	3	5		2	4
Stealing	4	3	1		1
Lying	5	4	1		1
Masturbation	6	2	4		16
Gambling	7	9		2	4
Idleness	8	7	1		1
Vulgar talk	9	14		5	25
Gossip	10	12		2	4
Selfishness	11	17		6	36
Petting	12	11	1		1
Extravagance	13	13			
Swearing	14	18		4	16
Social discrimination	15	8	7		49
Smoking	16	15	1		1
Racial discrimination	17	10	7		49
Sabbath breaking	18	16	<u>2</u>	<u>—</u>	<u>4</u>
			25	25	206

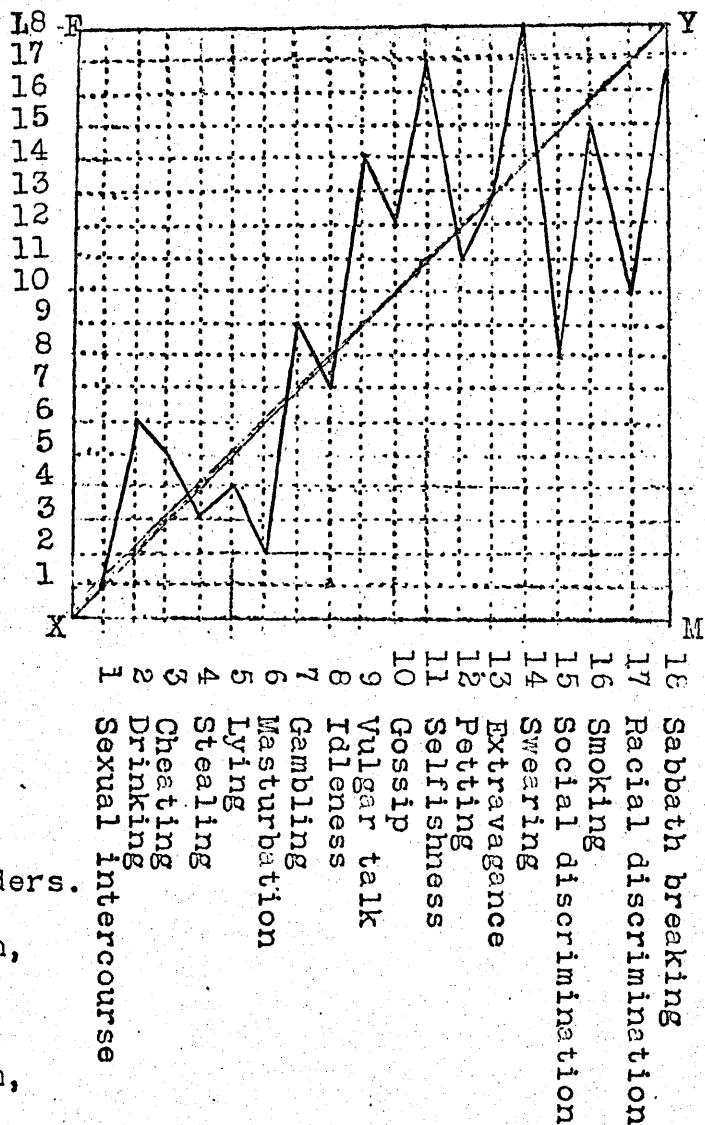
p = 1 - .212 = .788

CORRELATION OF TABLES I AND II

RESPONSES OF WOMEN	I	II	G-	G+	² D
Sexual intercourse	2	1	1		1
Drinking	1	3		2	4
Cheating	5	8		3	9
Stealing	3	4		1	1
Lying	4	5		1	1
Masturbation	9	2	7		49
Gambling	7	7			
Idleness	11	18		7	49
Vulgar talk	6	10		4	16
Gossip	10	11		1	1
Selfishness	14	16		2	4
Petting	8	6	2		4
Extravagance	16	17		1	1
Swearing	12	15		3	9
Social discrimination	15	12	3		9
Smoking	13	13			
Racial discrimination	17	14	3		9
Sabbath breaking	18	9	<u>9</u>	<u>—</u>	<u>81</u>
			25	25	248

$$p = 1 - .255 = .745$$

Figure III
A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDER OF FREQUENCY OF MENTION BY MEN, TABLE I, AND THE RANK ORDER OF GENERAL UNDESIRABLENESS AS RANKED BY MEN, TABLE II.



LEGEND:

X-Y, line of perfect agreement in rank orders.

X-M, responses of men, frequency of mention.

X-F, responses of men, general undesirability

As evidenced by the coefficient of correlation of .768 in terms of rho, there is a high degree of association between the two series of data presented above.

NOTE: Those practices which have the same rank order of frequency of mention and general undesirability are indicated by the graph line intersection X-Y at the intersection of the horizontal and vertical lines. Those which are ranked higher in order of frequency of mention than order of general undesirability are indicated by the general graph line extending above X-Y. Those practices which are ranked higher in order of undesirability than frequency of mention are indicated by the graph line extending below X-Y.

Figure III indicates that Racial discrimination and Social discrimination are ranked higher in order of general undesirableness than in frequency of mention according to the responses of men. The differences between other rank positions are negligible. On the other hand according to the responses of women---figure IV---Masturbation and Sabbath breaking are ranked higher in order of undesirableness than in frequency of mention; and Idleness is ranked higher in order of frequency of mention than in general undesirableness.

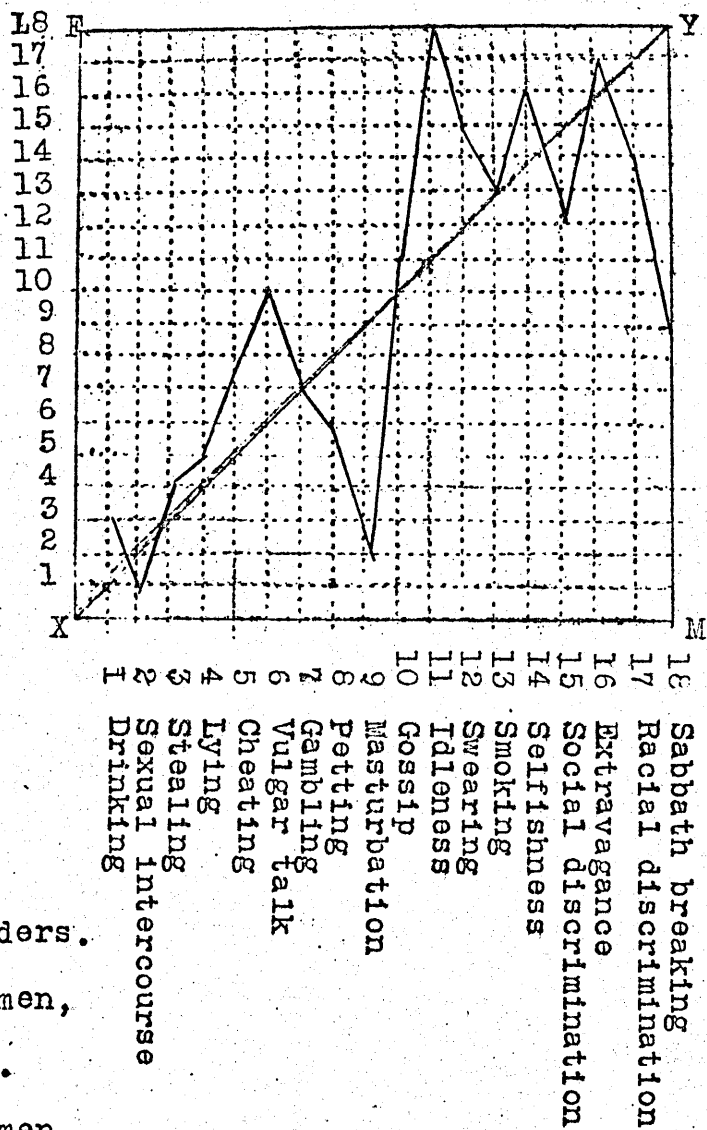
A correlation of the rank orders of undesirableness for men---table III---produces a coefficient of .697, which indicates a fairly high degree of association between the responses of men and women in that respect. Figure V indicates that men ranked Idleness, Smoking, Extravagance, Social discrimination, Gossip, and Racial discrimination higher in order of undesirableness for men than women did; and women ranked Gambling, Petting, Sabbath breaking, and Swearing higher in order of undesirableness for men than men did.

A correlation of the rank orders of undesirableness for women---table IV---produces a coefficient of .906 which indicates a very high degree of association between the responses of men and women in that respect. Figure VI indicates that there are but slight differences

FIGURE IV
A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF FREQUENCY OF MENTION BY WOMEN, TABLE I, AND THE RANK ORDER OF GENERAL UNDESIRABLENESS AS RANKED BY WOMEN, TABLE II.

LEGEND:

X-Y, line of perfect agreement in rank orders.
X-M, responses of women, frequency to mention.
X-F, responses of women, general undesirableness.



As evidenced by the coefficient of correlation of .745 in terms of rho, there is a high degree of association between the two series of data presented above.

NOTE: Those practices which have the same rank orders of frequency of mention and general undesirableness are indicated by the graph line intersecting X-Y at the intersection of the horizontal and vertical lines. Those which are ranked higher in order of frequency of mention than in order of undesirableness are indicated by the graph line extending above X-Y. Those practices which are ranked higher in order of undesirableness than frequency of mention are indicated by the graph line extending below X-Y.

**TABLE III. THE PRACTICES BELOW ARE RANKED IN
DESCENDING ORDER OF UNDESIRABLENESS FOR MEN ON
THE BASIS OF THE ARITHMETICAL MEANS**

PRACTICES	RANKED BY MEN		RANKED BY WOMEN	
	RANK	MEAN	RANK	MEAN
Masturbation	1	2.68	2	2.47
Sexual intercourse	2	3.50	1	2.17
Stealing	3	3.73	4	4.60
Drinking	4	4.36	3	3.53
Lying	5	4.90	6	5.48
Idleness	6	5.12	12	6.56
Cheating	7	5.16	9	5.80
Gambling	8	5.30	5	5.20
Vulgar talk	9	5.84	8	5.67
Smoking	10	5.89	14	6.82
Extravagance	11	6.13	17	7.38
Social dis- crimination	12	6.14	16	7.05
Gossip	13	6.17	15	6.98
Petting	14	6.40	7	5.66
Racial dis- crimination	15	6.56	18	7.64
Selfishness	16	6.83	13	6.80
Sabbath breaking	17	7.18	11	6.53
Swearing	18	7.28	10	6.40

This table is based upon the responses of those of the 236 men and 226 women studied who took occasion to mention the practices studied as among the ten most undesirable ones for men. To each of the practices mentioned was assigned a number ranging from one to ten. The most undesirable practice was numbered one. On the basis these numbers assigned to practices which were ranked in order of undesirableness for men the indicated means were secured.

CORRELATION OF TABLE III

	MEN	WOMEN	G-	G+	D ²
Masturbation	1	2		1	1
Sexual Intercourse	2	1	1		1
Stealing	3	4		1	1
Drinking	4	3	1		1
Lying	5	6		1	1
Idleness	6	12		6	36
Cheating	7	9		2	4
Gambling	8	5	3		9
Smoking	10	14		4	16
Vulgar talk	9	8	1		1
Extravagance	11	17		6	36
Social discrimination	12	16		4	16
Gossip	13	15		2	4
Petting	14	7	7		49
Racial discrimination	15	18		3	9
Selfishness	16	13	3		9
Sabbath breaking	17	11	6		36
Swearing	18	10	8		64
			<hr/>	<hr/>	<hr/>
			30	30	262

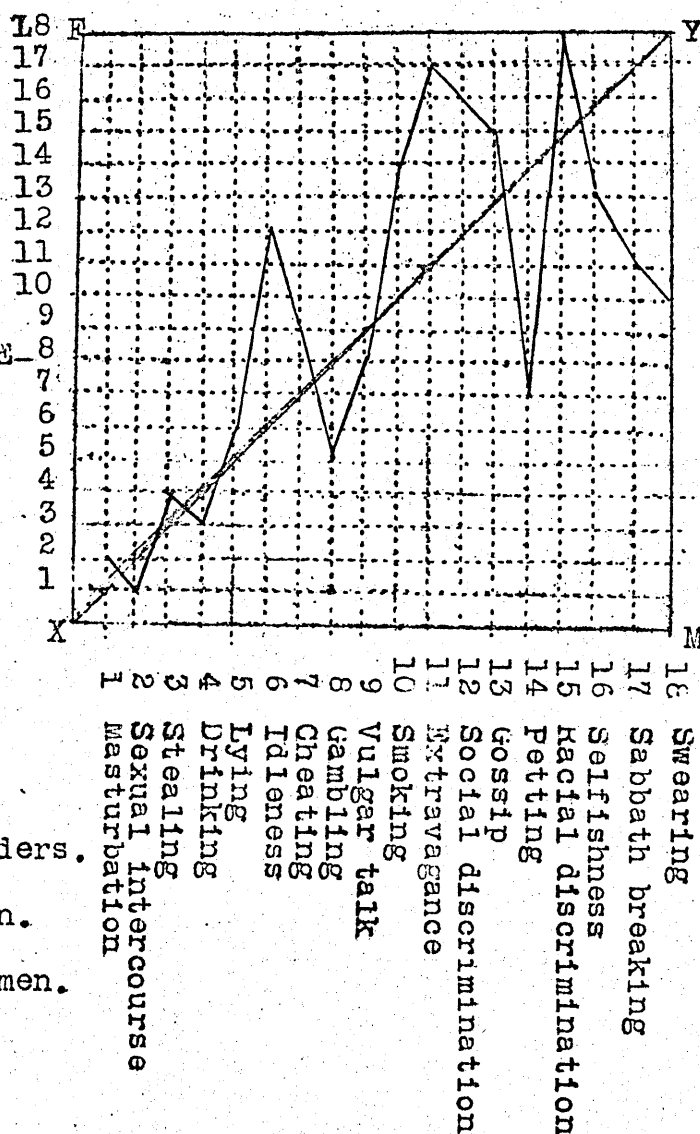
$$p = 1 - .270 = .697$$

FIGURE V.

A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF UNDESIRABLENESS FOR MEN, AS RANKED BY MEN AND WOMEN AND PRESENTED IN TABLE III.

LEGEND:

X-Y, line of perfect agreement in rank orders.
X-M, responses of men.
X-F, responses of women.



As evidenced by the coefficient of correlation of .697 in terms of rho, there is a high degree of association between the two series of data as presented above.

Note: Those practices which have the same rank orders of undesirableness are indicated by the graph line intersecting X-Y, at the intersection of the horizontal and vertical lines. Those practices which are ranked higher in order of undesirableness by men than by women are indicated by the graph line extending above X-Y. Those practices which are ranked higher in order of undesirableness by women than by men are indicated by the graph line extending below X-Y.

TABLE IV. THE PRACTICES BELOW ARE RANKED IN
DESCENDING ORDER OF UNDESIRABLENESS FOR WOMEN ON
THE BASIS OF THE ARITHMETICAL MEANS

PRACTICES	RANKED BY MEN		RANKED BY WOMEN	
	RANK	MEAN	RANK	MEAN
Sexual intercourse	1	2.46	1	1.50
Masturbation	2	2.96	2	2.58
Drinking	3	3.79	3	3.67
Stealing	4	4.68	6	5.20
Smoking	5	5.28	5	4.96
Lying	6	5.36	8	5.86
Vulgar talk	7	5.40	7	5.68
Cheating	8	5.65	12	6.45
Gambling	9	5.74	9	5.92
Gossip	10	5.76	10	6.15
Petting	11	5.80	4	4.89
Social discrimination	12	5.86	13	7.05
Swearing	13	6.09	11	6.38
Selfishness	14	6.28	14	7.15
Idleness	15	6.33	17	7.57
Extravagance	16	6.44	16	7.34
Racial discrimination	17	6.59	18	7.61
Sabbath breaking	18	7.06	15	7.20

This table is based upon the responses of those of the 236 men and 226 women studied who took occasion to mention the practices studied as among the ten most undesirable ones for women. To each of the practices mentioned was assigned a number ranging from one to ten. The most undesirable practice was numbered one. On the basis of these numbers assigned to practices which were ranked in order of undesirableness for women the means indicated were secured.

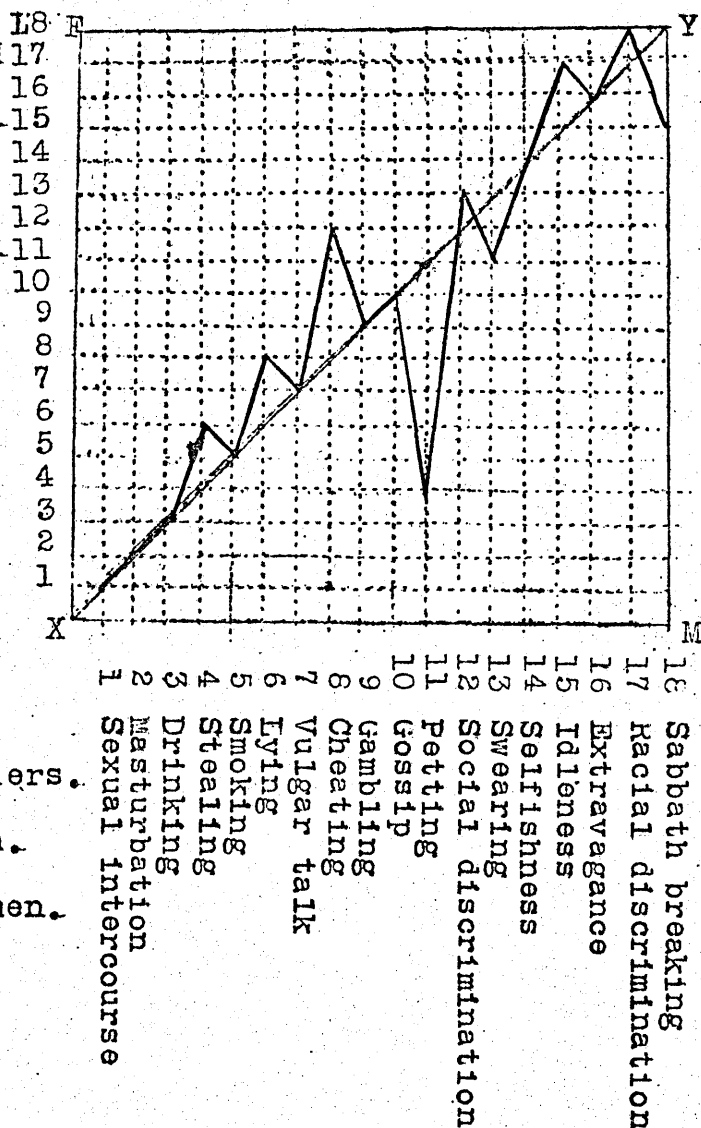
CORRELATION OF TABLE IV.

	MEN	WOMEN	G-	G+	² D
Sexual intercourse	1	1			
Masturbation	2	2			
Drinking	3	3			
Stealing	4	6		2	4
Smoking	5	5			
Lying	6	8		2	4
Vulgar talk	7	7			
Cheating	8	12		4	16
Gambling	9	9			
Gossip	10	10			
Social discrimination	12	13		1	1
Petting	11	4	7		49
Swearing	13	11	2		4
Selfishness	14	14			
Extravagance	16	16			
Idleness	15	17		2	4
Racial discrimination	17	18		1	1
Sabbath breaking	18	15	<u>3</u>	<u>—</u>	<u>9</u>
			12	12	92

$$p = 1 - .094 = .906$$

FIGURE VI

A CORRELATION DIAGRAM
SHOWING THE RELATION-
SHIP BETWEEN THE
RANK ORDERS OF UNDES-
IRABLENESS FOR WOMEN,
AS RANKED BY MEN AND
WOMEN IN TABLE IV.



LEGEND:-

X-Y, line of perfect
agreement in rank orders.

X-M, responses of men.

X-F, responses of women.

As evidenced by the coefficient of correlation of .906
in terms of rho, there is a very high degree of association
for women.

NOTE: Those practices which have the same rank orders of
undesirability are indicated by the graph line inter-
section X-Y at the intersection of the horizontal and
vertical lines. Those practices which are ranked higher in
order of undesirability by men than by women are indicated
by the graph-line extending above X-Y. Those practices
which are ranked higher in order of undesirability by women
than by men are indicated by the graph line extending below
X-Y.

in the rank orders. The most conspicuous difference is in the position of Petting. The women ranked it much higher in order of undesirableness than the men did.

There is also a high degree of association between the rank orders of general undesirableness---table I---and the rank orders of undesirableness for men---table III. The responses of the men in this respect produce a coefficient of correlation of .887. The responses of women produce a coefficient of .862. Figures VII and VIII indicate that in neither case is there a marked difference except in case of Idleness which is ranked higher in order of undesirableness for men, as ranked by women, than in order of general undesirableness.

A correlation of the rank orders of undesirableness for women---table IV---and general undesirableness---table II--- reveals a marked agreement between the responses of men as indicated by a coefficient of .637; and a high degree of association between the responses of women as indicated by a coefficient of .809. Figure IX indicates that the men ranked Idleness and Racial discrimination much higher in order of general undesirableness than of undesirableness for women; and ranked Vulgar talk higher in order of undesirableness for women than of general undesirableness. Figure X indicates a very much closer agreement than is found in Figure IX.

CORRELATION OF TABLES II AND III

RESPONSES OF MEN	TABLE II		TABLE III		2
	II	III	G-	G+	D
Sexual intercourse	1	2		1	1
Masturbation	2	1	1		1
Stealing	3	3			
Lying	5	5			
Drinking	4	4			
Cheating	6	7		1	1
Idleness	7	6	1		1
Social discrimination	8	12		4	16
Gambling	9	8	1		1
Racial discrimination	10	15		5	25
Petting	11	14		3	
Gossip	12	13		1	1
Extravagance	13	11	2		4
Vulgar talk	14	9	5		25
Smoking	15	10	5		25
Selfishness	16	16			
Sabbath breaking	17	17			
Swearing	18	18	—	—	—
			15	15	110

$$p = 1 - .113 = .887$$

CORRELATION OF TABLES I AND III

RESPONSES OF WOMEN	II	III	G—	G—	² D
Sexual intercourse	1	1			
Masturbation	2	2			
Stealing	4	4			
Lying	5	6		1	1
Drinking	3	3			
Cheating	8	9		1	1
Idleness	18	12	6		36
Gambling	7	5	2		4
Social discrimination	12	16		4	16
Racial discrimination	14	18		4	16
Petting	6	7		1	1
Gossip	11	15		4	16
Vulgar talk	10	8	2		4
Extravagance	17	17			
Smoking	13	14		1	1
Selfishness	16	13	3		9
Sabbath breaking	9	11		2	4
Swearing	15	10	<u>5</u>	<u>—</u>	<u>25</u>
			18	18	150

$$p = 1 - .154 = .846$$

FIGURE VII

A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF GENERAL UNDESIRABLENESS AS RANKED BY MEN, TABLE II, AND THE RANK ORDERS OF UNDESIRABLENESS FOR MEN AS RANKED BY

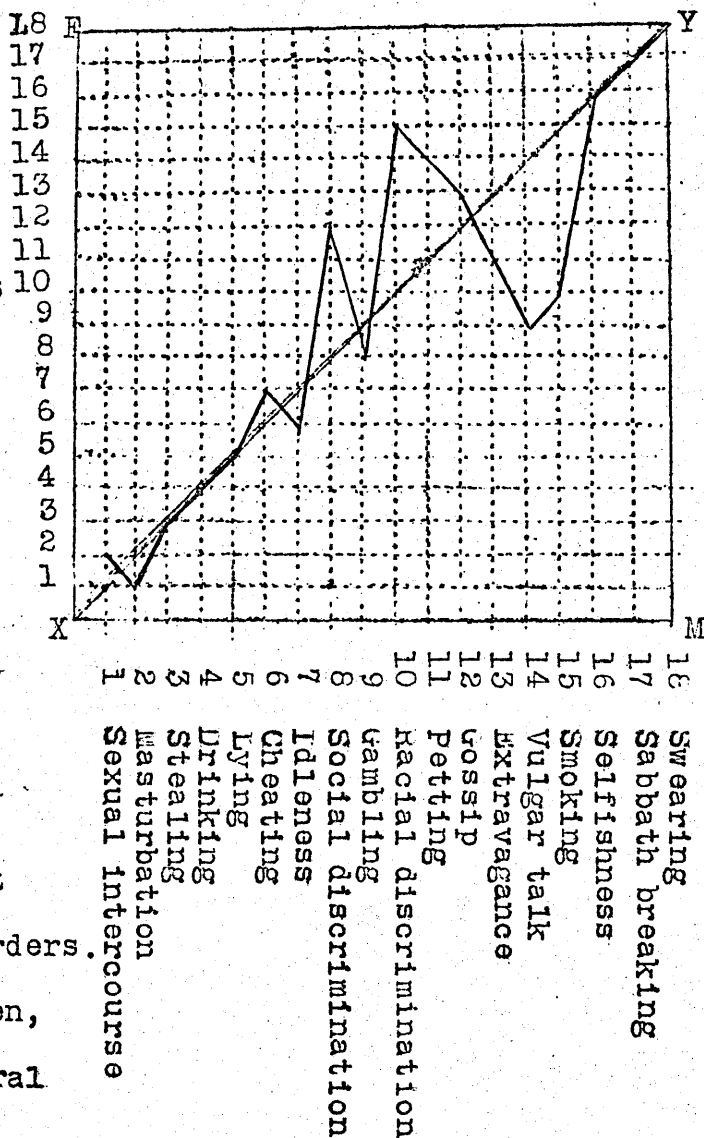
MEN, TABLE III.

LEGEND:

X-Y, line of perfect agreement in rank orders.

X-M, responses of men, rank orders of general undesirableness.

X-F, responses of men, rank order of undesirableness for men.



As evidenced by the coefficient of correlation of .887 in terms of rho, there is a high degree of association between the two series of data presented above.

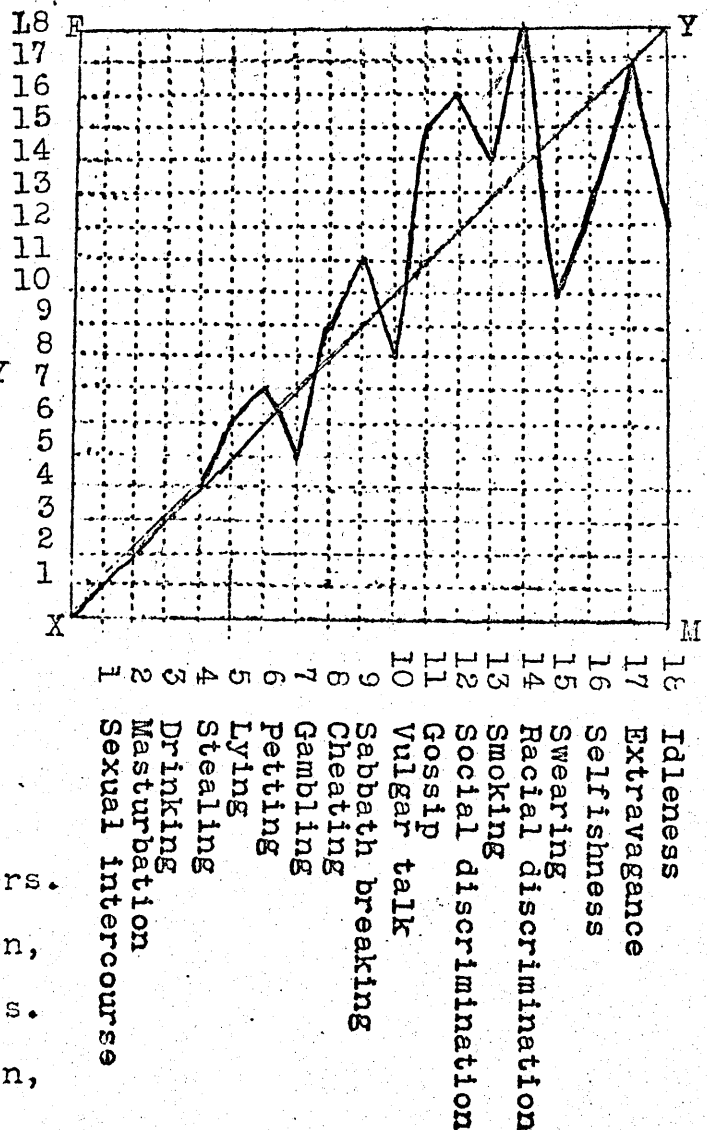
NOTE: Those practices which have the same rank orders are indicated by the graph line crossing X-Y, at the intersection of horizontal and vertical lines. Those practices which were ranked higher in order of general undesirableness than undesirableness for men are indicated by the graph line extending above X-Y. Those practices which were ranked higher in order of undesirableness for men that of general undesirableness are indicated by the graph line extending below X-Y.

FIGURE VIII

A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF GENERAL UNDESIRABLENESS, AS RANKED BY WOMEN, TABLE II, AND THE RANK ORDER OF UNDESIRABLENESS FOR MEN, AS RANKED BY WOMEN, TABLE III.

LEGEND:

X-Y, line of perfect agreement in rank orders.
X-M, responses of women, general undesirableness.
X-F, responses of women, undesirableness for men.



As evidenced by the coefficient of correlation of .863 in terms of rho, there is an indication of a high degree of association between the rank orders of general undesirableness and undesirableness for men as ranked by women.

NOTE: Those rank orders which are identical are indicated by the graph line intersecting X-Y at the intersection of the horizontal and vertical lines. Those practices which were ranked higher in order of general undesirableness than undesirableness for men are indicated by the graph line extending above X-Y. Those practices which were ranked higher in order of undesirableness for men than in order of general undesirableness are indicated by the graph line extending below X-Y.

CORRELATION OF TABLES II AND IV

RESPONSES OF MEN	II	IV	G-	G+	² D
Sexual intercourse	1	1			
Masturbation	2	2			
Stealing	3	4		1	1
Lying	4	6		2	4
Drinking	6	3	3		9
Cheating	5	8		3	9
Idleness	7	15		8	64
Social discrimination	8	12		4	16
Gambling	9	9			
Racial discrimination	10	17		7	49
Petting	11	11			
Gossip	12	10	2		4
Extravagance	13	16		3	9
Vulgar talk	14	7	7		49
Smoking	15	5	10		100
Selfishness	17	14	3		9
Swearing	18	13	5		25
Sabbath breaking	16	18	—	<u>2</u>	<u>4</u>
			30	30	328

CORRELATION OF TABLES II AND IV

RESPONSES OF WOMEN	II	IV	G-	G+	² D
Sexual intercourse	1	1			
Masturbation	2	2			
Stealing	4	6		2	4
Lying	5	8		3	9
Drinking	3	3			
Cheating	8	12		4	16
Idleness	18	17	1		1
Gambling	7	9		2	4
Social discrimination	12	13		1	1
Racial discrimination	14	18		4	16
Petting	6	4	2		4
Gossip	11	10	1		1
Vulgar talk	10	7	3		9
Extravagance	17	16	1		1
Smoking	13	5	8		64
Selfishness	16	14	2		4
Sabbath breaking	9	15		6	36
Swearing	15	11	<u>4</u>	<u>—</u>	<u>16</u>
			22	22	186

$p = 1 - .191 = .809$

FIGURE IX

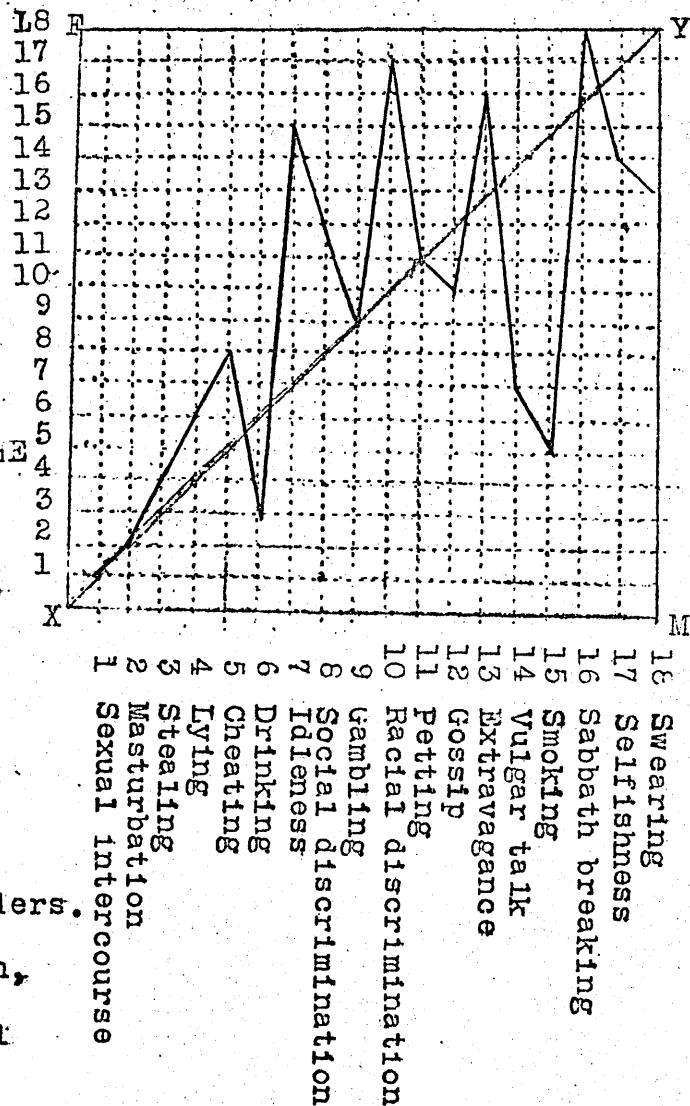
A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF GENERAL UNDESIRABLENESS, AS RANKED BY MEN, TABLE II, AND THE RANK ORDER OF UNDESIRABLENESS FOR WOMEN, AS RANKED BY MEN, TABLE IV.

LEGEND:

X-Y, line of perfect agreement in rank orders.

X-M, responses of men, rank order of general undesirableness.

X-F, responses of men, rank order of undesirableness for women.



As evidenced by the coefficient of correlation of .637 in terms of rho, there is a marked association between the rank orders of general undesirableness and undesirableness for women as ranked by men.

NOTE: Those practices which have the same rank order are indicated by the graph line intersection X-Y at the intersection of the horizontal and vertical lines. Those practices which were ranked higher in order of general undesirableness than undesirableness for women are indicated by the graph line extending above X-Y. Those practices which were ranked higher in order of undesirableness are indicated for women than of general undesirableness are indicated by the graph line extending below X-Y.

FIGURE X.

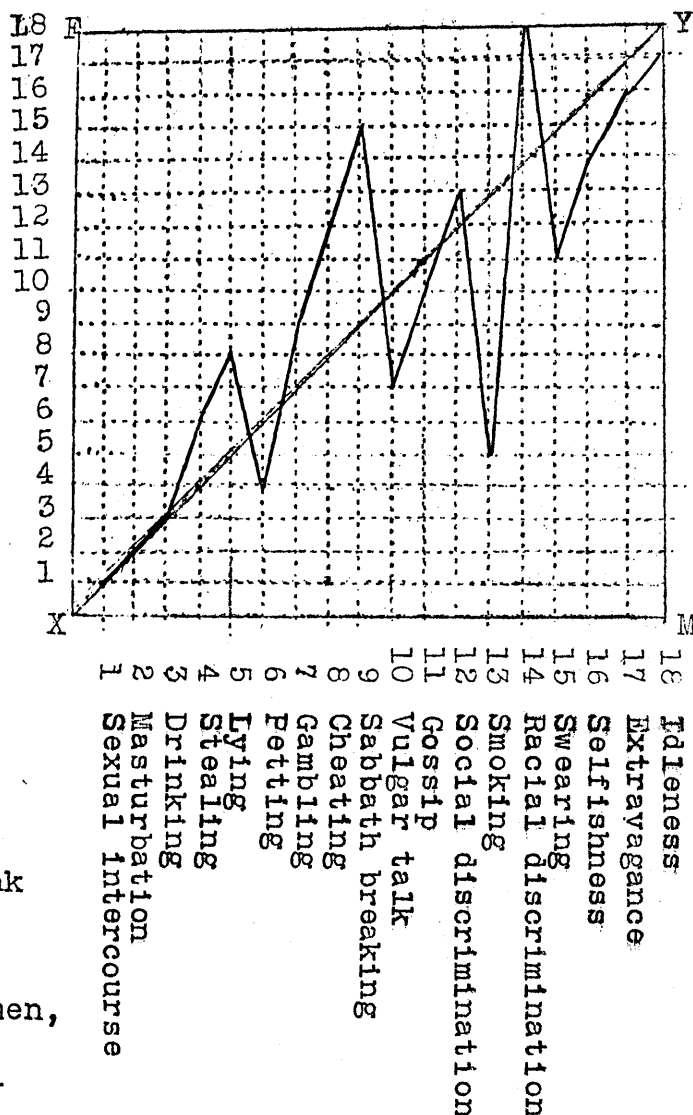
A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF GENERAL UNDESIRABLENESS, AS RANKED BY WOMEN, TABLE II, AND THE RANK ORDER OF UNDESIRABLENESS FOR WOMEN AS RANKED BY WOMEN, TABLE IV.

LEGEND:

X-Y, line of perfect agreement between rank or orders.

X-M, responses of women, rank order of general undesirableness.

X-F, responses of women, rank order of undesirableness for women.



As evidenced by the coefficient of correlation of .809 in terms of rho, there is a high degree of association between the rank orders of general undesirableness and undesirableness for women as ranked by women.

NOTE: Those practices which have the same rank orders are indicated by the graph line intersection X-Y at the intersection of the horizontal and vertical lines. Those practices which are ranked higher in order of general undesirableness for women are indicated by the graph line extending above X-Y. Those practices which were ranked higher in order of undesirableness for women than of general undesirableness are indicated by the graph line extending below X-Y.

In this case women ranked smoking higher in order of undesirableness for women ^{THAN} in order of general undesirableness.

A correlation of the rank orders of undesirableness for men---table III---and undesirableness for women---table IV---reveals a high degree of association in both cases. A correlation of the responses of men produces a coefficient of .797. A correlation of the responses of women produces a coefficient of .792. Figure XI indicates that the men responding ranked Idleness as much more undesirable for men than for women. Figure XII indicates that the women ranked Idleness higher in order of undesirableness for men than for women; and that they ranked Smoking, and to a smaller degree Gossip, higher in order of undesirableness for women than for men.

Table V presents additional material relative to the undesirableness of the practices in question. The responses indicating for which sex indulgence is more undesirable indicates that both sexes are agreed that Drinking is more undesirable for women; especially is this true of the men's responses. The same response is found in regard to Vulgar talk, Swearing, Smoking and

CORRELATION OF TABLES III AND IV.

RESPONSES OF MEN	III	IV	G-	G+	2. D
Masturbation	1	2		1	1
Sexual intercourse	2	1	1		1
Stealing	3	4		1	1
Drinking	4	3	1		1
Lying	5	6		1	1
Idleness	6	15		9	81
Cheating	7	8		1	1
Gambling	8	9		1	1
Smoking	10	5	5		25
Vulgar talk	9	7	2		4
Extravagance	11	16		5	25
Social discrimination	12	12			
Gossip	13	10	3		9
Petting	11	11	3		9
Racial discrimination	15	17		2	4
Selfishness	16	14	2		4
Sabbath breaking	17	18		1	1
Swearing	18	13	<u>5</u>	<u>—</u>	<u>25</u>
			22	22	194

P = 1- .200 = .800

CORRELATION OF TABLES III AND IV.

RESPONSES OF WOMEN	III	IV	G-	G+	² D
Masturbation	2	2			
Sexual intercourse	1	1			
Stealing	4	6		2	4
Drinking	3	3			
Lying	6	8		2	4
Idleness	12	17		5	25
Cheating	9	12		3	9
Gambling	5	9		4	16
Smoking	14	5	9		81
Vulgar talk	8	7	1		1
Extravagance	17	16	1		1
Social discrimination	16	13	3		9
Gossip	15	10	5		25
Petting	7	4	3		9
Racial discrimination	18	18			
Selfishness	13	14		1	1
Sabbath breaking	11	15		4	16
Swearing	10	11	—	<u>1</u>	<u>1</u>
			22	22	246

FIGURE XI

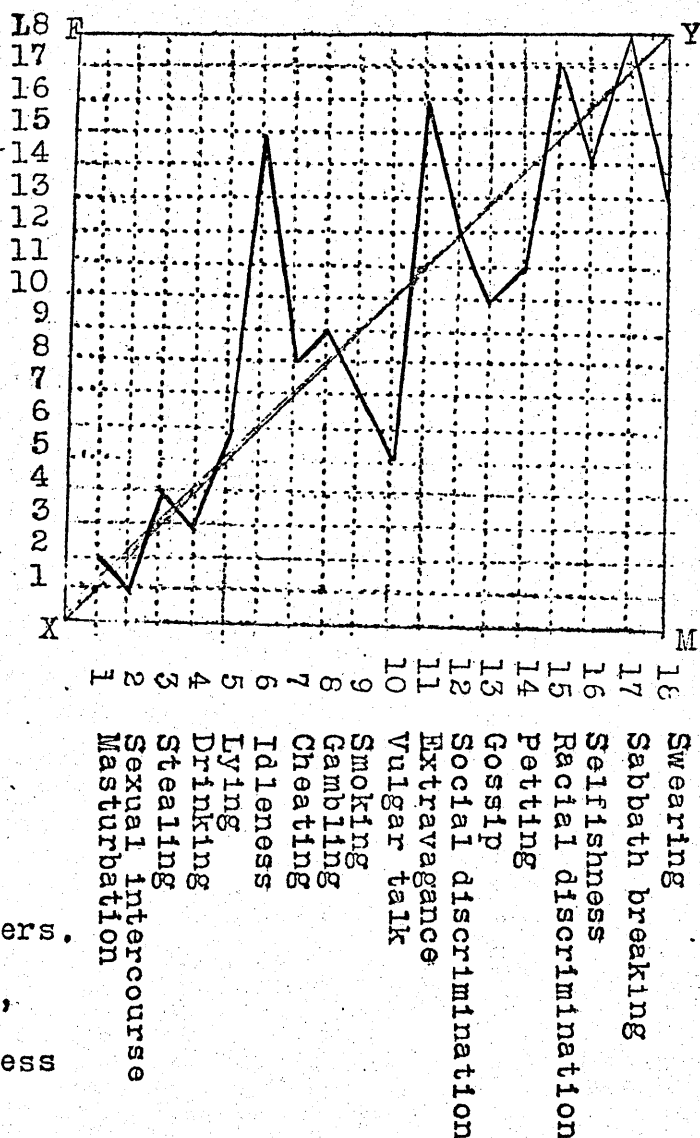
A CORRELATION DIAGRAM
SHOWING THE RELATION-
SHIP BETWEEN THE
RANK ORDERS OF UN-
DESIRABLENESS FOR
MEN AS RANKED BY MEN,
TABLE III, AND THE
RANK ORDER OF UN-
DESIREABLENESS FOR
WOMEN, AS RANKED BY
MEN, TABLE IV.

LEGEND:

X-Y, line of perfect
agreement in rank orders.

X-M, responses of men,
rank of undesireableness
for men.

X-F, responses of men, rank
of undesireableness for women.



As evidenced by the coefficient of correlation of .797 in terms of rho, there is a high degree of association between responses for men as to undesirableness for men and undesireableness for women.

NOTE: Those practices which have the same rank orders are indicated by the graph line intersecting X-Y at the intersection of the horizontal and vertical lines. Those practices which were ranked higher in order of undesirableness for men than for women are indicated by the graph line extending above X-Y. Those practices which were ranked higher in order of undesirableness for women are indicated by the graph line extending below X-Y.

FIGURE XII

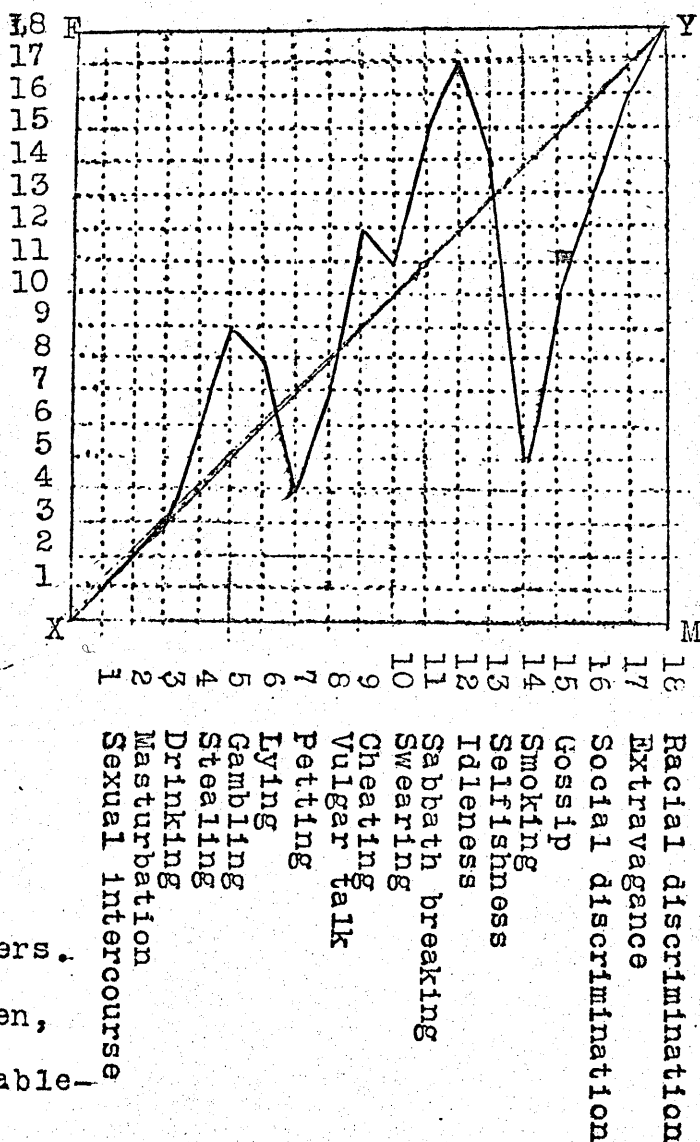
A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF UNDESIRABLENESS FOR MEN AS RANKED BY WOMEN, TABLE III, AND THE RANK ORDER OF UNDESIRABLENESS FOR WOMEN AS RANKED BY WOMEN, TABLE IV.

LEGEND:

X-Y, line of perfect agreement in rank orders.

X-M, responses of women, rank order of undesirability for men.

X-F, responses of women, rank order of undesirability for women.



As evidenced by the coefficient of correlation of .792 in terms of rho, there is a high degree of association between the rank orders of undesirability for men and undesirability for women as ranked by women.

NOTE: Those practices which have the same rank orders of undesirability are indicated by the graph line intersecting X-Y at the intersection of the horizontal and vertical lines. Those practices which were ranked higher in order of undesirability for men than for women are indicated by the graph line extending above X-Y. Those practices which were ranked higher in order of undesirability for women than for men are indicated by the graph line extending below X-Y.

**TABLE V. BELOW IS A PERCENTAGE DISTRIBUTION OF THE
RESPONSES SECURED FROM THOSE MENTIONING THE
PRACTICES INDICATING FOR WHICH SEX THE
PRACTICES LISTED ARE MORE UNDESIRABLE**

PRACTICES	MORE UNDESIRABLE				EQUALLY		IN DOUBT	
	FOR MEN		WOMEN					
	M.	F.	M.	F.	M.	F.	M.	F.
Drinking	5	6	71	64	21	27	2	3
Vulgar talk	7	3	66	50	25	46	1	1
Swearing	5	5	62	57	30	37	2	1
Smoking	0	6	59	69	40	24	0	0
Sexual inter- course	5	2	56	46	34	47	5	4
Lying	9	5	44	6	42	83	4	5
Petting	5	6	36	36	54	56	4	2
Gambling	19	15	34	34	42	46	4	4
Gossip	20	13	33	21	45	63	2	3
Social dis- crimination	6	5	32	18	53	71	9	5
Extravagance	18	13	28	9	49	72	4	6
Stealing	17	3	25	5	63	80	4	11
Masturbation	27	13	17	22	44	52	12	13
Selfishness	16	1	15	15	62	74	7	10
Cheating	9	3	12	3	71	89	7	5
Sabbath breaking	10	3	10	9	70	88	9	0
Racial dis- crimination	20	9	10	9	61	77	9	5
Idleness	43	21	6	1	45	75	6	2

The percentages in the table are based upon the actual frequency of the use of symbols by those mentioning the practices in question and not upon the number of either sex responding in the study as a whole. In this table the practices are in order of the frequency which they were indicated as more undesirable for women as indicated by men. Letters M. and F. indicate the responses of males and females respectively.

Sexual intercourse, but to a lower degree. Both sexes, but more especially women, indicated quite frequently that Smoking is more undesirable for women. More men than women indicated that Sexual intercourse is more undesirable for women, and a few more women than men indicated it as equally undesirable for either sex. More men than women indicated Lying, Social discrimination, Stealing and Extravagance as more undesirable for women.

Both men and women believe, though fewer men than women, that Lying, Social discrimination, Racial discrimination, Stealing, Selfishness, Idleness, Cheating and Sabbath breaking are equally undesirable for either sex. As to Masturbation there is little agreement. Some men and a few women object to it most when indulged in by men. A few indicated it as more undesirable for women, and a few indicated it as more undesirable for men. The greater tendency is to indicate it as equally undesirable for either sex.

The women responding indicated more frequently than men that the practices are equally undesirable for either sex. The men, on the other hand, indicated more frequently than the women that the practices are more undesirable either for men or for women. Few of either

sex indicated the practices as more undesirable for men. There is an indication of a double standard on the part of both sexes. There is a greater tendency on the part of women to exhibit a single standard.

Table VI presents the responses of 73 men and 75 women who indicated with a letter O the practices which they considered as intolerable, and with a letter X the practices which they considered as excusable if in moderation. They were instructed not to mark those practices which they did not consider as moral problems. In making these responses neither sex was considered specifically.

The women responding indicated that the practices mentioned are intolerable much more frequently than the men did. This is most marked in the responses to Stealing, Sexual intercourse, Masturbation, Vulgar talk, and Gambling. The men responding indicated Gossip and Idleness as intolerable more frequently than the women did, but this view is not marked in either case. The men indicated Stealing and Sexual intercourse as excusable more frequently than did women.

The aversion to Petting does not appear markedly in these responses. A more emotional reaction on the part of the women towards the practices in question

TABLE VI. BELOW IS PRESENTED THE RESPONSES OF 73 MEN AND 75 WOMEN WHO INDICATED THE PRACTICES WHICH THEY CONSIDERED AS INTOLERABLE WITH A LETTER O: THOSE WHICH THEY CONSIDERED AS EXCUSABLE IF IN MODERATION WITH A LETTER X, AND THOSE WHICH THEY DID NOT CONSIDER AS MARKEDLY OBJECTIONABLE WERE NOT MARKED

PRACTICES	INTOLERABLE		EXCUSABLE		NO REACTION	
	M.	F.	M.	F.	M.	F.
Stealing	45	64	17	3	11	8
Sexual intercourse	42	71	20	4	11	0
Masturbation	41	63	9	4	24	9
Lying	41	45	20	25	12	5
Vulgar talk	31	61	22	14	20	0
Cheating	30	41	26	23	17	11
Gossip	30	13	28	53	15	9
Idleness	29	6	36	59	8	10
Drinking	26	44	25	30	22	1
Selfishness	23	16	27	44	23	15
Gambling	22	42	20	26	31	7
Racial discrimination	15	18	31	43	27	14
Extravagance	14	5	35	57	24	13
Swearing	14	18	41	46	18	11
Social discrimination	12	13	35	47	26	15
Petting	6	13	49	57	18	5
Smoking	6	12	46	55	21	8
Sabbath breaking	6	8	41	51	26	16

Letters M. and F. indicate the responses of males and females respectively.

seems evident since there is a greater tendency on the part of women to indicate the practice as intolerable.

Probably the greatest contribution to the study is the evidence of marked emotional reaction on the part of women as compared with the men, relative to certain practices. It throws much light on the reasons for omission of Sexual intercourse and Masturbation from the list of the ten most undesirable practices. It was discovered that many of the students who omitted those "unutterable" practices regarded them as intolerable.

There is a correlation of .821 between the responses of men and women relative to indulgence by men---table VII. An even higher degree of relationship is found between the rank orders of indulgence by women---table VIII,--as ranked by men and women, as indicated by a coefficient of .967. Figure XIII indicates that the men ranked Racial discrimination higher in order of indulgence by men than women did, and that women ranked Sexual intercourse higher in order of indulgence by men than men did. The other differences are less marked. Figure XIV indicates that little difference exists between the responses of men and women as to the rank order of indulgence by women.

On the other hand a correlation of the rank order of indulgence by men and the rank order of

CORRELATION OF RANKING OF INDULGENCE BY MEN TABLE VII.

	MEN	WOMEN	G+	G-	D
Smoking	1	1			2
Swearing	2	2			
Vulgar talk	3	4		1	1
Idleness	4	9		5	25
Petting	5	3	2		4
Sabbath breaking	6	11		5	25
Lying	7	8		1	1
Drinking	8	5	3		9
Gambling	9	6	3		9
Cheating	10	7	3		9
Racial discrimination	11	18		7	49
Selfishness	12	12			
Extravagance	13	14		1	1
Gossip	15	15			
Social discrimination	14	13	1		1
Sexual intercourse	16	10	6		36
Stealing	17	17			
Masturbation	18	16	2		4
			20	20	174

$$\rho = 1 - .179 = .821$$

**TABLE VII. THE PRACTICES BELOW ARE RANKED
IN DESCENDING ORDER OF INDULGENCE BY MEN
ON THE BASIS OF THE ARITHMETICAL MEANS**

PRACTICES	RANKED BY MEN		RANKED BY WOMEN	
	RANK	MEAN	RANK	MEAN
Smoking	1	2.04	1	2.44
Swearing	2	2.64	2	3.20
Vulgar talk	3	3.00	4	3.74
Idleness	4	3.61	9	5.55
Petting	5	4.01	3	3.37
Sabbath breaking	6	4.09	11	5.62
Lying	7	4.43	8	5.43
Drinking	8	4.46	5	4.04
Gambling	9	4.53	6	4.60
Cheating	10	5.10	7	5.10
Racial discrimination	11	5.18	18	7.29
Selfishness	12	5.19	12	5.66
Extravagance	13	5.20	14	6.37
Social discrimination	14	6.23	13	5.88
Gossip	15	6.27	15	6.45
Sexual intercourse	16	6.42	10	5.60
Stealing	17	6.61	17	7.11
Masturbation	18	6.65	16	6.46

This table is based upon the responses of those of the 236 men and 226 women studied who mentioned the practices studied as among the ten most undesirable ones. To each of the practices was assigned a number ranging from one to ten. The most frequently indulged in practice was numbered one. On the basis of these numbers which were assigned to practices ranked in order of indulgence by men the means indicated were secured.

CORRELATION OF RANK ORDERS OF INDULGENCE BY WOMEN,

TABLE VIII.

	MEN	WOMEN	G+	G-	D ²
Gossip	1	1			
Petting	2	3		1	1
Social discrimination	3	2	1		1
Selfishness	4	4			
Extravagance	5	5			
Idleness	6	6			
Lying	7	8		1	1
Racial discrimination	8	10		2	4
Smoking	9	9			
Cheating	10	7	3		9
Sabbath breaking	11	13		2	4
Vulgar talk	12	11	1		1
Swearing	13	12	1		1
Drinking	14	15		1	1
Sexual intercourse	15	17		2	4
Stealing	16	14	2		4
Gambling	17	16	1		1
Masturbation	18	18	—	—	—
			9	9	32

$$\rho = 1 - .033 = .967$$

TABLE VIII. THE PRACTICES BELOW ARE RANKED
IN DESCENDING ORDER OF INDULGENCE BY WOMEN
ON THE BASIS OF THE ARITHMETICAL MEANS

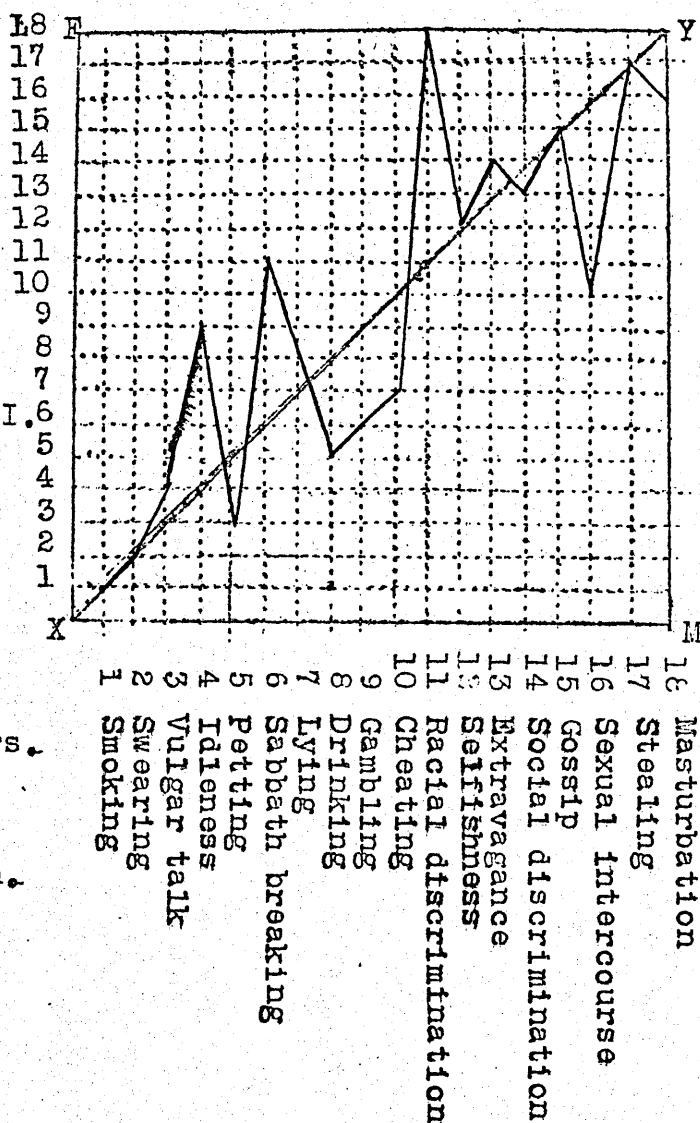
PRACTICES	RANKED BY MEN		RANKED BY WOMEN	
	RANK	MEAN	RANK	MEAN
Gossip	1	2.52	1	2.13
Petting	2	3.07	3	2.64
Social dis- crimination	3	3.35	2	2.55
Selfishness	4	3.47	4	3.44
Extravagance	5	3.53	5	3.56
Idleness	6	3.64	6	3.91
Lying	7	4.01	8	4.16
Racial dis- crimination	8	4.29	10.5	5.00
Smoking	9	4.36	9	4.63
Cheating	10	4.37	7	3.93
Sabbath breaking	11	4.54	13	5.32
Vulgar talk	12	5.22	10.5	5.00
Swearing	13	5.62	12	5.30
Drinking	14	6.05	15	6.57
Sexual intercourse	15	6.44	17	7.31
Stealing	16	6.56	14	6.44
Gambling	17	6.83	16	7.16
Masturbation	18	6.94	18	7.79

This table is based upon the responses of those of the 236 men and 226 women studied who mentioned the practices studied as among the ten most undesirable ones. To each of the practices was assigned a number ranging from one to ten. The most frequently indulged in practice was numbered one. On the basis of the numbers assigned to practices which were ranked in order of indulgence by women the means indicated were secured.

FIGURE XIII
A CORRELATION DIAGRAM
SHOWING THE RELATION-
SHIP BETWEEN THE RANK
ORDERS OF INDULGENCE
BY MEN AS RANKED BY
MEN AND WOMEN, TABLE VII.

LEGEND:

- X-Y, line of perfect
agreement in rank orders.
X-M, responses of men.
X-F, responses of women.



As evidenced by the coefficient of correlation of .821 in terms of rho, there is a high degree of association between the responses of men and women as to the order of indulgence by men.

NOTE: Those practices which have the same rank orders of indulgence are indicated by the graph line intersecting X-Y at the intersection of the horizontal and vertical lines. Those practices which men ranked higher in order of indulgence by men, than were ranked by women are indicated by the graph line extending above X-Y. Those practices which women ranked higher in order of indulgence by men, than were ranked by men are indicated by the graph line extending below X-Y.

FIGURE XIV

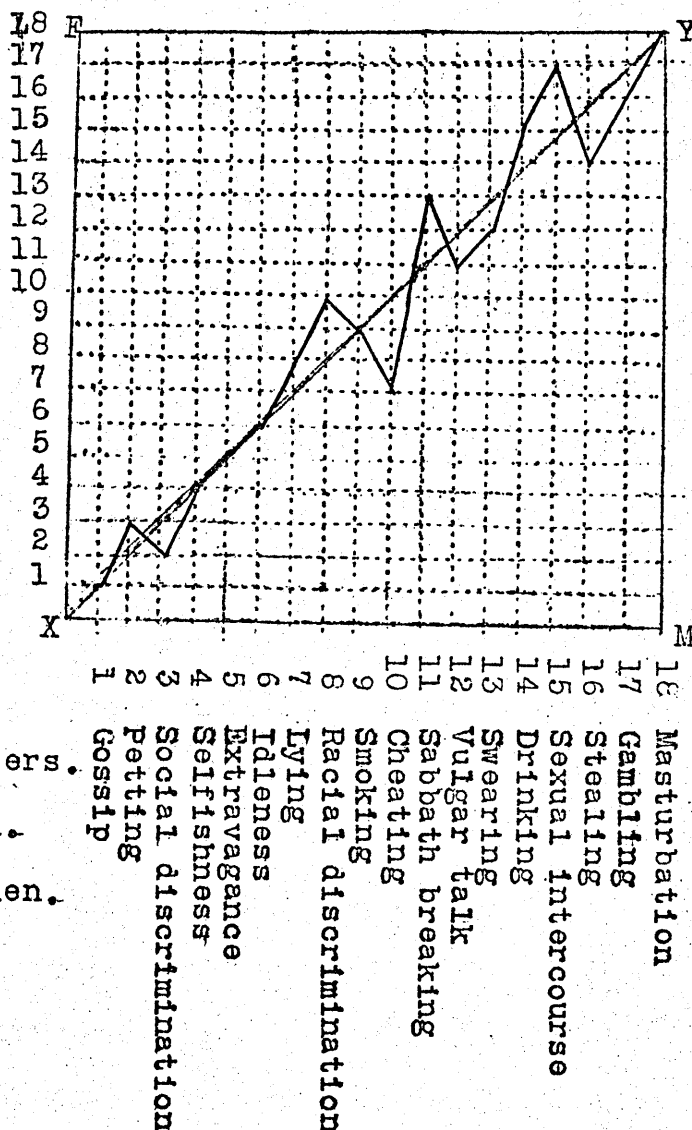
A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF INDULGENCE BY WOMEN AS RANKED BY MEN AND WOMEN, TABLE VIII.

LEGEND:

X-Y, line of perfect agreement in rank orders.

X-M, responses of men.

X-F, responses of women.



As evidenced by the coefficient of correlation of .967

in terms of rho there is a high degree of association between the responses of men and responses of women as to the order of indulgence by women.

NOTE: Those practices which have the same rank orders of indulgence are indicated by the graph line intersecting X-Y at the intersection of the horizontal and vertical lines. Those practices which men ranked higher in order of indulgence by women are indicated by the graph line extending above X-Y. Those practices which women ranked higher in order of indulgence by women are indicated by the graph line extending below X-Y.

indulgence by women, as ranked by men---tables VII and VIII---reveals a low degree of association (coefficient of .113) which is of significance as indicating the opinions of men as to the comparative prevalence of the various practices among men and women. A correlation of responses of women in the same categories indicates a still lower degree of association as is expressed by a coefficient of .046.

Figures XV and XVI indicate that the chief difference between the rank orders of indulgence as ranked by men and women respectively pertain to Smoking, Swearing, Vulgar talk, Drinking and Gambling as ranked by both sexes, and Sexual intercourse as ranked by women, as indulged in more by men than by women. On the other hand Selfishness, Extravagance, Social discrimination and Gossip, and Racial discrimination, as ranked by women, were ranked higher in order of indulgence by women than by men.

A correlation of the rank order of undesirableness for men---table III---and indulgence by men---table VII---as ranked by men, produces a coefficient of .376. This is an indication of a moderate negative association, or a tendency to rank the practices in order of undesirableness which is the reverse of that of

CORRELATION OF MEN'S RANKING OF INDULGENCE BY MEN AND OF
INDULGENCE BY WOMEN.

	VII	VIII	G/	G-	² D
Smoking	1	9		8	64
Swearing	2	13		11	121
Vulgar talk	3	12		9	81
Idleness	4	6		2	4
Petting	5	2	3		9
Sabbath breaking	6	11		5	25
Lying	7	7			
Drinking	8	14		6	36
Gambling	9	17		8	64
Cheating	10	10			
Racial discrimination	11	8	3		9
Selfishness	12	4	8		64
Extravagance	13	5	8		64
Gossip	15	1	14		196
Social discrimination	14	3	11		121
Sexual intercourse	16	15	1		1
Stealing	17	16	1		1
Masturbation	18		—	—	—
			49	49	860

$$\rho = 1 - .887 = .113$$

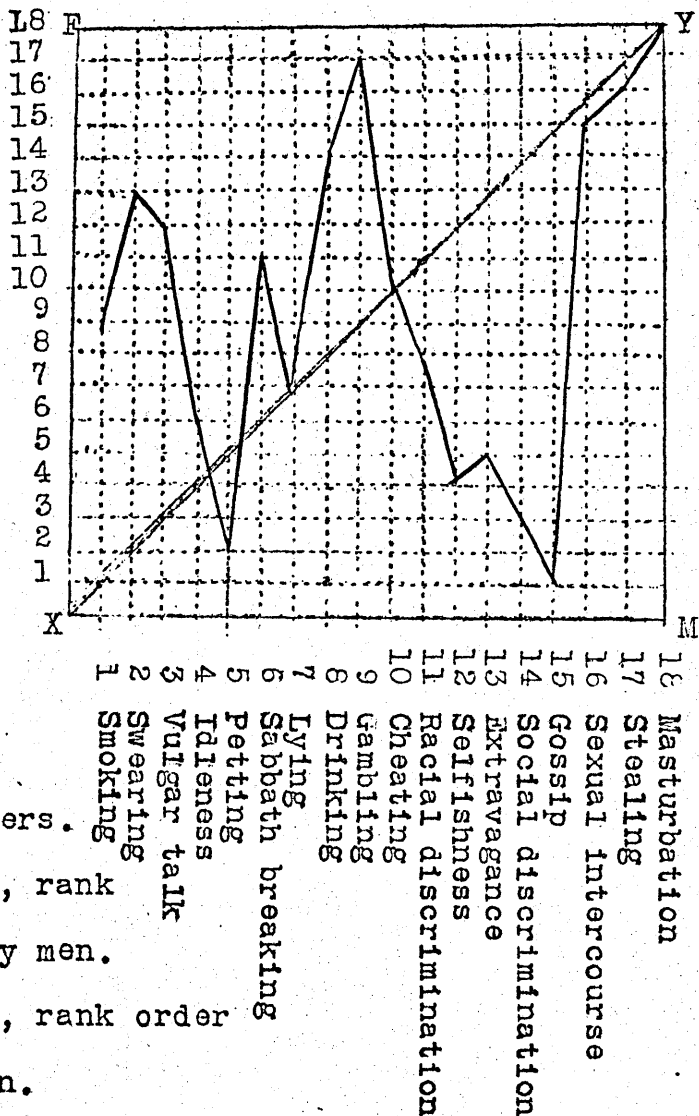
CORRELATION OF WOMEN'S RANKING OF INDULGENCE BY MEN AND
INDULGENCE BY WOMEN.

	VII	VIII	G+	G-	D ²
Smoking	1	9		8	64
Swearing	2	12		10	100
Vulgar talk	4	11		7	49
Idleness	9	6	3		9
Petting	3	3			
Sabbath breaking	11	13		2	4
Lying	8	8			
Drinking	5	15		10	100
Gambling	6	16		10	100
Cheating	7	7			
Racial discrimination	18	10	8		64
Selfishness	12	4	8		64
Extravagance	14	5	9		81
Gossip	15	1	14		196
Social discrimination	13	2	11		121
Sexual intercourse	10	17		7	49
Stealing	17	14	3		9
Masturbation	16	18	—	<u>2</u>	<u>4</u>
			56	56	1014

$\rho = -.046$

FIGURE XV

A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF INDULGENCE BY MEN AS RANKED BY MEN, TABLE VII, AND THE RANK ORDER OF INDULGENCE BY WOMEN AS RANKED BY MEN, TABLE VIII.



LEGEND:

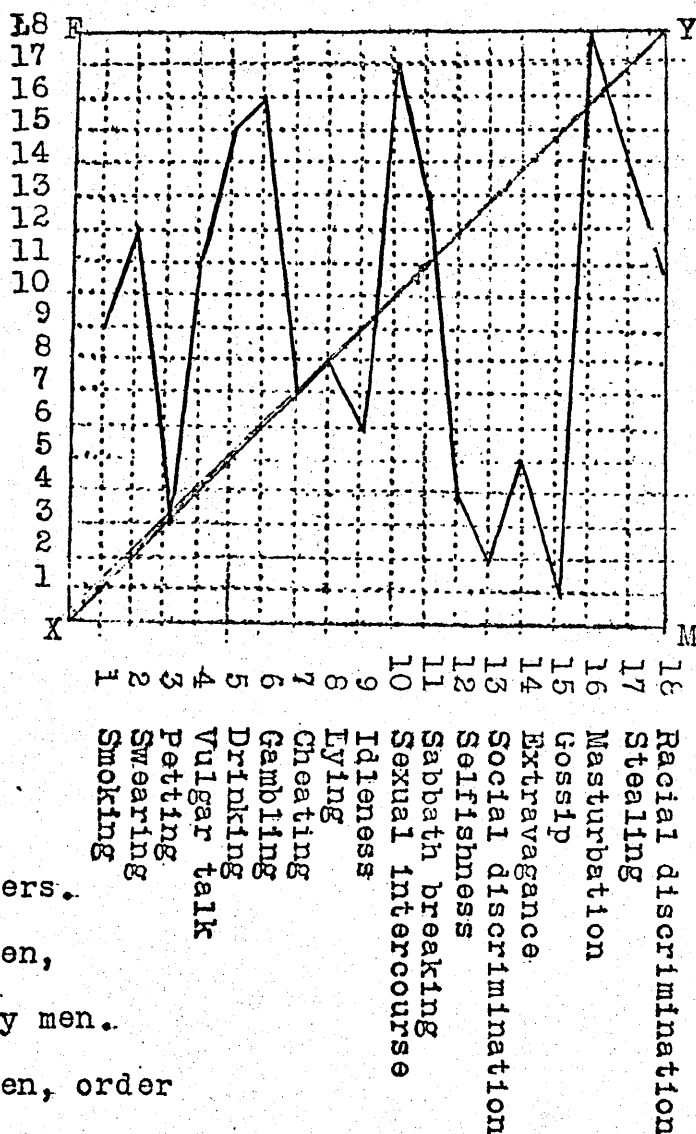
- X-Y, line of perfect agreement in rank orders.
- X-M, responses of men, rank order of indulgence by men.
- X-F, responses of men, rank order of indulgence by women.

As evidenced by the coefficient of correlation of .113 in terms of rho there is practically no association between the rank order of indulgence by men as ranked by men and the rank order of indulgence by women as ranked by women.

NOTE: Those practices which have the same rank orders are indicated by the graph line crossing X-Y at the intersection of the horizontal and vertical lines. Those practices which are ranked higher in order of indulgence by men than by women are indicated by the graph line extending above X-Y. Those practices which are ranked higher in order of indulgence by women than by men are indicated by the graph line extending below X-Y.

FIGURE XVI.

A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDER OF INDULGENCE BY MEN, AS RANKED BY WOMEN, TABLE VII, AND THE RANK ORDER OF INDULGENCE BY WOMEN AS RANKED BY WOMEN, TABLE VIII.



As evidenced by the coefficient of correlation of .046 in terms of rho, there is practically no association between the rank order of indulgence by men, as ranked by women, and the rank order of indulgence by women as ranked by women.

NOTE: Those practices which have the same rank orders are indicated by the graph line crossing X-Y at the intersection of the horizontal and vertical lines. Those practices which are ranked higher in order of indulgence by men than by women are indicated by the graph line extending above X-Y. Those practices which are ranked higher in order of indulgence by women than by men are indicated by the graph line extending below X-Y.

MEN'S RANKING OF TABLES

	III	VII	G/	G-	² D
Masturbation	1	18		17	289
Sexual intercourse	2	16		14	196
Stealing	3	17		14	196
Drinking	4	8		4	16
Lying	5	7		2	4
Idleness	6	4	2		4
Cheating	7	10		3	9
Gambling	8	9		1	1
Smoking	10	1	9		81
Vulgar talk	9	3	6		36
Extravagance	11	13		2	4
Social discrimination	12	14		2	4
Gossip	13	15		2	4
Petting	14	5	9		81
Racial discrimination	15	11	4		16
Selfishness	16	12	4		16
Sabbath breaking	17	6	11		121
Swearing	18	2	<u>16</u>	—	<u>256</u>
			61	61	1334

rho = -.376

indulgence. A correlation of the responses of women in the same categories produces a coefficient of .225, indicating a low degree of association between their rankings of indulgence and undesirableness respectively.

Figures XVII and XVIII indicate that both sexes ranked Sexual intercourse, Masturbation, and Stealing as among the practices which are most undesirable for men and least indulged in by them. On the other hand both sexes ranked Smoking and Swearing, and the men ranked Petting, as among the practices indulged in most by men and among the least undesirable practices for them.

A correlation of the rank order of undesirableness for women---table IV---and the rank order of indulgence by women---table VIII---as ranked by men, produces a coefficient of .550. This is an indication of a marked negative association, or a tendency to rank the practices in order of undesirableness which is the reverse of the order of indulgence. Approximately the same relationship found in the responses of women in the same categories as is indicated by a coefficient of .463.

Figures XIX and XX indicate that both sexes ranked Sexual intercourse, Masturbation, Drinking,

FIGURE XVII

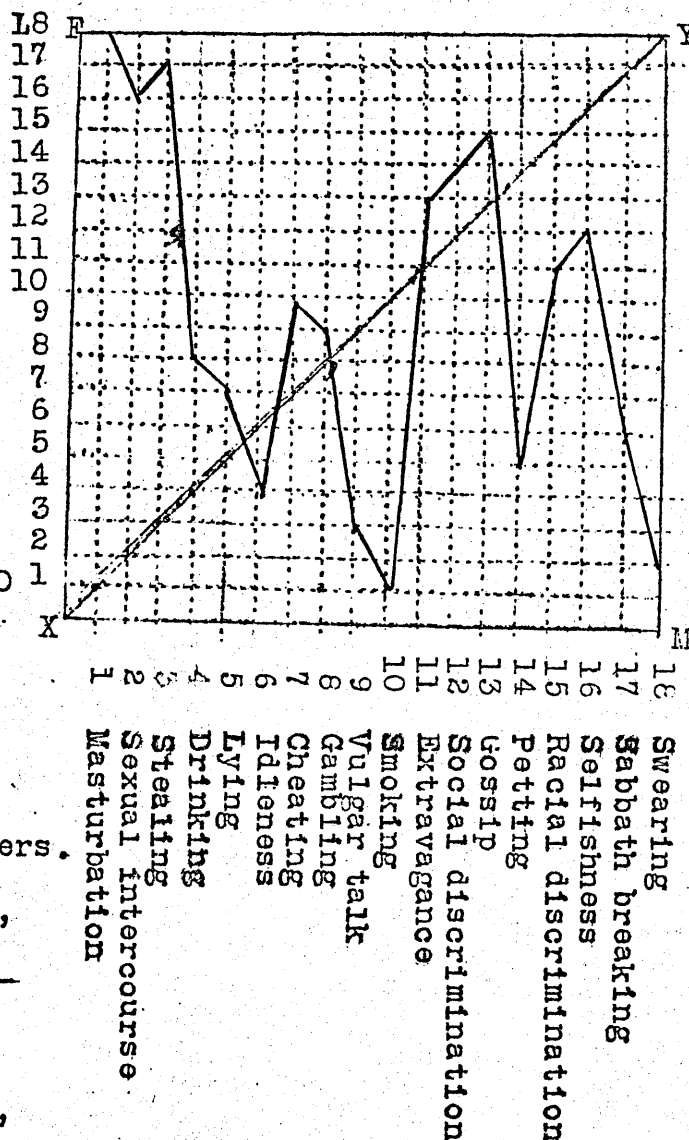
A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF UNDESIRABLENESS FOR MEN AS RANKED BY MEN, TABLE III, AND THE RANK ORDER OF INDULGENCE BY MEN AS RANKED BY MEN, TABLE VII.

LEGEND:

X-Y, line of perfect agreement in rank orders.

X-M, responses of men, rank order of undesirability for men.

X-F, responses of men, rank order of indulgence by men.

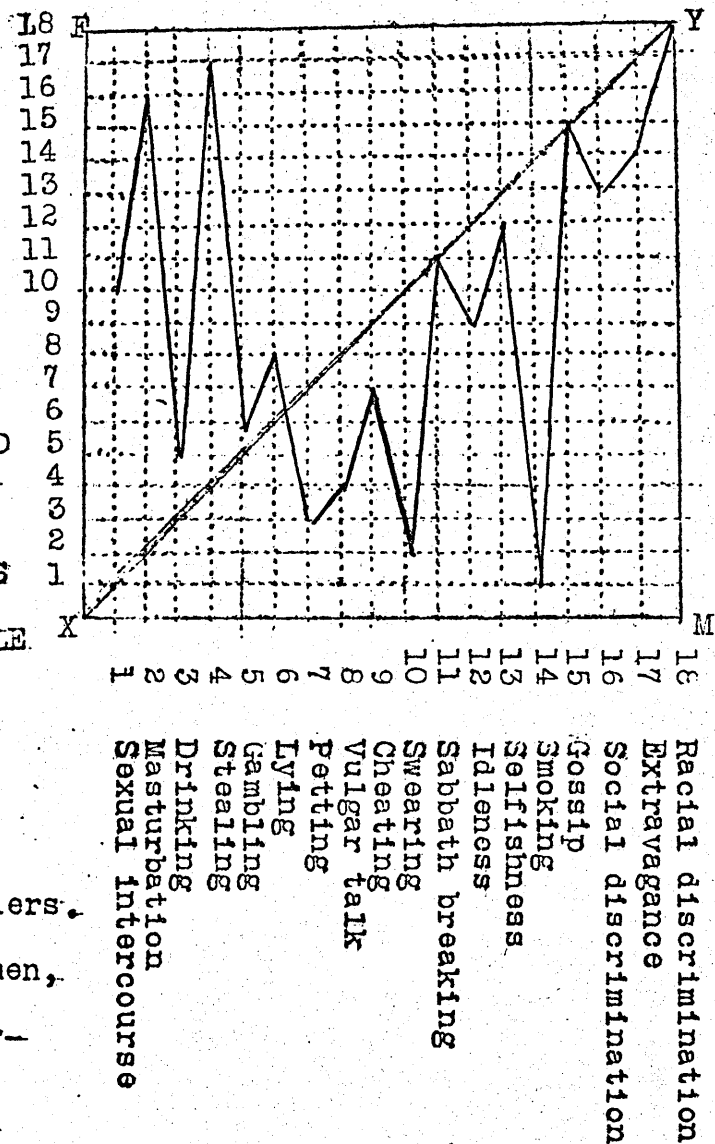


As evidenced by the coefficient of correlation of 0.376 in terms of rho, there is a moderate negative relationship between the rank orders of indulgence by men and of undesirability for men, as ranked by men.

NOTE: Those practices which have the same rank orders of indulgence are indicated by the graph line intersecting the X-Y at the intersection of the horizontal and vertical lines. Those practices which were ranked higher in order of undesirability than of indulgence are indicated by the graph line extending above X-Y. Those practices which were ranked higher in order of indulgence than of undesirability are indicated by the graph line extending below X-Y.

FIGURE XVIII

A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF UNDESIRABLENESS FOR MEN AS RANKED BY WOMEN, TABLE III, AND THE RANK ORDER OF INDULGENCE BY MEN, AS RANKED BY WOMEN, TABLE VII.



LEGEND:

X-Y, line of perfect agreement in rank orders.

X-M, responses of women, rank order of undesirability for men.

X-F, responses of women, rank order of indulgence by men.

As evidenced by the coefficient of correlation of .225 in terms of rho, there is practically no association between the rank orders of indulgence by men and undesirability for men, as ranked by women.

NOTE: Those practices which have the same rank order of indulgence and undesirability are indicated by the graph line crossing X-Y at the intersection of the horizontal and vertical lines. Those practices which are ranked higher in order of undesirability than of indulgence are indicated by the graph line extending above X-Y. Those practices which are ranked higher in order of indulgence than of undesirability are indicated by the graph line extending below X-Y.

WOMEN'S RANKING OF TABLES

	II	VII	G/	G-	D ²
Masturbation	2	16		14	196
Sexual intercourse	1	10		9	81
Stealing	4	17		13	169
Drinking	3	5		2	4
Lying	6	8		2	4
Idleness	12	9	3		9
Cheating	9	7	2		4
Gambling	5	6		1	1
Smoking	14	1	13		169
Vulgar talk	8	4	4		16
Extravagance	17	14	3		9
Social discrimination	16	13	3		9
Gossip	15	15			
Petting	7	3	4		16
Racial discrimination	18	18			
Selfishness	13	12	1		
Sabbath breaking	11	11			
Swearing	10	2	<u>8</u>	<u>—</u>	<u>64</u>
			41	41	783

$$p = 1 - .808 = .192$$

CORRELATION OF MEN'S RANKING OF TABLE IV AND MEN'S
RANKING OF TABLE VIII.

	IV	VIII	G/	G-	² D
Sexual intercourse	1	15		14	196
Masturbation	2	18		16	256
Drinking	3	14		11	121
Stealing	4	16		12	144
Smoking	5	9		4	16
Lying	6	7		1	1
Vulgar talk	7	12		5	25
Cheating	8	10		2	4
Gambling	9	17		8	64
Gossip	10	1	9		81
Social discrimination	12	3	9		81
Petting	11	2	9		81
Swearing	13	13			
Selfishness	14	4	10		100
Extravagance	16	5	11		121
Idleness	15	6	9		81
Racial discrimination	17	8	9		81
Sabbath breaking	18	11	<u>7</u>	<u>—</u>	<u>49</u>
			73	73	1502

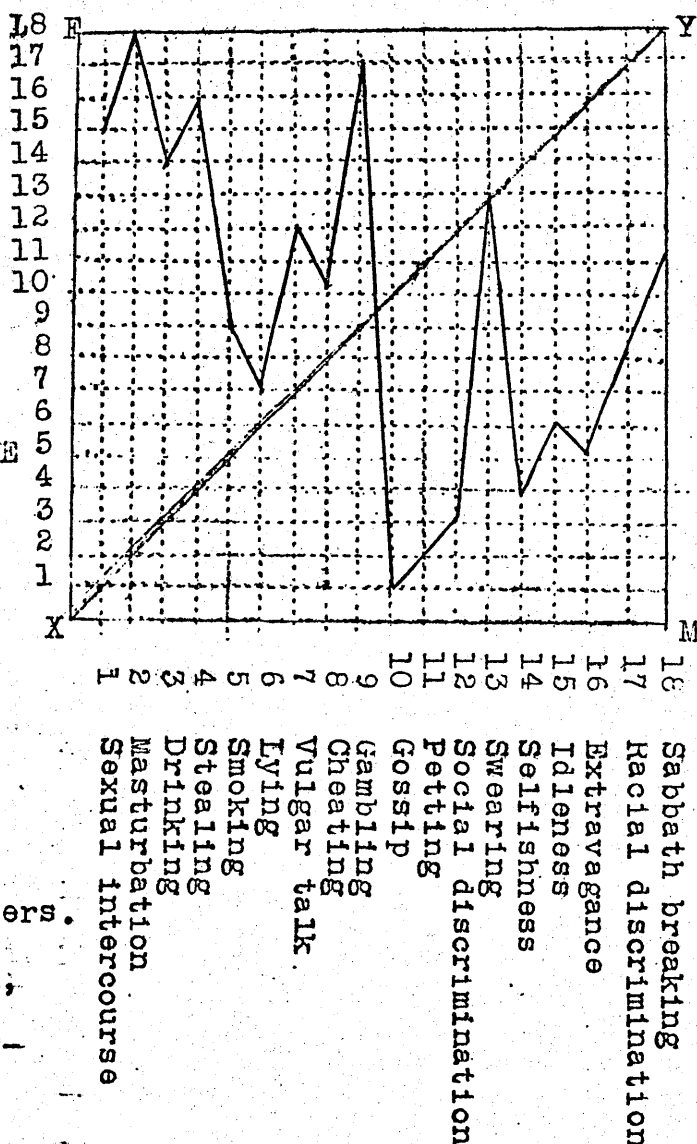
CORRELATION OF WOMEN'S RANKING OF TABLES

	IV	VIII	G+	G-	² D
Sexual intercourse	1	17		16	256
Masturbation	2	18		16	256
Drinking	3	15		12	144
Stealing	6	14		8	64
Smoking	5	9		4	16
Lying	8	8			
Vulgar talk	7	11		3	9
Cheating	12	7	5		25
Gambling	9	16		7	49
Social discrimination	13	2	11		121
Gossip	10	1	9		81
Petting	4	3	1		1
Swearing	11	12		1	1
Selfishness	14	4	10		100
Extravagance	16	5	11		121
Idleness	17	6	11		121
Racial discrimination	18	10	7		49
Sabbath breaking	15	13	<u>2</u>	<u>—</u>	<u>4</u>
			67	67	1412

$\rho = -.463$

FIGURE XIX.

A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDER OF UNDESIRABLENESS FOR WOMEN AS RANKED BY MEN, TABLE IV, AND THE RANK ORDER OF INDULGENCE BY WOMEN AS RANKED BY MEN, TABLE VIII.



LEGEND:

X-Y, line of perfect agreement in rank orders.

X-M, responses of men, rank order of undesirability for women.

X-F, responses of men, rank order of indulgence by women.

As evidenced by the coefficient of correlation of .550 there is a marked negative relationship between the rank orders of indulgence by women and undesirability for women, as ranked by men.

NOTE: Those practices which have the same rank orders of indulgence and of undesirability are indicated by the graph line crossing X-Y, at the intersection of the horizontal and vertical lines. Those practices which are ranked higher in order of undesirability than of indulgence are indicated by the graph line extending above X-Y. Those practices which are ranked higher in order of indulgence than of undesirability are indicated by the graph line extending below X-Y.

FIGURE XX

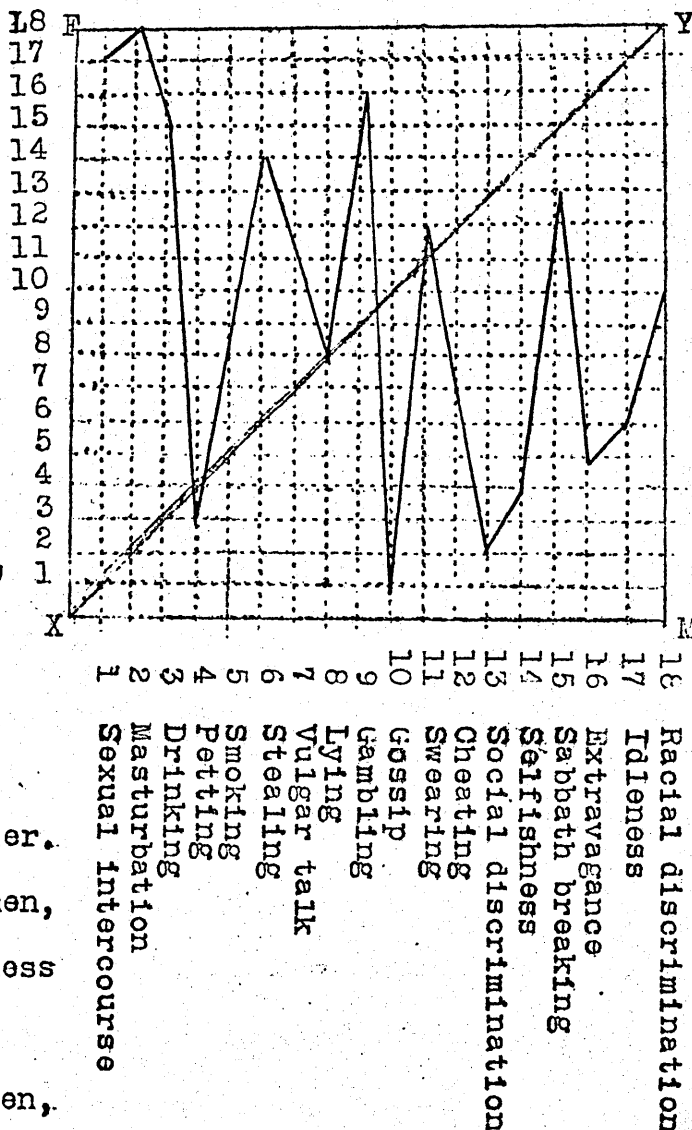
A CORRELATION DIAGRAM SHOWING THE RELATIONSHIP BETWEEN THE RANK ORDERS OF UNDESIRABLENESS FOR WOMEN AS RANKED BY WOMEN, TABLE IV, AND INDULGENCE BY WOMEN, TABLE VIII, AS RANKED BY WOMEN.

LEGEND:

X-Y, line of perfect agreement in rank order.

X-M, responses of women, order of undesirableness for women.

X-F, responses of women, rank order of indulgence by women.



As evidenced by the coefficient of correlation of .463 in terms of rho, there is a moderate negative relationship between the rank orders of undesirableness for women and of indulgence by women, as ranked by women.

NOTE: Those practices which have the same rank order of indulgence and undesirableness are indicated by the graph line crossing X-Y at the intersection of the horizontal and vertical lines. Those practices which were ranked higher in order of undesirableness than of indulgence are indicated by the graph line extending above X-Y. Those practices which are ranked higher in order of indulgence than of undesirableness are indicated by the graph line extending below X-Y.

stealing, and Gambling much higher in order of undesirableness for women than in order of indulgence by them. On the other hand both sexes ranked Gossip, Social discrimination, Selfishness, Extravagance, Idleness and Racial discrimination, and the men ranked Petting and Sabbath-breaking, higher in order of indulgence by women than in order of undesirableness for them.

According to opinions of both sexes regarding the relative indulgence of each sex---table IX---in the practices studied, Gambling, Drinking, Smoking, Swearing, Vulgar talk, Stealing and to a lesser degree Sexual intercourse and Masturbation are more indulged in by men. Only a third of the women, however, indicated that men steal more. Approximately half of the men and a third of the women mentioning Masturbation and Sexual intercourse indicated that men indulge in them more, yet there is a slight tendency to express a feeling of doubt, especially in regard to Masturbation. Approximately one half of the men and a third of the women indicated Sexual intercourse as equally indulged in by both sexes.

There is a tendency, which is most marked in the responses of women, to indicate that Cheating, Petting, Lying, Sabbath breaking and Idleness are equally

TABLE IX. A PERCENTAGE DISTRIBUTION OF THE
RESPONSES OF THOSE INDICATING WHICH SEX IN-
DULGES MOST IN EACH OF THE PRACTICES

PRACTICES	MOST INDULGED IN				EQUALLY		IN DOUBT	
	BY MEN		WOMEN					
	M.	F.	M.	F.	M.	F.	M.	F.
Gambling	92	96	0	0	8	3	00	0
Drinking	86	91	0	0	13	6	1	3
Smoking	77	65	10	4	10	30	2	0
Swearing	68	75	0	4	32	18	0	2
Vulgar talk	66	60	2	2	24	29	8	9
Stealing	61	33	1	3	19	38	19	26
Masturbation	53	51	9	5	13	11	25	33
Sexual inter- course	40	48	3	2	50	33	7	17
Idleness	28	14	27	13	37	65	8	8
Sabbath breaking	20	40	9	0	51	56	20	3
Cheating	15	11	16	8	55	71	14	10
Extravagance	13	9	47	44	36	42	3	4
Racial dis- crimination	8	2	34	44	57	43	1	10
Lying	7	5	33	15	44	60	16	19
Social dis- crimination	8	5	57	59	33	36	2	0
Petting	2	9	23	8	66	79	8	4
Gossip	2	3	81	59	16	35	0	2
Selfishness	10	9	52	57	29	28	8	5

The percentages in this table are based upon the actual number of those expressing judgments on the questions and not upon the number of persons indicated, of either sex, responding in the study as a whole. In this table the practices are listed in order of the frequency indulged in by men as indicated by men.

Letters M. and F. indicate the responses of males and females respectively.

indulged in by both sexes. Only in case of Gossip, Selfishness, and Social discrimination do we find a tendency on the part of more than half of those mentioning the practices to indicate that women indulge most.

IV. SUMMARY

The coefficient of correlation indicates a high positive relationship between the rank orders of frequency of mention by men and women.

Generally speaking the coefficients of correlation indicate that there is a marked tendency in the responses of both men and women to mention the practices most frequently which they object to most.

Generally speaking there is a close agreement between the rank orders of undesirableness as revealed by the coefficients of correlation.

There is a greater agreement between the responses, as revealed by the coefficients of correlation, as to the rank order of undesirableness for ^{women}men than as to that for ~~women~~.

Of those indicating for which sex the practices are more undesirable, there is a general tendency to indicate that the majority of the practices are more undesirable for women; especially is this true of the responses of men.

There is a greater tendency on the part of women than of men to indicate that the practices are equally undesirable for either sex.

Drinking, Vulgar talk, Swearing, Smoking and Sexual intercourse, in the order given, were indicated most frequently as more undesirable for women. Sexual intercourse and Masturbation were ranked first and second in order of undesirableness for women, and in reverse order by men when order of undesirableness for men was considered.

The women who indicated the intolerable and excusable practices indicated Stealing, Sexual intercourse, Masturbation, and Drinking as intolerable more frequently than the men did. In addition, the women mentioned Petting and Vulgar talk much more frequently than men did and ranked Petting as much more undesirable than men did, but the women did not indicate Petting as intolerable much more frequently than men did.

The men on the other hand mentioned Idleness, especially, and Gossip to a lesser degree, as more undesirable for men than women did.

On the basis of the present study the women objected more to practices which they associated with sex and property concepts to a greater extent than men did, with the exception of Gossip and Idleness. The latter practices were objected to more by men.

The tendencies found in the rankings of undesirableness may find their counterpart in the portion of the study where other methods are used to express opinions. The rank method does not indicate opinions as clearly as do the use of symbols in what we have chosen to term the indications---(use of symbols, M. F. X.). It seems advisable to use both methods.

The rank order of indulgence for either sex as ranked by men and as ranked by women, when correlated, indicates that a high degree of association exists between the two series of data. The same is true of the rank orders of indulgence by women to even a greater extent.

A correlation of the rank order of indulgence by men and by women, as ranked by men indicates practically no relationship between the rank orders as a whole. The same is true of the order of indulgence by men and by women as ranked by women.

There is a tendency, which is most marked in the responses of women, to indicate that Cheating, Petting, Lying, Sabbath breaking and Idleness are equally indulged in by both sexes. Only in case of Gossip, Selfishness, and Social discrimination do we find a disposition on the part of more than half of those mentioning the practices to indicate that women indulge most.

PART II

I. DISCUSSION AND COMMENT

In the foregoing pages I have stated the problem and its delimitations, outlined the methodology and have given a statistical presentation of the findings of the questionnaire used in the course of the present study.

On the following pages I shall attempt to combine the responses of groups with those interviewed personally. The interviews are roughly classified as to types of responses to a particular practice. Each practice is considered separately. Supplementary data from authorities in the field and tentative hypotheses which have been formulated will be used to elucidate the problems aroused by the present project.

It is to be regretted that the material available in this portion of the study is, with a few exceptions, not subject to statistical treatment. This situation is attributable to the explorative nature of the interviews, which has rendered them lacking in detail, as well as to the fact that such information is elusive because of various taboos growing out of conflicting social forces. The only adequate method of approaching the problem is through case studies covering an extended period of time and involving considerable psychoanalysis.

In order to demonstrate the technique developed in securing the information from the persons volunteering for the interviews a few specimen cases are presented. Interviews were conducted privately in either a vacant class room, a student's study or the writer's study. They were usually opened by identifying the student's questionnaire, and then following the listed order of the practices in case of interviews with men. In interviewing women the list was followed alphabetically, discussing the practices which had been mentioned. Any variations from this rule will be indicated in the interviews reported below.

As was pointed out in a former portion of the study, the persons volunteering for interviews were predominantly men,---men of all social types. Cases 12, 14, and 25 were types which were found most frequently among fraternity men. Case 17, a Jew, represents an erotic type found occasionally in fraternity and non-fraternity groups. These men like to brag about their unconventionality.

Case 2 is representative of a type of men with narrow social contact, often found in non-fraternity ^{groups} or among "barbs." Case 20 is somewhat like Case 2. He represents a type which was often found in non-fraternity circles where there is a dearth of social contacts.

Case R. 4 represents an extreme of the type of women which were interviewed most frequently. There were others who appeared to have had broader social contacts.

Case 52 is quite typical of the two negro women interviewed.

CASE 12

Case 12 is a college man, 20 years old, sophomore, the only son of a midwest Kansas jeweler. His dress and manner are good. He belongs to a social fraternity.

He indicated his willingness to be interviewed, by signing a sheet which was passed out in the class in which he responded to the questionnaire. The writer called at the fraternity and introduced himself and began the interview in a study room there. Case 12 sat on the lower bunk of a double-decker bed and the writer sat at a table. Both interviewer and subject were drawing lustily on cigarettes throughout the interview.

Since the writer did not have the questionnaire which the subject filled out, he was handed a blank questionnaire and asked, "Which of the practices did you put first?"

"I put Sexual intercourse first."

"For which sex do you consider it more undesirable?"

"From a moral standpoint I consider it more undesirable for women."

"When is it most indulged in?"

"In the spring."

"Why are you averse to the practice?"

"I am against it because of the matter of disease and conception, and not hell fire and brimstone to come."

"Is there any justification of the practice?"

"I am against it, but in case a girl insists I might break over. I know I have."

"You say you have broken over?"

"Yes."

"Do you think that you would again?"

"No, I would be against it at the present time."

"Why?"

"I am in love with a girl and I don't think it would be fair."

"Do you fall in love very often?"

"Yes, I am always falling in love."

"How about Necking?"

"Oh, I guess it is all right. I would neck right now if I could get a chance."

"What is your attitude towards Necking?"

"When I am out on a date I expect to get my money's worth and have a good time. I am not anxious

to neck when I am not in love though, but when I am in love I think it is O. K. I am against Necking a girl when she belongs to someone else."

"What is your attitude towards Masturbation?"

"A man when he gets in college should have it out of his mind," he responded with a considerable tension and apparent emotional discomfort.

"What makes you so averse to it?"

"When I was in the military academy I saw a frothy mouthed wop from Chicago who was caught open-handed. That so disgusted me that I am all the more against it." During the course of the filling out of the questionnaire he scratched out Masturbation and wrote "absurd."

"What do you mean by Vulgar talk?"

"Sex stories."

"What is your attitude towards Social discrimination?"

"It is justifiable to a degree. It is for the best."

"Does it include snobbishness?"

"No. There is not much snobbishness on the campus."

"Extravagance---what do you mean by that?"

"I think that is one of the worst things in college."

"Do you know of any cases?"

"Yes, there is lots of it. There is one boy in the house who writes checks on his father and draws from unlimited funds. And there is another fellow."

The interviewer suspecting that he was responding on the basis of one or two cases asked, "Are there any more?"

"No, that is all I can think of." He became rather disturbed at becoming aware of the fact that he could not substantiate his statement as to the great extent of it.

"What is your attitude towards Racial discrimination?"

"I favor Racial discrimination to the extent of keeping the niggers out of the University."

"What experience have you had with negroes that would cause you to be so against them?"

"The military academy I went to was in a town where there were lots of niggers. The school was composed largely of boys from Louisiana, Texas and Arkansas, boys who were very much against niggers."

"How old were you at the time?"

"I was there when I was fifteen until seventeen."

"Are there any negroes you like?"

"None except the cook at home."

"Have you ever tried to see any good in the negro students?"

"Yes, I have tried to see some good in the negroes in my classes but I'll be damned if I can."

"What do you think about Swearing?"

"I think it is a good way out of things."

"What do you think about Sabbath breaking?"

"I am anti-church because I had to attend church in the academy."

Having covered enough of the practices to understand some of his reactions, and wishing to interview a few others in the house the interview was brought to a close.

It was learned through some of his fraternity brothers that he drinks a good deal, and has had to pay many ten-dollar fines for coming to the house intoxicated. He and a fraternity brother made some beer in his home town the summer following the interview, to which he

treated the writer with considerable pride. He was involved in a distilling project in a rooming house the previous winter. He and the writer have been close acquaintances ever since the interview.

CASE 14

Case 14 is a college man, 19 years of age, white, from a mid-western Kansas town of about ten thousand. He is a good mixer, member of a social fraternity, and a sophomore. The writer was interviewing others in the same fraternity who had signed the sheet which was passed about in the classes responding to the questionnaire, indicating their willingness to be interviewed. He was handed the questionnaire in his study and was asked to fill it out, which he consented to do. He was then asked if he would like to be interviewed on the matter. He indicated his willingness, so the interview was held in a study room of the fraternity amid a cloud of cigarette smoke to which both contributed. The smoking seemed to break down barriers, as did the fact that we were alone in the study.

Taking the subject's questionnaire, the writer asked, "Why did you put Stealing first?"

"I don't know. I guess it is because of home training."

"Would you justify such a case as Jean Val Jean?"

"Yes, I would."

"What do you think of cheating?"

"It is a bad thing. It is like stealing to a degree."

"Do you ever cheat?"

"Yes, I do occasionally."

"How do you account for your attitude?"

"Home training too, I guess."

"You mentioned Self abuse next. Why did you say that women indulge most in that?"

"It lasts longer with women. I was out with a girl one night at home. She was pretty well under with liquor. We were talking about another girl who did not date much. Something was said about her using candles, and the girl I was with said, 'Yeah, those great big ones.' I think that is what caused me to make that reaction."

"Did you ever say anything to the girl about that afterwards?"

"Yes, I asked her about it, but she denied that she had ever said it."

"What were your first experiences with Masturbation?"

"I began playing with myself early."

"When did you first learn of Sexual intercourse?"

"I learned at about twelve which end you-----
(cohabit with) a woman."

"When did you first indulge?"

"At about thirteen."

"What was your reaction?"

"I knew it was wrong, but not terribly so unless one gets caught."

"Did you indulge any in high school?"

"I indulged considerably when I was a senior in high school."

"What kind of girls did you indulge with?"

"Pretty nice girls. One was a girl who stood quite high in the community. I went with one girl for five years and indulged with her the last year."

"Did you use any contraceptives?"

"Yes, I used boots."

"When do you indulge most?"

"I don't know, but I find that lots of exercise prevents it."

"Have you indulged any while you were here in school?"

"I have only gone out once here."

"What is your attitude towards your indulgence?"

"I am not proud of it, it is no accomplishment.

A man who is a virgin is a better man in some ways."

"Is there any value in indulgence?"

"A person who has indulged has a certain poise."

"Do you have a steady?"

"Yes, I have been going with a girl steadily since Christmas."

During the course of the conversation he said, "A man in college thinks more of marriage. A man with brains would not cohabit with a girl he thought much of after one experience, especially at this age."

"Could you come to love a girl with whom you had previously indulged?"

"I have often thought of what I would do if a girl I once indulged with should cross my path of love again, or one like her. I would probably tell her to go to hell or----- (cohabit with) her myself."

During the course of the interview the writer asked him if he knew G., who lives in his home town.

"Yes," he replied, "I am going with his sister."

"What is your attitude towards drinking?"

"I drink occasionally, but not often. I have been drunk two or three times."

"Is there much Drinking on the Hill?"

"Yes, there is a hell of a lot of Drinking in the spring among fraternity men."

"What do you mean by Gambling?"

"Poker, craps, and the like. None of the fraternities allow Gambling in the houses. Our house does not even allow penny ante. There is lots of Gambling during home-coming among the grads, but the boys do not enter in."

Having burnt up a number of cigarettes, and discussed all of the practices which he listed in the order listed the writer suggested that the interview terminate. We parted with the warmest of feelings between us.

CASE 25

Case 25 is a senior, age 21, president of the Y. M. C. A. The interviewer and he chanced to meet in the cafeteria of the school, and in muffled tones talked at one of the tables while eating the noon day meal. His questionnaire was identified with his assistance and the practices were discussed as he listed them.

"Is there any thing about this study that you think could be improved, as to the technique especially?"

"I felt that there was a necessity for an opportunity to classify the practices as to social and biological undesirableness."

"What is your attitude towards Sexual intercourse?"

"I am against all of this hulla-balloo against the practice. It is a normal thing which has been made too much of."

"What was the nature of the training which you receives?"

"I received most of my training from my father. He is very conservative. He could not see the aesthetic side of the matter. I acquired it after I came to college."

"Have you ever indulged?"

"No, I have not."

"What factors seem to have deterred you?"

"It was largely my position as president of the Y. M. C. A. There is a lot of social pressure on a person in such a position. My Christian training also played a large part."

"How do you account for your aversion to Lying?"

"It is largely due to experience growing out of having lost faith in others because of being lied to."

"What about Cheating?"

"There is too much here."

"What do you mean by Cheating?"

"Cribbing, using notes and the like in class."

"What do you mean by Social discrimination?"

"Snobbishness, there is not much snobbishness here."

"What about Stealing?"

"That is a minor problem."

"What do you mean by Gossip?"

"Things which are untrue, deals largely with violation of mores."

"What do you think of Masturbation?"

"That is worse than Sexual intercourse. My father trained me against it, it is bad biologically."

"What is your attitude towards Vulgar talk?"

"It is not so bad."

"Of what does it consist?"

"Sex stories."

"Have you ever indulged with girls?"

"Yes."

"Is there much Racial discrimination on your campus?"

"There is to a certain extent."

"That covers all you listed. What about the sex situation among the students in this school?"

"I could name five sex offenders right off the bat."

After passing a few jovial words the interview was terminated. There seemed to be a very cordial feeling throughout the interview.

CASE 2

Case 2 is a college man, age 22, white, classified as a senior. He had previously indicated his willingness to be interviewed, by signing his name to a sheet which was passed out in the class in which he responded to the questionnaire. He was met immediately at the close of a period and was asked if he could find time for an interview. Since the following hour was available it was agreed to conduct the interview at that time. The interview was held in a vacant class room. It was often disturbed by persons entering and leaving the room at the far end.

As we were about to be seated at a table, he was asked, "Would you like to look at the questionnaire which you filled out?"

He hesitated a moment and haltingly gave an approval of the suggestion. Having identified his questionnaire, with his assistance, he was asked, "Which of the practices listed do you object to most?"

"The first six."

"Why did you put Masturbation first?"

"I have seen the bad effects of it upon others, such as mental unbalancing. It is abnormal."

"How did you get your first knowledge of it?"

"I learned at about eleven from another boy. My father gave me instructions against it, and pointed out examples of people who were addicted to it."

"What causes you to think that women Masturbate most?"

"I read it in a book."

"What is your attitude towards it?"

"Anybody who is low enough to Steal and Masturbate!!!! Masturbation is a low down practice."

"Have you ever heard of a case among college students?"

"NO."

He was so reluctant to discuss his personal indulgence in Masturbation that no statement as to participation was forthcoming. This is accounted for by the fact that he was one of the first few interviewed. The writer had not as yet developed sufficient technique to leave both the interviewer and the client at ease. The only statement secured was, "My father gave me hell for running around with my hands in my pocket."

"The next practice you listed is Sexual intercourse. When did you first learn about that?"

"I learned about it about ten or eleven, but I heard of it before."

"Have you ever indulged?"

"Yes."

"About fourteen."

"How did it affect you?"

"I felt rather weak the next day, and pretty well disgusted. That was the only one for a long time."

He appeared rather uneasy at this point. The writer said to him, "Whenever you feel that I am getting too personal just say so. Did you indulge any during high school."

He looked more uneasy than ever and said, "Yes." Let's quit this subject before you uncover the present."

By this time the writer became rather disturbed, since he was not as yet accustomed to handling such a situation.

"All right," the writer responded, "what is your reason for being against Lying?"

"Training I guess."

"What do you mean by Drinking?"

"Getting drunk."

"Is there much Drinking at K. U.?"

"There is considerable. Very few men will refuse a drink."

"Do you drink?"

"No, nothing but light wines."

He was getting much quieter now.

"What is your attitude towards Cheating?"

"I am against it. I have a poor opinion of a person who cheats."

"What do you mean by Gossip?"

"Talk about other people."

"Dealing with what?"

"About people's character and violations of the mores."

"What do you mean by Extravagance?"

"Spending money just for show when you are unable to afford it."

The interviewer wishing to get another slant on his attitudes towards sex asked, "Would you insist that the girl you marry be chaste?"

"No, not being chaste would not influence me as long as she was of a good character." He was not asked to define "good character."

Since it was the end of the period, and people were coming into the room with an increasing rapidity,

the relationship between the subject and the interviewer seemed to be rather strained. This may be attributable to the presence of others not within hearing distance and the lack of technique at the time to handle the situation. This has happened in none of the other interviews to such an extent as in this one.

CASE 20

Case 20 is a college man, sophomore, age 20, white, from central western Kansas. He has lived on a farm since he was about eleven or twelve years of age. He is a poor mixer and quite isolated.

The interview was opened by asking him if he would like to look at the questionnaire. He readily consented. He was handed the questionnaire and the interviewer said, "Is it or is it not the expression of your opinion?"

After looking at it for a time he said,
"There is nothing which I would change."

"I notice you put ~~M~~asturbation first. Why was that?"

"I think it is one of the most degrading crimes against nature. It is artificial."

"Why did you indicate that the men Masturbate most?"

"I got it out of a hygiene class under Dr. ---."

"Why did you put it ninth in order of indulgence?"

"As a person grows older he outgrows it and sees the effects and dangers of it."

"When did you first learn of it?"

"I moved to the country when I was about eleven or twelve and learned about it soon after."

"What are the dangers involved in the practice as you see it?"

"It makes a person go crazy."

"Why do you think that?"

"I knew a boy at home who has gone bats because of Masturbation. He asked me for money once to go to a whore house."

"What sort of a looking chap was he?"

"He was a degenerated looking thing, very much run down physically. He did not seem to have good sense."

"Is there any other factor which would cause you to think that Masturbation causes insanity?"

"I picked up a pamphlet once when I was a kid and that scared it out of me."

"When did you first Masturbate?"

"I started at about twelve."

"Let's take up the question of Sexual intercourse. What was your first knowledge about that?"

"When I was in the first or second grade I got into an argument about doctors and how babies came."

Some of my cousins, four to eight years old, indulged at about that time."

"What is the attitude of your parents?"

"My mother thinks it is the worst thing one can do."

"Have you ever indulged?"

"No, I have not."

"Would you marry a girl who had indulged?"

"No, if I were to marry a girl that is something I could never forgive."

"You put Lying third. How do you account for your aversion to it?"

"That is due to the influence of my father. He would just as soon have his son kill as to lie. It is a family tradition."

"Why did you indicate that women lie most?"

"Women are more catty. They pass on hearsay. I have a girl friend who prefers boys to girls as associates because girls are catty and tell on one another."

"Why do you consider it as most undesirable for women to lie?"

"I look upon women as above men. Men have more occasion to lie. It is essential to the business world."

"What do you mean by Cheating?"

"Sneaking under-handed work."

"Did you have reference to school?"

"No, I did not consider Cheating in exams."

"What did you mean?"

"I meant the eternal triangle. A man stepping out with another man's wife." It became apparent that he was going rather far afield here for student morals, but curiosity led the writer to investigate into the causal factors.

"What experiences have you had of such a nature?"

"I was going with a girl steady, and she began to step-out and two-timing me. I could not see it that way."

"What has happened to the relationship?"

"We still correspond and we are together during the vacations."

"What influence has this experience had upon you?"

"It has probably held me down in my sex reactions."

"What do you mean by Gambling?"

"I mean a man with a family who loses his pay check every week end."

"Do you know of any such case?"

"Yes, the situation exists in our own family."

"What about Gambling at school?"

"I see most of it among men. There is no craps and poker among women."

"What is your attitude towards Gambling?"

"It is all right if not in excess."

It became quite apparent on the basis of the responses indicated that the person in question was reacting to life which he had encountered outside of his collegiate contacts. Suspecting that his social contacts were rather limited the next question was asked in order to find a basis for the type of a response secured.

"Do you have many dates at school?"

"No, I do not date much while I am here at school. I am working part of my way through. I am short of time and money."

"What did you have in mind when you mentioned Stealing?"

"Nothing in particular, just Stealing in general."

"What is your attitude towards Drinking?"

"I would not want the habit. It runs one down physically though I drink a little now and then. I have an uncle who drank canned heat."

"Where did you get your attitude?"

"Through the training of my mother."

"What do you mean by Swearing?"

"Taking God's name in vain when one gets mad."

"How do you account for your attitude?"

"Home training mostly. A girl I am going with is against it."

"What do you mean by Sabbath breaking?"

"This is probably more symbolic of religion. Fellows in the house claim to be atheists. Things are coming to atheism. When religion is gone morals are gone. When morals are gone the nation is gone."

"What do you mean by Social discrimination?"

"Money is a large factor. It is due to not belonging so close to others. I find that a person must move in his own circle."

"What do you mean by Vulgar talk?"

"Dirty stories."

At this point the interview was terminated. By his aid others in the house were asked to consent for an interview.

CASE 17

Case 17 is a college man, a Jew, age 20, and a junior at the time of the interview. His home is in a city of some 500,000. He has brothers and sisters older and younger than he. He is a good mixer, jolly, erotic, and quite prone to discuss sex matters. The writer has been acquainted with him for some time.

He indicated his willingness to be interviewed by signing a sheet which was passed out in the class in which he responded to the questionnaire.

He and the writer chanced to meet on the street one Saturday afternoon down town. They started talking about the study. He was asked when he would be available for an interview. He indicated that today was as good as any. The interview was held in the writer's study. The subject was asked if he would like to see the questionnaire which he had filled out.

"Sure," he replied, "it is all right with me. I am not ashamed of it."

We both busied ourselves over the pile of questionnaires in which the one he filled out was to be found. Since he had listed Sexual intercourse first, the writer asked, "What is your attitude towards matters of sex?"

"I am strong for the double standard. If I were going with a girl and I found that she puts out, I would cut off all chances of marrying or going with her with those intentions. Yet, if I were married to her and I found out that she had had Sexual intercourse previous to marriage I would not allow that to interfere once I had married her. Personally, I would prefer to see a girl Masturbate than to---(have illicit sex relations)."

"I had an experience a while back. I was with a girl friend whom I know very well, and our families are acquainted. I had her all stretched out on a cot in her house with her dress up, but I did not indulge with her because my conscience did not permit. I also feared that our parents would find it out."

"When did you have your first experience?"

"At about fifteen."

"How did it affect you?"

"I was scared like hell for fear that I would get G., C., syph., and every other damned thing."

"How about your experiences since then?"

"I have had the experience quite regularly since then."

"Where do you find the best picking?"

"I find that girls around the public dance halls are quite susceptible, but I have most of my relations with girl friends, especially lots of nurses in K. C."

"Would you ever consider marrying one of them?"

"No."

"What is your attitude towards Drinking?"

"I am practically a tee-totaler, and if a date of mine would ever get drunk I would make her walk home."

"What is your attitude towards men Drinking?"

"I object only to excess of drink on the part of men."

"Have you noticed any Drinking at K. U.?"

"I have seen lots of Drinking of spiked beer. By going into any place where students are served in booths one may see lots of Drinking, spiking and Petting. The dean of women requested that Brick's remove their booths in there." (Brick's is a cafe catering to student trade at the University of Kansas.

"What is your attitude towards Stealing?"

"I rank Cheating, Lying and Stealing as about the same. A person who will do one will do the other."

I would prefer to see a person discriminate racially than to steal."

"Is there much Stealing at K. U.?"

"No."

"What do you mean by Vulgar talk?"

He mentioned the use of excretory and reproductive terms, also the discussion of Sexual intercourse from the standpoint of enjoyment, and the telling of dirty stories. "The practice is more prevalent within a sex than between sexes. I heard this one the other day. A prominent "K" man said to a Chi O. 'What is the difference between your legs?' She said, 'I don't know.' Then the "K" man said, 'None, just a pleasant feeling.' Then she slapped him and said, 'Go on, you dirty fool, tell another one.'"

"Do you think such a thing between the sexes is common?"

"No, it is more or less the exception, I think. Here is another case if you want it."

"Go ahead."

"Another fellow and I took a K. U. girl to the Ambassador hotel in K. C. and each ordered a limeade. There was a cherry on it. I said to her, 'I want your

cherry.' 'Just try and get it,' she responded and went on with the conversation." It is needless to say that the cherry became a sex symbol in this conversation.

"What is your attitude towards Masturbation?"

"I think that the average college student has gotten over it."

"When did you begin?"

"At about twelve or thirteen. I got over it when I started Sexual intercourse. I quit at about fifteen. I am through unless I have occasion to start again."

"What do you mean by Gossip?"

He narrated a number of cases of women with whom he was acquainted who were in more or less embarrassing straits because of their violations of the sex mores of the groups.

The interview was terminated by the approach of the dinner hour.

CASE R. 4

Case R. 4 is a college woman, age 18, white, a sophomore at the time of the interview. She is the only child of an army officer. Her strongest attachment seems to be to her mother. Her social contacts seem to have been quite limited, since she has spent the greater portion of her life in the company of her mother.

The interview was arranged by phone after she had indicated her willingness to be interviewed by placing her name on a sheet of paper which was passed around in the class in which she had originally filled out the instrument. After a considerable searching for a place to hold the interview it was found that a psychology laboratory was available.

During the course of the interview she was asked if she would object if the questionnaire which she filled out should be used as a guide in the interview. She consented. The group of questionnaires from the class in which she was a student was secured and we both busied ourselves endeavoring to locate the one which she had filled out. In order to avoid shocking her the practices were followed in an alphabetical order as they

appeared on the questionnaire. The ones which she had mentioned were discussed.

At this point she was asked, "To what phase of life did you have reference when you filled out this questionnaire?"

"College life," she responded.

Since she had mentioned Cheating, she was asked, "What is your attitude toward Cheating?"

"When it has been a case of flunk or cheat I have cheated."

"Under what circumstances do you justify Cheating?"

"It is excusable if one does not study the right thing."

"Under what circumstances do people cheat most?"

"In a pinch. Anyone will cheat then, especially in cases of necessity."

"What is your attitude towards Drinking?"

"I do not object to Drinking."

"How about getting drunk?"

"I don't object to getting drunk."

"Let's see, the next practice of the list you mentioned was Extravagance. What do you mean by that?"

"Making oneself a burden on one's parents, and being an incentive to others to spend too much."

"The practice after Sabbath breaking," (which is Masturbation) "what is your reaction to that?"

"I did not know what it meant. All that I know is that it is something terrible. I read something to that effect in an ethics book."

"Did they discuss it in the ethics class?"

"No. All that I know is what I read. I read something in a Blue Book about it causing insanity."

It was noticed that on the questionnaire she had written, "Is it gadism?" Since the writer was not familiar with the term, and was not disposed to discuss the matter thoroughly, fearing that it might shock her, he advised her to consult some one in psychology, physiology, or physical education, who was in a position to speak authoritatively on the subject.

"What is your attitude towards Petting?"

"I am doubtful as to the good or bad of Petting. Taking it at what it is worth it is all right. It is a product of nothing to do."

"What is your experience with Stealing?"

"I could better answer that by telling of things that have happened. The girls at the dorm where

I stay pick up signs, dishes, pins, rings and the like in stores. Some money has been taken from rooms which have been left unlocked. Sums as large as five or eight dollars have been taken."

"What has been your experience with Lying?"

"I always believe so much of what I am told. I find that I am lied to very much."

"What do you mean by Vulgar talk?"

"Sex talk."

"Have you ever experienced any of it around where you have stayed?"

"I started to sit in on a bull fest once but I got so disgusted to think that human beings could think of one another in such a light."

The interview was terminated at this point in order to make appointments for the succeeding period.

CASE 52

Case 52 is a college woman about twenty years of age, a negress, and a sophomore. She indicated her willingness to be interviewed by signing her name and address to a sheet passed about in the class in which she responded to the questionnaire. The hour for the interview was arranged by phone and was held in a seminar room of the library.

She was asked if she would like to look at the questionnaire which she had previously filled out. She agreed to it. We both busied ourselves endeavoring to identify her questionnaire. In order to avoid embarrassment by suddenly jumping into a discussion of matters of sex, which would have happened had the listing she made on the instrument been followed, the practices were discussed in an alphabetical order. Only those practices which were mentioned were discussed.

"What is your attitude towards Cheating," she was asked.

"A student hurts himself as well as others. I hate to see a student cheat. It is as bad as Stealing."

"What did you have in mind when you mentioned Cheating?"

"Class room."

"What is your attitude towards Drinking?"

"I don't like to see a girl drink. I think it is terrible for a girl to drink at all, and I object to boys getting drunk."

"Why do you object so much to girls Drinking?"

"Girls should be modest. When a girl gets drunk she loses control of herself. Then too there is the danger of social disapproval and loss of self-respect."

"I see you entered Gossip; what do you mean by that?"

"Talking."

"By whom?"

"Girls."

"Of what does Gossip consist?"

"Hearsay about Sex relations, Drinking, Smoking and other violations of the mores."

"What is your attitude towards Petting?"

"It is all right if under control. It is an individual matter. I would not think of it."

"I see you mentioned Racial discrimination. What do you find in the situation at the University of Kansas?"

"The white students do not seem to realize that we are here for the same purpose that they are."

"What are some of the manifestations of it here?"

"They do not give us fair treatment and equal rights."

"For instance?"

"We can't use the swimming pool if we are enrolled in a gym class, yet we are expected to know how to swim. We get the poorest concert seats in the gym. If a colored girl sits at a table in the library everybody leaves it or sits at another. When I see people I know they don't speak to me when I meet them on the campus. The chancellor called one girl into his office, who is all but white, and asked her why she was associating with negroes. She up and told him what she was. She was a negro. Then there was another case. Two girls were in an English class. One was quite dark, the other was light enough to pass as white. The dark one got poor grades and the light one got good grades. They exchanged papers and each handed in the other's paper. Still the darker one got poor grades and the lighter one got the good grades. One day they both

came to class arm in arm and sat down together. After that they both got poor grades. Then I know of a negro boy, an octoroon, who has had bids in two of the best fraternities, but he will not accept them. He associates with both races, but tends to stay clear of the negroes."

"All right, we will leave that one; what is your reaction to Masturbation?"

"It is a terrible practice to be avoided."

"Where did you get your opinion on the matter?"

"Out of a course in child care."

"Where did you first hear about it?"

"I heard it talked about in high school."

"Why did you indicate that men indulge most?"

"In the course in child care it was pointed out that mothers down town find lots of it among their little boys. There seems to be less among girls."

"How do you account for your aversion to Stealing."

"It is just wrong." No other reason seemed forthcoming.

"What do you mean by Vulgar talk?"

"Nasty jokes."

"Dealing with what mostly."

"Sex and the like."

"Do you think that excretory and reproductory terms cover the matter?"

"Yes."

She seemed to be quite tense and rigid throughout the interview. That is one reason that Sexual intercourse was not discussed. The interview was terminated at the close of the class period in order to interview another.

CRITICISM OF RESPONSES

In evaluating the personal interviews and the responses as to the reasons for having stated a certain attitude, one is faced with the criticism that these persons, when interviewed, were not capable of explaining their behavior. If this be granted, perhaps it is a most fortunate situation, since Stekel says, in speaking of psychoanalytical treatment, "Those well informed are the most difficult persons to treat."⁽¹⁾ This is probably due to the adoption of scientific terminology which, instead of rendering the psychosis more accessible and understandable, renders it more elusive. The psychosis is a treasure to which one endeavors to cling, thus avoiding readjustment. Consequently it seems to be quite in agreement with Stekel and Freud to say that a moderate degree of ignorance of what is being sought for, on the part of the patient or subject, other things being equal, is quite desirable. Especially is this the case when the interests of the one doing research are considered.

(1) Van Teslar, J. S. Outline of Psychoanalysis,
p. 320.

A case in point is a student who was very averse to Extravagance. By his conversation and manner he indicated that he thought Extravagance to be one of the worst of vices. When he was asked concerning his experience with extravagant persons he mentioned a grandmother who, in his view, was so unreasonable in her expenditures that he would receive no inheritance. Under these circumstances he seemed aware of the fact that he would have to work harder. She could send him to school, but as it was he had to work part of his way through school. He seemed to have formed a marked aversion to all Extravagance as a result of his grandmother's behavior. He resented the suggestion that his attitude was perhaps traceable to the meaning of his grandmother's behavior, and the subsequent necessity for self-support. It was quite natural for him to resent this peeping into the secrets of his self or ego. Had he been able to analyze his own behavior, it is possible that he would have developed a scheme of rationalization which would cause the attitude to be less susceptible to analysis.

Since this study deals with popularly accepted and relatively undefined terms, it is in a measure limited in value. Such limitations, however, are more or less inherent in an exploratory study of this nature.

The material gathered is an outgrowth of a more or less common cultural and linguistic inheritance which renders it of considerable value.

What Freud says of errors seems quite applicable here, since there is some evidence that that element has entered into the reactions made. In speaking of errors, "They are not accidents," says Freud, "but valid psychic acts. They have their meaning; they arise through the collaboration---or better the mutual interference---of two different intentions."⁽²⁾ In other words the behavior has an adjustive or functional value. The desirability of the behavior is, from a socially ameliorative point of view, another question having reference to adopted standards.

The following sources of omissions were detected during the course of the interviews:

1. Oversight due to haste in reading the list of practices and the instructions.

2. A conditioned response, produced by training and other factors of experience, which apparently forbids writing or uttering the practices in question.

(2) Psychoanalysis, p. 26.

Especially is this applicable to the responses to Illicit sexual intercourse and Masturbation. This situation was well illustrated by those who omitted either or both of these practices, but later marked them as intolerable. One man scratched out "Masturbation" and wrote "absurd" opposite it without listing it among the ten most undesirable.

3. The presence of others, especially the opposite sex, combined with the general taboo against such practices in group situations, probably accounts for some omissions.

4. There were those who omitted practices because they did not consider them "social questions." On the basis of this a woman omitted Illicit sexual intercourse, and a man omitted Masturbation.

5. Practices were omitted because it was thought that they were included under other terms. It was found that some persons used this as a means of evading self criticism.

6. There is an indication, in the statistical analysis and the personal interviews, that practices which are more commonplace such as Smoking, Gossip, Idleness and others are objected to less by those mentioning

them. It is also found that these same practices are mentioned less frequently as among the more undesirable practices. The influence of social usage in lessening an aversion is quite obvious in this case.

7. There were those who attributed their omissions to the assumption that the practices were outgrown by college students. Since they were not indulged in they were not listed. This was found to be the case with Masturbation in the responses of some.

Having touched briefly upon the omissions, we may turn our attention to the factors causing the persons to mention the practices. Here again we find the adjustive process operating.

1. The first factor leading the group to mention the practices was the suggestion of the instrument or questionnaire used. When the persons interviewed were asked why a practice was objected to it was found that home training and personal experience, in various contacts, played a role. The role of these two factors can not be overestimated.

2. Another factor conditioning the mentioning of the practices as among the ten most undesirable is the presence of ten lines to be filled. Many persons

interviewed said that they did not object to the last five-or-so practices very much, and that the last few were put in to fill space. There were others who objected to all ten in the exact order listed.

The play of conflicting ideas in the mentioning of the practices can not be adequately described with such limited data as are at hand. This may best be done through case studies involving considerable psychoanalysis, and even that method has its limitation.

ILLICIT SEXUAL INTERCOURSE

The responses of those mentioning the practice indicate that it was listed by 86 per cent of the men and 84 per cent of the women. It was mentioned by more persons than any other practice except Drinking. The latter was mentioned by three per cent more women than was Illicit Sexual intercourse. In groups composed of women only it was mentioned with a greater frequency. The reverse was found to be the case in a group of freshmen men.

In every case, except one, Illicit Sexual intercourse was ranked as the most undesirable practice. The exceptional case was the rank order of undesirableness for men as ranked by men, where Masturbation was ranked first and Illicit Sexual intercourse second. A further analysis of the ranking reveals that in all rankings of undesirableness nearly twice as many women as men ranked the practice in question first. This is indicated to a degree by the difference between the means in tables II, III, and IV.

The responses indicating for which sex indulgence in Illicit Sexual intercourse is more undesirable reveals that 56 per cent of the men and 46 per cent of

the women indicated it as more undesirable for women, 34 per cent of the men and 47 per cent of the women indicated it as equally undesirable for either sex. The men were more inclined to indicate it as more undesirable for women and the women were more inclined to indicate it as equally undesirable for either sex.

Of 73 men and 75 women, 42 men and 71 women indicated Illicit sexual intercourse as intolerable, 20 men and 4 women indicated it as excusable if in moderation, 11 men made no reaction. It was indicated as intolerable more frequently than any other practice except Stealing, which was indicated as intolerable by men more frequently than the former practice. This difference is slight---table IX.

The interviews with men reveal two distinct types with respect to this practice: (1) celibates and (2) indulgents. Further classification can be made, on the basis of data at hand, only within these two groups. Each case, with its different experiences, must be considered separately. Common factors were found which were deterrents of indulgence. Among these were fear of conception, fear of infection, fear of personal and family disgrace, fear of a feeling of sin, fear of

nervous disorders, fear of disrupting family life, teachings of parents and being in love.

There were those of both groups, celibates and indulgents, who talked freely, and those who were quite restrained, hence a classification as to types of response on such a basis can not be made.

A case of a restrained response from an indulgent is as follows: When asked as to age of initiatory indulgence he responded "about fourteen." Indulgence was traced up until high school. It was noticed that he was a bit uneasy, so he was informed that at any time he desired the questioning to stop he was at liberty to say so. When indulgence in college was mentioned, he said, "You had better quit before we uncover the present." He did not indicate that he was markedly averse to indulgence, and stated that he would not be averse to marrying a girl who had at sometime indulged providing she was of a good character. He was not asked to define "good character."

A case of one responding quite freely is as follows: When asked for his opinion on matters of sex he responded, "I am strong for the double standard. I would not marry or date steadily, a girl who had indulged. I would cut off all chances of marriage---I

indulged first at about fifteen. I was scared like hell. I was afraid I would get G., C., syph and every other damned thing---since then I have indulged quite regularly---I find that girls about the dance halls are most susceptible. I indulge most with nurses who are friends of mine but I would never think of marrying one of them."

Another type of an indulgent is one with a feeling of sin, using a theological term to describe a traumatic situation. "I learned of it about ten---I indulged with a married woman when I was about eighteen. I thought it was a big waste of time. I don't think it is right. It is a sin against God, it is something sacred. I would not indulge with an unmarried woman or a prostitute, but I may with a married woman if at all." Another of a like nature is the following: "I have indulged---but I still feel that it is degrading---I have a great fear of infection and conception."

Another type of an indulgent is that which justifies the act. "I learned of it at six or seven," stated one man, "I indulged at fifteen. I am opposed to celibacy. The practice is educational in itself." Another said, "One who indulges has a certain poise not to be found in a celibate."

The other group is that composed of celibates. They talked quite freely since they had little to conceal, assuming that they were truthful in their responses. Among the celibates are two more or less distinct types of responses, conservative and liberal.

The conservative responses were indicated by such statements as, "It is one of the sacred things to be indulged in only when one is married and then not for pleasure." Another responded, "It produces more human unhappiness than any other practice listed." Another said, "It is detrimental to one's personality. It tends to cheapen the relationship between the sexes." These responses were found in the denominational schools to a greater degree. The persons responding were often religious enthusiasts of the repressed type.

The liberal celibates were indicated by such statements as: "I would not object to having the experience," said one. A president of a Y. M. C. A. said, "I am against all of this hulla-balloo against the practice. The only reason that I have not indulged is that of my social position as president of the Y. M. C. A." "I put it on the same basis as petting," said another, "it is up to the individual. My continence is due to

fears of infection, conception, family disgrace and the subsequent reaction of my mother." A response by a woman who is quite liberal falls within this category, "People say it is worst just because of training. I have a strong fear of infection which is more of inhibition than a fear now. I never have indulged. I feel that Sexual intercourse should be the acme of love. I could give myself over to a man I loved and not break my morals."

Of those interviewed it can not be said that the indulgent or celibate alone expect to marry a virgin. But it seemed that the indulgents were more insistent upon it. Yet members of both groups indicated that they would consider as a wife a woman who had indulged. Virgins seemed to be preferred. This question was not gone into in detail, however.

The greater tendency on the part of women to omit Illicit sexual intercourse from the list may be attributed to the functioning of concepts as to what is lady-like and modest. The factors of omissions enumerated above seem to cover the matter quite well.

The tendency to rank Illicit sexual intercourse as the most undesirable practice is in keeping with the

traditional aversion to matters pertaining to sex. This aversion is possibly an outgrowth of social conflicts growing out of the experiences in a civilization which has been unable to control the consequences of the act in question. Around this function of the human body has grown a means of social control designated as modesty.

According to Havelock Ellis, among the factors of modesty are (1) "the primitive animal gesture of sexual refusal on the part of the female when she is not at that moment of her generative life at which she desires the male's advances; (2) the fear of arousing disgust, a fear primarily due to the close proximity of the points of exit of excretions which are useless or unpleasant, even in many cases to animals; (3) fear of magic influences of sexual phenomena, and the ceremonial and ritual practices primarily based upon this fear, and ultimately passing into rules of decorum which are signs and guardians of modesty; (4) the development of ornament and clothing concomitantly fostering alike the modesty which represses male sexual desires and the coquetry which seeks to allure it; (5) the conception of women as property imparting a new and more powerful sanction to

an emotion already based on more natural and primitive facts."⁽³⁾

Because of the functioning of the property concept concerning women, they have been forced to conform to a male-made social order. In consequence of this the overt behavior appears to be far more conventional than that of the men when faced with such a situation as the women in this study faced. This situation seemed to have been developed in and intensified by the passive role of the female who left at home with dolls and hope chests is forced to direct her libido towards these objects which continually suggest matters of sex. In the meantime she dreams of home and lover and strives to live up to male-made mores of long standing in order to insure herself a social status as good or better than that of her own home. This is in agreement with Dorsey, who holds that the differences between the sexes is a matter of social forces. The boy and girl live in the same household yet in two widely different worlds.

It is quite obvious that recent inventions are making it possible for women to approach independence

(3) Studies in the Psychology of Sex, p. 80, Vol. 1.

and autonomy, thus in a measure overcoming the handicaps imposed by our social heritage.

The smaller aversion to matters of sex shown thus far, on the part of men, may be attributable to their broader social contacts encountered in commercial relations involving matters of personal honor in business transactions. Then too our social order, due to biological factors, is so constituted that a man can violate the sex mores with a greater degree of security than can a woman.

The marked tendency among the men to indicate that Illicit Sexual intercourse is more undesirable for women is in keeping with the double standard. It is probably an outgrowth of the meaning of conception, in terms of property concepts and subsequent disgrace.

The tendency, most marked among women, to indicate Illicit Sexual intercourse as equally undesirable for either sex may be an outgrowth of the recent scientific developments which have aided in feminine emancipation. The crusades which have been conducted for equal rights for women in matters of sex and politics may also be a contributing factor. There is also the possibility that these reactions are based upon a

"theory of equality" rather than a facing of facts. This is best demonstrated in a contrast of reactions to the practice in question and to Drinking.

The rankings indicate that neither sex indulges markedly in Illicit Sexual intercourse---tables VII and VIII. According to the use of symbols indicating which sex indulges most---table IX---40 per cent of the men and 48 per cent of the women indicated that men indulge most, and 56 per cent of the men and 33 per cent of the women indicated that both sexes indulge equally.

The responses indicating that men indulge most may be based upon the assumption that "men are more unconventional."

The responses indicating that it is equally indulged in may possibly be traced to a snap judgment, to the effect that "both sexes have to participate, so it must be indulged in equally." It did not seem to occur to some that prostitutes were ever resorted to.

The interviews indicated that coeds, prostitutes, girls from dance halls and the streets, and nurses were indulged with. One physician in Lawrence stated that there is a girl working her way through school who is selling her services to the male students

of the school. It is alleged that she is infected. She is alleged to be doing good work in her course. Specific information of this nature is difficult to secure.

According to a group of 36 men selected at random, 16 or 45 per cent admitted that at sometime between twelve and later years they had indulged in illicit sexual intercourse. Of this group only four admitted that they indulged at all regularly. They seemed to justify their behavior. Of the remaining 12 of the 16 were many with marked emotional conflicts, or evidences of a traumatic situation. The other 20, or 55 per cent, indicated that for some reason they had never indulged.

Many of those interviewed hold with Edward Carpenter in "Love's Coming of Age," that matters of sex have been greatly distorted. Yet, "speaking broadly and generally we must say it is a matter on which it is quite desirable that every adult at some time or another should have actual experience. There may be exceptions
(4)
....."

(4) Carpenter, Edward, Love's Coming of Age, p. 8.

MASTURBATION

The responses of those mentioning Masturbation reveal that it was listed by 64 per cent of the men and 61 per cent of the women studied. It was ranked second to Illicit sexual intercourse in order of undesirableness in all cases except one. The exception was the ranking of undesirableness for men as ranked by men. In the latter case the men responding ranked Masturbation first,

It was indicated as equally undesirable for either sex by 44 per cent of the men and 52 per cent of the women, 27 per cent of the men and 13 per cent of the women indicated it as more undesirable for men, 17 per cent of the men and 22 per cent of the women indicated it as more undesirable for women, 12 per cent of the men and 13 per cent of the women indicated doubt.

Table IX reveals that of a group of 73 men and 75 women responding, Masturbation was indicated as intolerable by 41 men and 63 women, whereas it was marked as excusable if in moderation by 8 men and 4 women, and 24 men and 8 women made no reaction.

The responses secured in the interviews do not lend themselves easily to classification. Those interviewed can not be classified on the basis of indulgence and non-indulgence since there were so few who denied

the practice. Neither can they be classified as to those who still indulge and those who have ceased, since, with two exceptions, all of the men interviewed claim to have quit when they "learned of the evil effects of the practice."

The responses to Masturbation fall roughly into two groups: (1) those showing a traumatic response; (2) those who sanction the practice in some form.

By trauma is meant a response attended by symptoms of a psychic shock as evidenced by emotional tension. Such a situation is suggested by the response of a man who scratched out the term Masturbation on the questionnaire and wrote "absurd" in the margin. The writer chanced to be seated near him at the time and observed that he was apparently much disturbed and wrought up. Later he was interviewed. During the course of the interview he was asked why he was so averse to the practice. He replied, "I saw a frothy mouthed wop from Chicago caught open handed in the military academy."

He was not questioned further since it did not seem to be expedient. A woman in a group interview said, "It is a dangerous practice. I would not justify it under any circumstances." "Most disgusting," another woman replied. A man said, "My father gave me hell for running around with my hands in my pocket." Another man

replied, "It is a degrading sin against nature. I am against it because a boy at home who has gone bats (insane or feeble minded) asked me for money to go to a whore house." Another man in a group interview replied, "It is a damn poor practice, never justifiable, yet excusable."

In many of the traumatic responses it became quite obvious that the concept of "degeneracy" played a large part. It seemed that many of these students had seen or heard about some "wreck" who was supposedly in his condition because he masturbated too much. It did not seem to occur to them that social factors may be largely responsible for the alleged evil effects. This opinion is in partial agreement with Brill, who states the matter psychologically, as follows: "Some authors, notably Stekel, maintain that neurasthenic symptoms one finds in masturbators are always of the psychogenetic origin, and are the results of feelings of guilt and fear. This idea is not shared by Freud and other psychoanalysts, who believe that Masturbation is not an adequate sexual outlet, it may contribute to the formulation of actual neuroses. Personal experience with a great many cases leads me to the conviction that Masturbation does not in any way injure the brain-cord,

and has no direct pernicious influence on physical
(5)
health."

Brill says, "Hardly a month passes by during which I do not see at least one patient whose neurotic or mental afflictions are attributed by the family physician to Masturbation. These ideas have been held for centuries, and although Greisinger began to dispute them in the middle of the last century, they
(6)
are still flourishing."

It seems highly probable that these traumatic responses are attributable to the teachings of the psychic dangers of the act. "I remember quite distinctly," said one student who was reared on the farm, "once my mother came home from----and cornered me in the buggy shed when I unhitched her horse. She had been to a meeting where some lady spoke about the dangers of Masturbation. She (the mother) talked to me with much trembling and indication of mental conflicts. She told me that Masturbation robbed the body of phosphorous which was needed to develop the brain properly. I was

(5) Psychoanalysis, p. 151.

(6) Psychoanalysis, p. 151.

scared to death because of the thought of mental weakness and the tone mother used in giving me the information."

This case reveals another element, namely, the mental attitude of the person giving the instruction. A case in point is that of an interview with a faculty member in psychology who is in high standing in his field. In speaking of matters pertaining to sex he said, "I know of no other way to handle the matter of sex than to paint the dangers of infection so dark and terrible that the person will not indulge." Such attitudes are not at all uncommon, and are thrust upon the students in the class room and in "High-Y" clubs.

Some of those who sanction the practice gave their reasons:: "I began at about six, and I still do occasionally," one man said. Another said, "I figure that college men are old enough to know better. I would just as soon dream off. I get a lot of kick that way and I see no difference except that it is a far better way to do it. I would not think of doing it by hand." This person's aversion seems to be based upon the means rather than the end since he admitted that he manipulated his dreams. A woman in a personal interview

said, "I think this is a means of expression not to be condemned if in moderation." Another woman who showed a very marked emotional reaction against Petting and Sexual intercourse, when asked what she had to say about Masturbation replied, "I know nothing about this practice." She appeared quite uncomfortable at the query.

The men interviewed often suggested Illicit sexual intercourse as a preferable alternative to Masturbation, yet they often expressed a preference that women Masturbate rather than indulge in Illicit sexual intercourse. It seems plausible that the aversion to Masturbation when indulged in by men is attributable to the accepted biological role of the male in that he make sex-advances. To masturbate may be to avoid the advances. Thus to avoid is to be more or less effeminate, and to be effeminate is to be more or less unpopular among more "virile men." Hence the aversion of some men to Masturbation by men.

Men apparently object to Masturbation on the part of women on the ground of its being beneath the dignity of women as mothers of the race, or of the popular tradition of woman's non-indulgence in matters of sex. There were men, however, who did not even know

that women could masturbate. "I just can't see how they can," one student responded.

The greater tendency to indicate that it is equally undesirable for either sex may indicate the absence of any impression as to the undesirableness of the practice for either men or women, since there are no social complications common to either sex as in case of Illicit sexual intercourse with the problem of illegitimacy confronting the unmarried mother. The theory of the single standard is also applicable to this situation.

There is a considerable agreement that Masturbation is one of the least indulged in practices of the group---tables VII and VIII. Approximately half of the group indicated that men indulge more than women, and a fourth of the men and half of the women indicated doubt. A woman stated that she thought that men were naturally more unconventional than women; hence they masturbate more. Another woman indicated that she thought that men masturbate more because she heard in a course in child care that the mothers down town (in Lawrence) have considerable trouble with their little boys. Some men indicated that men masturbate more because they did not know that women could.

Some of the men who indicated that women masturbate more said that they read it in a book. Another man attributed his response to a conversation with a girl who was "tight" (intoxicated) who said something about some one who used candles.

Authorities differ on the question as to which sex indulges in this practice more frequently.

During the course of the personal interviews with men material was gathered as to personal indulgence and non-indulgence, yet nothing of a specific nature was secured. Out of a group of 32 men whose responses were definitely positive or negative it was found that 30, or 94 per cent, of the group had, between the ages of six and fourteen voluntarily produced an orgasm, or secured a "kick" through manipulation of the penis. The remaining two, or six per cent, denied that they had ever produced such a phenomenon. It is possible that they did not understand the term, or that, due to inhibitions, the matter was evaded.

These findings were quite in agreement with those of sexologists who say that an overwhelming majority of boys masturbate at some period in their lives, and some hold the same to be the case with girls.

According to Moll there are those who apparently never have indulged who are quite healthy and strong. There are those who deny indulgence who are sexually inactive, large and sluggish. According to Brill both kinds are found by sexologists. The same characteristics are found among the cases the writer has encountered.

Due to the secrecy of sex behavior, facts concerning indulgence are quite elusive. It is possible indulgence is more common than evidence indicates. Especially is this true in the absence of normal sex relations.⁽⁷⁾ Under such circumstances it is found to be quite universal in animal life.⁽⁸⁾

(7) Katherine Davis, Mental Hygiene, 8:668-723;
9:928-959.

(8) Havelock Ellis, Studies in the Psychology of Sex.

STEALING

Stealing was mentioned by 77 per cent of the men and 76 per cent of the women of the group studied. It was ranked as among the more undesirable practices. More men than women ranked it first, second or third in order of undesirableness. It was indicated as equally undesirable for either sex by 63 per cent of the men and 80 per cent of the women, and as more undesirable for women by 25 per cent of the men. Of 73 men and 75 women, 45 men and 64 women indicated it as intolerable, 17 men and 3 women indicated it as excusable if in moderation, 11 men and 8 women made no reaction.

During the course of the interviews it was discovered that Stealing is a rather vague term applied to nothing in particular. "It is taking something that is not-yours," as some stated it. "Souvenirs do not count," one woman wrote on a questionnaire. One man said, "I mean every little thing; one boy at the house has taken things from the candy store."

With but one exception the responses were of such a nature as to show an aversion to the practice. The exception is the response of a man who said, "A person has to steal in order to stay in school. I am

working my way through school. I steal everything I can get my hands on; of course I do not bother with little things." Of the remainder there were those who did not include the swiping of souvenirs in their concept of Stealing. Perhaps, on the basis of the data at hand, a discrimination could well be made between "swiping" of souvenirs and Stealing things of value. It seems that it would be profitable to inquire into the functional value of such a distinction.

The responses to Stealing, in the interviews, were attributed either to training or to experience in some situation involving theft.

Responses of men which indicated training as the chief factor are as follows: "I am opposed to Stealing because of home training---I would justify such a case as Jean Val Jean's." "A person who will steal is as low down as they get---my aversion to Stealing is due to training." "My parents are very much opposed to Stealing."

Responses of men who referred to a particular incident are as follows: "I mean every little thing; one boy at the house took things from the candy store." "My marked objection is due to a friend of mine stealing

a \$300 microscope in another school." "I put Stealing first because I had a suit stolen the morning the questionnaire was filled out." "When I was a kid I took a ball from a door-yard and I never forgot it." A woman said, "I mentioned Stealing as most prevalent because I had a fountain pen stolen in the washroom while I was washing."

The tendency on the part of men to rank Stealing first and second in order of undesirableness more frequently than women may be attributed to women's greater aversion to matters of sex, rather than to men's greater aversion to Stealing. This is evidenced by more women than men indicating Stealing as intolerable ---table VI.

The aversion of men to Stealing by women may be attributable to "lofty" concepts of the social status of women. As was stated by one man, "I object to Stealing by women mostly because of their social position." This probably expresses many of the attitudes against feminine indulgences.

The aversion to Stealing by men, which is most marked in the responses of men, may be attributed to a feeling of the meaning of dishonesty in business---table V. One man said, "An able-bodied man that reverts to that gets me down."

The tendency to indicate Stealing as equally undesirable for either sex, which is most marked in the responses of women---table V---, may be attributed in part to the relative absence of any implications of the sex act and its subsequent social complications. The tradition of the single standard may also be a factor. The presence of both sexes in business may also play a part.

As to participation in Stealing, the general tendency on the part of both sexes was to rank it as among the practices indulged in least.

Of those responding, 61 per cent of the men and 33 per cent of the women indicated that men indulged most, 19 per cent of the men and 38 per cent of the women indicated that it was equally indulged in by either sex, and 19 per cent of the men and 26 per cent of the women indicated doubt.

The tendency on the part of both sexes, especially men, to indicate that Stealing is indulged in most by men may be accounted for by statements such as "Men are more unconventional." The experiences of both sexes with the theft of feminine wearing apparel on dates may also play a part. The writer has observed

stolen compacts, garters, handkerchiefs, photographs and the like arrayed in rooming houses and fraternities, along with signs reading: "Don't park here," "Don't dump here," "Bridge out," "Keep off the grass," and the like.

Because of the ambiguity of the term, and the variety of experiences of each of the persons interviewed, it is difficult to arrive at anything definite while using the technique employed in the present project. It is possible that Stealing things of value is the exception. Yet the night-chief-of-police of Lawrence says, "Most of the burglaries in the fraternities and sororities are by members who live in the house."

On the basis of the interviews and general observation it seems that Stealing may serve as a means to specific ends. The gratification of a desire for a display of prowess, which in turn attracts attention, plays a role. The fulfilling of demands for necessities of life which serves to maintain status in college may play a role until one is detected.

LYING

Lying was mentioned by 67 per cent of the men and 73 per cent of the women. Both sexes ranked it as among the more undesirable practices.

Of those responding, 83 per cent of the women and 42 per cent of the men indicated it as equally undesirable for either sex---table V, and 44 per cent of the men and 6 per cent of the women indicated that Lying is more undesirable for women.

The interviews which touched upon Lying are markedly lacking in detailed material. They quite clearly indicate that Lying can be interpreted in two senses, "white," and malicious.

The reasons for aversions may be classed as: (1) those due to training and (2) those due to experience.

(1) Among the first class of responses are the following: "My aversion is due to training," one man said. Another said, "My aversion to Lying is due to the influences of my father. He would just as soon have his son kill as to lie---It is a sort of family tradition."

(2) Aversions attributable to actual experience with Lying are represented by the response of a man of

very limited contacts who said, "My aversion to Lying is based upon my experiences in being misled by men."

The attitudes revealed in the interviews may be roughly grouped as: (1) those which were markedly opposed to the practice; (2) those which were rather indifferent; (3) those which seemed to justify the practice; and (4) those which associated Lying with other practices.

(1) The following responses are representative of those showing a marked aversion: "I put Lying first because it is used by people to try to cover up matters of sex. A liar is about as low-down as a person can get," one man responded. A woman in a group interview wrote, "I hate a liar worse than a murderer."

(2) A response indicating an indifferent attitude is seen in one man's statement: "I have no marked aversion to Lying." A woman said, "Another minor practice.

(3) Those who justified Lying made a distinction between white---social, polite, or sick bed---lies, and malicious ones. "Lying often makes life easier, I had to lie to my sister in order to keep her quiet when she was ill," one man responded. A man wrote, "Telling falsehoods becomes necessary if one is to get along in

society at all." Another man wrote, "Malicious Lying is intolerable, innocent indulgence is O. K." A woman replied, "Polite lies are all right." A woman in a group interview wrote, "Lying is against social practice, but it is rather harmless at times, it is an aid to politeness."

(4) Of those who were inclined to associate Lying with other practices one (a woman) said: "Lying and Cheating go hand in hand. Lying between sexes is all based upon matters as of sex. I had in mind the insincerity between the sexes, and between the members of the same sex," A man said, "Lying among women is prevalent, three fourths of Gossip is Lying."

Many persons omitted Lying from the list of ten most undesirable practices. Some of these may have included Lying in their concept of Cheating and Stealing and failed to mention it for that reason. Again, it may be that they avoided self criticism by omitting practices which they themselves indulged in. It is possible that both factors combine in some cases. Other factors indicated on previous pages may also apply.

The aversions seem to be traceable to primary and secondary contacts. The necessity for "white" lies tend to lessen the general aversion.

The tendency on the part of men to indicate Lying as more undesirable for women may be traceable to the meaning of the female's refusal of the dating efforts of the male. The women, together with a majority of the men, being more or less accustomed to untruths from both sexes and seeing that it is quite essential to maintain status, indicated it as equally undesirable for either sex. The single standard reaction may have played a role.

Further indication as to the undesirableness of Lying is given in table VI. Of those who indicated intolerable and excusable practices, slightly over half of the group indicated Lying as intolerable. More women indicated Stealing, Illicit sexual intercourse, Masturbation and Vulgar talk as intolerable than Lying. This may be attributable to social usage.

The responses relative to indulgence in Lying, indicate that it is among the more prevalent practices. Of those indicating which sex indulges more 60 per cent of the women and 44 per cent of the men indicated it as equally indulged in by either sex, and 33 per cent of the men and 15 per cent of the women indicated that women indulge more. Sixteen per cent of the men and 19 per cent of the women indicated that they were in doubt.

Lying, according to Brill, serves as a defense mechanism. It helps the individual out of difficulties. The social or white lies should not be looked upon as pathological. They serve as a social lubricant which all seem to resort to from time to time. Lying is a natural reaction to a difficult situation. Truth is often socially desirable but it is not always to be expected.

CHEATING

Cheating was mentioned by 79 per cent of the men and 72 per cent of the women, but it was not ranked as undesirable as many other practices mentioned less frequently. Of those responding 89 per cent of the women and 71 per cent of the men indicated it as equally undesirable for either sex. In a group of 73 men and 75 women it was indicated as intolerable by 30 men and 41 women, 26 men and 23 women indicated it as excusable if in moderation, 17 men and 11 women made no reaction.

The interviews indicated that the concept of Cheating was usually applied to "cribbing in exams." There were those who indicated that they meant Cheating at cards and in business, and not being "square" with one's self.

The interviews revealed responses varying from the emotional non-indulgent to those who say, "It is O. K. if you can get by with it." This range, for the sake of convenience, may be divided into three groups: (1) those who deny Cheating and who are averse to it, (2) those who are opposed but who admit indulgence, and (3) those who approve of Cheating. In addition to this is (4) the group which associates Cheating with other practices.

(1) The responses of those denying Cheating, and showing an aversion to it, are illustrated by the following statement: "There is none among serious students," as one man responded. Another replied, "I would not cheat, because I am sent here by other ---not my parents." One man remarked, "It is demoralizing. It lowers one's principles and possibilities for success."

(2) Those responses which indicated an aversion to, but an admission of Cheating include the following: "I cheat along with the rest and feel like an ass afterwards. The grading system leads to Cheating. There are some profs you don't want to cheat under: my Cheating depends upon the attitude of the profs," one man replied. "Cheating is a bad thing. I do occasionally. It is like Stealing to a degree," said another. "I hate a consistent cribber," stated another.

(3) Responses indicating an approval of Cheating follow: "In case one cheats and gets by with it it is all right. Students get screwed as often as profs do," one man said. Another replied, "I object to Cheating at cards, but not in class. My objection to Cheating at cards is due to the fact that I am not good enough at it." "I approve of Cheating. I know that it is

dishonest, yet it is bad to cram before a quizz. I do not object to cribbing papers, I crib occasionally myself. I have taken crib papers to class, but I could not use them," and a man replied. A woman said, "When it is case of flunk or cheat I have cheated. It is excusable if one does not study the right thing."

(4) Those responses which indicated an association of Cheating with other practices include the following: "It is like Stealing to a degree," one man said. A woman responded saying, "I have caught cheaters in Lying and Selfishness." One man went far afield while discussing the question saying, "I was going with a girl once who stepped out, but I could not see it that way." He was obviously endeavoring to show how he thought a girl had cheated him in his amorous relationships by dating another man.

The fact that Cheating is mentioned so frequently and out of apparent proportion to its admitted Undesirableness is possibly attributable to its being first on the list presented to the students. The tendency on the part of women to rank Cheating higher in order of undesirableness for men than for women, and on the other hand both sexes indicating it as equally

undesirable for either sex, may be attributed to the fact that there are practices such as Petting, Smoking, Gossip, and Swearing which are objected to more than Cheating, when indulged in by women, by the few women mentioning them. When considering the relative undesirableness of behavior there are so many things which are so greatly objected to when indulged in by women yet are condoned when indulged in by men, that it is quite difficult to number them 1, 2, 3, etc., and expect to be able to accurately evaluate the findings.

The absence of a marked aversion to Cheating may be attributed to its apparent meaninglessness in the lives of those who cheat. The feeling of a necessity of having high grades to insure eligibility for varsity competitions may cause some students to choose between the smaller of two evils, as they see them, and cheat. The tendency, most marked among the men responding, to indicate Cheating as excusable or not to be objected to, is evidence to the effect that the practice is quite justified by many.

At the University of Kansas, as a result of a questionnaire responded to by 451 students in 21 classes as to the circumstances under which Cheating is

justifiable: 122 stated that they justified it when the professor is a "watch dog" ("putting something over" on a too suspicious prof), 139, when the questions are "catch" questions, 76, when the course seemed to them useless and unimportant, 38, when the old reports are accessible and time is short, 57, when good grades are at a premium, 21 justified it to maintain a good reputation when they had a good reason for not being prepared, 204 justified Cheating when everybody else in the class was doing it (so that one would otherwise be put at a disadvantage in a relative grading system), 80, when one would flunk if he didn't do it, 87, when the quizz consisted mainly of memory questions on isolated facts, four gave other reasons which they thought might justify Cheating. One hundred and twelve indicated that they would never justify it.

In answer to the question "Is your respect greater or less for a student who refuses to crib regardless of the faults of the system?" 254 said,, "Greater," 58, "Less," and 142 were non-committal.

Perhaps one of the most conspicuous feature of the aversion to Cheating is the evidence of conflicting reactions. Many think it is wrong, yet they

endeavor to justify it to meet their ends. This involves a process of rationalization. Data are too limited to describe this process.

It is quite generally agreed, according to the rankings, that Cheating is indulged in. Of those indicating which sex indulges more 55 per cent of the men and 71 per cent of the women indicated it as equally indulged in. One man said, "I indicated that men cheat most because of having been in a boys' school." The concept of the unconventionality of men may have played a role in producing a like reaction. The concept of the deceitfulness of women may have led some to indicate that women cheat most. The tendency to indicate that the practice is equally indulged in may be traced to experience with Cheating by both men and women. In the study referred to above, conducted at the University of Kansas, out of a group of 451 persons, 341 had and 125 had not received help during quizzes, according to their statements. Of this group 373 admitted and 71 denied that they had ever given help during quizzes. On the basis of this it seems that at least two thirds of the group reported that they had at some time been implicated in Cheating.

The methods employed in Cheating or cribbing in school work may be roughly divided into two groups: (1) the methods employed in class and (2) methods employed outside of class.

(1) The methods employed in class are: (a) use of cribs. The crib may consist of material written on one's cuffs, or on scrolls rolled on two matches and operated like an ancient scroll. Notes are written on sheets of paper which are put in the pocket or in the quiz book. A page of the quiz book is often utilized for this purpose. (b) Text books and notebooks are often placed in the student's lap or on the floor. The pages are turned by hand or foot, and are closed at the approach of a Faculty member. (c) Information is secured from another through whispering, passing notes, or craning one's neck in order to look at another's paper or quiz book. (d) Another method which may be resorted to at times is the securing of an exact list of the questions used in the examination. A Filipino student said that he had seen students with an exact copy of the questions used. It may be that the students had a list from the year before. It is alleged that complete files of questions asked in quizzes are kept on file in organized houses.

Cheating in school work done outside class is found in these forms: (a) Copying of note-books used in lectures, reading and laboratory work. (b) Resubmitting reports and themes which are alleged to be kept on file in organized houses. (c) Getting portions of work done by others gratis or by hire. A woman interviewed said, "I was offered five dollars to write a theme, but the one wanting it written apparently found some one else who would do it for less." Another woman said, "I went up on the Hill last night and got an essay to hand in for English. I am going to change the title and hand it in. I don't have time to write one." She went to an organized house and made use of the files of papers which were accumulated for that purpose.

Persons void of Cheating experience are apparently in the minority. The reactions secured to Cheating seem to reveal a conflict between the social and academic aspects of college life. Cheating seems to serve as a means of approaching standards with the least possible effort. High or passing grades made with the least possible effort, accompanied by an exhilarating social life, are to some students more to be desired than scholarship awards, since the main function of college to them is the social life as opposed to the academic.

DRINKING

Drinking was mentioned by 79 per cent of the men and 87 per cent of the women. It is ranked as among the most undesirable practices. Of those responding 71 per cent of the men and 64 per cent of the women indicated it as more undesirable for women. Twenty-one per cent of the men and 27 per cent of the women indicated it as equally undesirable for either sex. Of a group of 73 men and 75 women, 26 men and 44 women indicated it as intolerable, 25 men and 30 women indicated it as excusable if in moderation, 22 men and 1 woman made no reaction.

The concept of Drinking was widely construed, according to the interviews. It included Drinking of intoxicants at social functions and meals, and getting "gloriously soused." Favorable, as well as unfavorable responses, were made to all degrees between the two extremes. Probably getting "soused" or getting drunk---no one has been able to establish the point at which the state ensues---is most obnoxious.

Students responding may be classified as follows: (1) those averse to Drinking, (2) those in favor of moderate Drinking short of intoxication, (3) those

in favor of occasionally getting drunk, giving some justification for the condition, and (4) those who associate Drinking with other practices.

(1) Responses of students expressing an aversion to Drinking include the following: "I mean the use of intoxicating liquors among college students; it is intolerable," one man said. Another man said, "I object to light drinks." "I have some objection to light Drinking, but especially to getting drunk," said another.

(2) Those men in favor of moderate Drinking responded: "I had in mind getting drunk---I would drink a bit." "I drink a little, I see no danger in Drinking in moderation." "My attitude towards Drinking is due to my mother's training---it tears one down physically. A little occasionally is O. K." "My attitude is due to home training---my father is a tee-totaler. I drink occasionally, but I am opposed to getting drunk." Certain women responded: "I object to Drinking in excess. It leads to unbalancing. It is degrading." Drinking is indulgence in intoxicating beverages to an excess. When it is done to an excess it is intolerable." "I meant drinking liquor most anyway, but Drinking a little wine at dinner does not seem objectionable to me."

(3) Some men who justified Drinking to the point of intoxication responded as follows: "Some men think that they have to get tight every week end to enjoy themselves---I approve of light liquors. We had no liquor in our home---I get drunk occasionally. I find it a good way to blow off steam," "I have been drunk twice ---Getting drunk is a pleasant form of relaxation--- there is nothing immoral about it unless it leads to destruction of property. I object to Drinking when you don't want it, just to be one of the boys." "I drink occasionally, it is damn foolishness, but I get a lot of kick out of it." "Drinking is excusable to let off stored up energy. After finals a man is justified in getting drunk as long as he does not bother any one else," a man in a group interview wrote.

(4) Responses associating Drinking with other practices follow: "Drinking leads on to other practices," one woman responded. Another said, "Intoxication causes a girl to lose her self control---" A woman in a group interview wrote, "---for a girl to go car riding in company with boys and drink I think is intolerable. I associate Drinking with immoral conduct." The association of Drinking with sex behavior in these responses is quite obvious.

The experience of seeing a person vomit is admitted by some to be nauseating. There is also the tendency for persons under the influence of intoxicants to become "vulgar" and violate concepts of modesty. As one man said, "Getting drunk causes a man to want to--- (urinate) on the sidewalk in front of Brick's or in front of the Chi O. house." Fears of arousing disgust through excretory and reproductory processes and terms while intoxicated seem to be a great factor in the aversion to Drinking.

The greater aversion to indulgence by women, especially on the part of men, is certainly not in keeping with the tendency to indicate Illicit sexual intercourse as equally undesirable for either sex---See table V. It seems plausible that this may be attributed to a crusade for a single standard for the two sexes. Another hypothesis which seems plausible is that drunken women are more frequently seen and talked about than are those who indulge in Illicit sexual intercourse.

Whatever the explanation, it is obvious that the double standard is quite generally applied to Drinking. One woman said, "I do not like to see a girl drink. It is terrible for girls to drink at all---I

object to boys getting drunk. Intoxication causes a girl to lose her self control---. The social disapproval of Drinking brings loss of a girl's respect. I favor the double standard in regard to Drinking. I object to boys Drinking before girls." A man said, "I would make a drunk date walk home," yet he admitted Illicit sexual intercourse with nurses who were friends of his. It seems that the fear a girl may be seduced when under the influence of liquor is quite wide-spread. The belief that alcohol excites women sexually was occasionally found with these attitudes. The opposite opinion was often found as to the effect of liquor on the male. In this connection a man said, "A woman told me that there were not many persons with whom she could trust her self to get drunk. I asked her if she could trust me, and she said that she thought she could."

The aversion to Drinking is probably based upon exceptional cases of getting "soused" and poisoned, and upon training which stresses the horror of Drinking as a degenerating habit.

Of those mentioning Drinking, 85 per cent of the men and 91 per cent of the women indicated that men indulge most, 13 per cent of the men and 6 per cent of

the women indicated that it is equally indulged in by both sexes. The interviews indicated that local, Topeka and Kansas City bootleggers have not a few customers who purchase in large and small quantities for collegiate consumption. Some liquors such as beers and wines are brought from home, or prepared in secret places at school. Occasionally the chemistry students steal alcohol at the school's expense, since it is kept in the store rooms. Stills are occasionally erected in the laboratories. A summer school student said, "We were all set to make some beer and they decided to remodel the house. We had our malt, jar and everything." A graduate student in summer school said, "The boys down at the house (fraternity) have made some beer. They drink it with the air that they are hairy chested men." Another student told how a group of which he was a member put a still in a clothes closet and the landlady discovered it after they had it going well. He told of his fraternity brother coming into the fraternity meeting to tell him about her discovery. He told of how they loaded fifty-two bottles into a suit-case and spent the remainder of the night trying to find a place to hide them. They finally hid them in a straw stack about

five miles from the school. The liquor should have brewed for five days, but he said that by the end of that time it was all gone.

The responses indicate three types of behavior as to Drinking: (1) those who drink very little, if at all, (2) those who drink occasionally but have never been drunk, and (3) those who get drunk occasionally.

Regardless of the popular aversion to it, Drinking seems to have a functional value. It seems that Drinking serves as a means of negotiation of such climaxes as examinations, week-ends, parties, athletic events and other occasions preceded by tension of the nervous system. It seems that "jolly good fellows" like to come together and forget their troubles and be lost in the jollity of things through the exhilarating influence of spirituous liquors.

IDLENESS

Idleness was mentioned by 55 per cent of the men and 32 per cent of the women, or by nearly twice as many men as women. It was ranked by men as among the more undesirable practices. Women ranked it low in order of undesirableness for both sexes. Of those mentioning it, 45 per cent of the men and 75 per cent of the women indicated it as equally undesirable for either sex, and 43 per cent of the men and 21 per cent of the women indicated it as more undesirable for men. Of a group of 73 men and 75 women, 29 men and 6 women indicated it as intolerable, 36 men and 59 women indicated it as excusable if in moderation, 8 men and 10 women made no reaction.

The responses to Idleness revealed that it is considered analogous to unproductivity. One man responded, "I mean neither working, studying, nor engaging in sports." "Not making the mind effective," another man remarked. "Bull sessions and sleeping or resting every minute possible," another replied. The vagueness of the term is quite obvious. The various reactions are probably due to training.

The reactions to Idleness may be grouped as follows: (1) those showing an aversion, (2) those justifying it, and (3) those indicating an association of Idleness with other practices.

(1) Those showing an aversion were indicated by such responses as: "I had in mind general aimlessness. Sixty per cent of the students don't know why they are here. A person should have some reason for being in school." Since he was responding so emotionally he was asked what purpose he had for being in school. "I have none," he replied. The presence of a rationalization in the response is quite obvious. Another response of the same general type is that of a man who said, "I mean students who waste time and money---putting in the least possible effort. I have worked hard for my education." One man's response growing out of his having experienced an enforced period of Idleness is the following, "My aversion is due to having spent three and one half years in a hospital." The role of the meaning of a loss of time possibly played a part.

(2) Responses justifying Idleness are rare. The nearest approach to this is that of a man who said, "Idleness is a bad habit, yet I think that every one

needs certain periods of relaxation when they don't have anything else to do."

(3) Those responses indicating associations of Idleness with other practices were such as: "It gives rise to all of the others," one woman wrote. Another woman wrote, "It is the basis for Gossip and others, A busy person would not indulge in them." Another woman wrote, "This leads to corruption." It was also associated with Lying. The saying that "The devil finds work for idle hands" seems to enter into these reactions.

The tendency among men to be more averse to Idleness than women may be traceable to the meaning of Idleness in the life of the bread-winner. It is possible that men accept this attitude much as women accept attitudes towards sex. It is possibly traceable to the difference in the early training of the sexes. The tendency on the part of women to indicate Idleness as equally undesirable for either sex may be an outgrowth of the single standard or a feeling of the inconsequence of the practice in the life of either sex in particular.

As to indulgence in Idleness, the rankings indicate that both sexes indulge considerably. Of those

indicating which sex indulges more, 65 per cent of the women and 37 per cent of the men indicated it as equally indulged in by both sexes. Twenty eight per cent of the men and 14 per cent of the women indicated that men indulge more, 27 per cent of the men and 13 per cent of the women indicated that women indulge more.

Those who indicate that men indulge more may be responding on the basis of observation of groups of men loitering in conspicuous places such as the approaches of buildings. The tendency to indicate that women indulge more may be attributable to the opinion in the minds of some, that women are in school for matrimonial purposes. Experience in groups of either sex may cause either of the two reactions. A third reaction, that it is equally indulged in by both sexes, may be made on the basis of contacts with both groups.

It seems quite significant that, in spite of all the progress which has been made possible in the past through an increase of leisure, there should not have been more defending Idleness in some way.

SOCIAL DISCRIMINATION

Social discrimination was mentioned by 29 per cent of the men and 25 per cent of the women. It is ranked among the practices least objected to. A few assigned it a rank indicating that it was considered as quite undesirable. Of those who responded, 53 per cent of the men and 71 per cent of the women indicated it as equally undesirable for either sex, 32 per cent of the men and 18 per cent of the women indicated it as more undesirable for women. Of 73 men and 75 women, 12 men and 13 women indicated Social Discrimination as intolerable; 35 men and 47 women indicated it as excusable; and 26 men and 15 women made no response.

Some of the responses which show an endeavor to define the term are as follows: "It means snobbishness," many of both sexes remarked. "It is that space noticeable between a fraternity and a non-fraternity man," one man wrote. "Not counting other nationalities on a level with yourself," responded another. "Drawing certain barriers because of the wealth of a person," wrote another. In brief, social discrimination is a matter of social distance between persons, based upon status.

The responses displaying attitudes towards the practice may be classified as: (1) those indicating an aversion to the practice, (2) those justifying it, (3) those associating it with other practices.

(1) Those indicating an aversion made such responses as: "I put it first on the questionnaire because of actually seeing it practiced," one man responded. A woman said, "My aversion to Social discrimination may be traced to the conflict between town and country kids at home. I lived in town. The country kids were shunned, so I took their part---I do not belong to a sorority at Washburn because of the clannishness of them. There are too many here (at Washburn)." Another woman responded, "Intolerable! This practice is wrong, but everybody does it so I don't think anybody has a right to say it is wrong."

(2) The responses of those justifying Social discrimination were such as: "It is justifiable to a degree. It is for the best. It does not include snobbishness. There is not much snobbishness on the campus," one man replied. Another man said, "Money is a large factor. A person must move in his own circle." A man in a group interview wrote, "It is inevitable in

this size and character of a state of varied interest. Of course it causes ill feelings. It is justified where nothing is held in common, either previous training, financial status or views." A woman said, "It is justifiable at times. I have a girl friend in school here. When we lived at home we were together very much. She is a member of a sorority here, and is quite well to do; I am not, I have to work. As it is we never see one another except when we go home."

(3) Members of both sexes associating Social discrimination with other practices frequently said, "I associate it with Racial discrimination," and "I associate it with Selfishness."

It is quite obvious that the aversion to the practice is not at all marked. The bases for justifying it are so firmly intrenched in our social order that only those who find themselves the victims of the practice are apt to be averse. It is also possible that people do not recognize the practice, but rather merely evade other persons and say in effect that "So and So is a snob, I will not have anything to do with her." Instead of feeling that she is avoided, she feels that she is avoiding the other person. There were those who

did not understand the term because of the lack of social usage. Yet, it may be assumed that all knew what snobbishness means. Since snobbishness is often in disrepute, it is possible that many, making use of a defense mechanism, would say, "I do not snub people, I merely have nothing to do with them." For exploratory purposes, perhaps, it is advisable to use the term "Social discrimination," since under this caption would come many features of social behavior which might be overlooked in the term "snobbishness." This is possibly attributable to the term "snobbishness" being used as an epithet.

The tendency to indicate that Social discrimination is equally undesirable for either sex is possibly attributable to the relative inconsequence of the act in the life of either sex. The tendency to indicate it as more undesirable for women is most marked in the men's reactions and, like a similar attitude towards lying, may be an outgrowth of women's indulgence in forms of self-defense, or sexual refusal, in order to maintain status. One man said, "I think Social discrimination is more undesirable for men because of men's business relations."

There is a tendency on the part of those mentioning Social discrimination to rank it as among the practices most indulged in by women, and least by men. A third of those responding indicated it as equally indulged in by the two sexes, and over half of the group indicated that women indulge more. Since men are indicated as more indulgent in the practices studied than are women it seems that the reliability of the order of ranking may well be questioned. Yet, it seems to be quite agreed that the women indulge more.

The tendency to indicate that women indulge more may be attributable to the element of self-defense and sexual refusal on the part of women, in the dating experience. The tendency to indicate that it is equally indulged in may be attributed to the fact that those who responded had experienced it on the part of both sexes. One sorority woman made the following explanation of the situation: "Sorority women discriminate more against barb men than fraternity men discriminate against barb men, but fraternity men discriminate more against babb women than sorority women discriminate against barb men." A woman who is quite active in women's athletics said, "I find that persons in charge of teams select people on

the basis of group membership rather than merit." The same accusation has been made against the University of Kansas teams and the women's glee club. Another student wrote on his questionnaire, "Faculty members discriminate most."

Functionally speaking, Social discrimination is an indication of the distance between persons with personality differences attributable to divergent interests. It serves as a means of perpetuating various types of associations growing out of varied interests and can not be easily eliminated because of the potential discord which may ensue as a result of personality clashes.

GAMBLING

Gambling was mentioned by 58 per cent of the men and 65 per cent of the women. It falls nearly halfway between the two extremes of frequency of mention and undesirableness. Those indicating for which sex Gambling is more undesirable show little agreement. Forty-two per cent of the men and 46 per cent of the women responding indicated it as equally undesirable for either sex, and approximately a third of the group indicated it as more undesirable for women. A few indicated it as more undesirable for men. Out of 73 men and 75 women, 22 men and 42 women indicated Gambling as intolerable, 20 men and 26 women indicated it as excusable, and 31 men and 7 women made no reaction.

The responses secured from the interviews as to the meaning of the term indicate that the element of chance is the chief criterion employed. The following responses are representative: "I had in mind a man with a family losing his pay check every week-end---that situation actually exists in the family," one man responded. Another said, "Any device, poker, 'craps' and punch-boards---I have played all of them but poker." A man

in a group interview wrote, "I mean the use of dice as a regular habit, betting on games and races over and above small treats, or possibly one dollar." "Betting dad's money on sport events," wrote another.

The attitudes expressed towards gambling may be classified as: (1) those showing an aversion to the practice, (2) those showing a tendency to sanction Gambling, (3) those indicating an association of Gambling with other practices.

(1) Those indicating an aversion to Gambling are represented by the following: "An evil no one can afford, an exaggerated form of Extravagance," one man responded. "Just wrong," a negro woman responded quite emotionally with no reason to justify the response. A man in a group interview wrote, "Worst vice, no one can afford to gamble." A woman wrote, "Gambling in any form, playing games of chance for money. I object. It is a poor and foolish practice. I am proud that I never have."

(2) Few justified gambling. One person justifying it said, "I had to favor it, it was the only way I had to keep in school. I played poker from September to November, then I got a job. Now I do not play so often."

(3) Those associating Gambling with other practices made such responses as: "---an exaggerated form of Extravagance," one man responded. "I associate Gambling with Cheating and games of chance," a women answered. Stealing, Idleness, Gossip and Sabbath breaking may also be associated with Gambling.

It seems that the aversion to Gambling is not so great as to other practices. The role of training and the tendency to associate Gambling with the "vile" and "vulgar" is quite marked in attitudes. This is probably an outgrowth of the knowledge of "dives" and the pathological conditions accruing to them in the form of drinking and prostitution, especially during the days of the saloon.

As to indulgence in Gambling, the rankings indicate that men indulge more, but it is not among the more prevalent practices. Those indicating which sex indulges more are almost unanimously agreed that men indulge more. This tendency is possibly an outgrowth of an association of Gambling with the "vile" aspects of life. Factors of modesty have tended to cause women to refrain from indulgence, but many women are eager to learn because they feel that to know how to gamble is

to be able to say, "I have not missed out on much," as one woman suggested.

Gambling takes the various forms of poker, betting on games, shooting craps, throwing pennies at cracks, matching pennies and other remunerative or expensive pastimes. One man interviewed said, "No fraternity allows Gambling. My fraternity does not even allow penny-ante. There is a lot of Gambling during homecoming among the grads---undergraduates do not enter in." The writer interviewed one person who told of a Gambling group which met in the rooms of the members in unorganized houses and played poker. Large stakes were often on the table. Chips were used. At the close of the game the loss was adjusted in currency.

Functionally speaking, Gambling plays a role as an adjustive mechanism. It is a means of social integration, indulged in occasionally by some, which tends to relieve the tediousness of the college routine. Like golf, warfare and other forms of competitive endeavor, it appeals to the gaming urge and gives people something to talk about. In this manner it affords an opportunity for a display of prowess as well as the development of primary contacts in play groups. The remunerative element must not be overlooked.

RACIAL DISCRIMINATION

Racial discrimination was mentioned by approximately 17 per cent of the group. It was ranked by those mentioning it as among the practices least objected to. Of those responding, 61 per cent of the men and 77 per cent of the women indicated it as equally undesirable for either sex, 20 per cent of the men and 9 per cent of the women indicated it as more undesirable for men. Of a group of 73 men and 75 women, 15 men and 18 women indicated it as intolerable, 31 men and 43 women indicated it as excusable if in moderation, and 27 men and 14 women made no reaction.

Those who defined the term in the interviews responded as follows: "Drawing certain social and economic lines because of the color of a person," wrote one woman. "Not wanting to speak or associate with Negroes, Dagoes, or Greeks," wrote another. It seems that Racial discrimination is a form of behavior based upon color and ethnic grouping perpetuated by tradition.

The responses concerning the practice tend towards the sanctioning of it. They may be classified as follows: (1) those who are markedly opposed to the

practice, (2) those who indicate conflicting reactions, (3) those who justify Racial discrimination, and (4) those who associate Racial discrimination with other practices.

(1) Those who are markedly averse to it seem to be those who are its victims. Even they tend to sanction and accept it. The only uncompromisingly hostile response was that of one negro woman who said, "It is based upon ignorance and narrowness." Her reaction was quite emotional.

(2) The intermediate group, or those who object, but for various reasons admit indulgence made such responses as: "I object to discrimination towards a group ---but I find that the waiters get cocky when they are treated all right. I feel sorry for them but I will not let myself down," one man said. Another said, "I like the ordinary negro I meet in the harvest fields, but those in school are too high-hat. I have lots of negro friends at home. I pay little attention to them at school." A woman with a liberal attitude towards "races" said, "I do not object to races. I have no ill feeling towards foreigners. I learn lots from them. I play tennis with them (she also "dates" them). I

divide all mankind into whites, blacks and others. I do not care for Negroes because of my experience with laundresses and laborers I meet on the trolley in Kansas City. The foreigners are on about the same level as whites." A year later she was observed endeavoring to thwart the "dating" advances of an Oriental. She seemed to be less sympathetic towards them than formerly.

(3) Those who justified the practice made such responses as: "We had ought to be different from the niggers. I am going south to live where they are treated as they had ought to be---I have never become closely acquainted with a Negro," one man responded. "I favor it to the extent of keeping negroes from the University," said another man who had been in a boys' school which was located in a town with a large negro population. Most of the boys of the school were from Arkansas and Louisiana. This is a case which shows the influence of contacts quite clearly. Another man said, "The Negro is my brother but thank God I don't have to associate with one. They are all right as servants."

It is quite obvious that training strengthened by experience has conditioned these responses. The effect of migrations and ethnic groupings also plays a role.

The tendency to omit this practice may be attributed to its being roughly included under Social discrimination. The fact that it is so widely justified in society may also account for the lack of emphasis upon it. One negro woman said that she omitted it because of race consciousness. A negro man said, "I object to Racial discrimination, but because of training I object more to Illicit sexual intercourse." A Jew said, "I would prefer that a man discriminate racially than to steal." This indicates in a measure the extent to which members of an "out" group identify themselves with the culture of the "in" group.

The material at hand as to indulgence indicates that women were ranked as more indulgent. The women responding ranked it lower in order of indulgence than the men did. Of those mentioning it, 57 per cent of the men and 43 per cent of the women indicated it as equally indulged in, and 34 per cent of the men and 44 per cent of the women indicated that women indulge more. This indicates a general tendency to agree that women indulge more. This tendency may be an outgrowth of the subjects having observed the overt discrimination by women as a means of self-defense through the selection

of their associates in an effort to maintain status. Men may more readily associate with "out" groups; hence the absence of a reaction to the effect that they indulge more. The tendency to indicate that it is equally indulged may be attributable to those responding having observed the practice on the part of both sexes.

Responses from interviews indicating the ways of indulging in Racial discrimination were such as: "People in high school who treated me more or less equally now seem to have a broad gulf between us. They seldom speak when I meet them in college. In class some profs assign seats to colored persons and segregate them in the class room," a negro responded. A white man responded, "I class Negroes with lower whites. I usually ignore Negroes, except in case of cooks. I treat them good so as to get a full plate. I stayed out of gym because we were in the same class and swimming pool." A Filipino man who is a waiter said, "I find that the frat boys are good friends while I am at work waiting on tables, but they will not speak to you outside." According to a Negress, a faculty member gave poor grades to work handed in by Negro students. The writer is personally acquainted with a Jew who was

expelled from a fraternity when it was discovered that he was a Jew. A very prominent campus politician admitted that at the University of Kansas there is a combine to keep Jews and Negroes out of legal fraternities. It was quite agreed that a Greek was not nominated for a campus political office because of his ethnic grouping. In many organized houses a song is sung which is dedicated to the Sigma Alpha Mu fraternity, a group composed of Jews. This song stresses certain characteristics which are popularly accepted as Jewish. "Wise cracks" in the form of wit in college humorous magazines are often directed towards "out" groups.

Marcet Haldeman-Julius, in the Haldeman-
 (9)
 Julius Monthly, has published a study of the negro situation in state institutions of higher learning in Kansas.

The situation as it stands is one of white (or Nordic) supremacy. The racial discrimination tends to maintain social relations based upon racial and economic factors combined in the race prejudice complex.

(9) Haldeman-Julius Monthly, V. 7; 5-16, 1928.

PETTING

Petting was mentioned by 35 per cent of the men and 62 per cent of the women. It was ranked by women as among the more undesirable practices for women. The men responding showed less aversion to it. Of those mentioning Petting, 54 per cent of the men and 56 per cent of the women indicated it as equally undesirable for either sex, 38 per cent of the women and 36 per cent of the men indicated it as more undesirable for women. Of 73 men and 75 women, 6 men and 13 women indicated Petting as intolerable, 49 men and 57 women indicated it as excusable if in moderation, 18 men and 5 women made no reaction.

The meaning of the term Petting or necking, as revealed in the interviews, is best set forth by the following reactions: "I put it on the list just to fill space. I object to promiscuous necking," one man responded. Another man said, "Petting is the necking or embracing of a female for a period of time." A woman carefully defined the term as follows: "By Petting I do not mean when a boy kisses a girl---a few times, but I mean when there is continuous hugging and kissing.

Promiscuous Petting, I think, has a bad effect upon the girl." For the sake of clarity, it seems expedient to state that there is a distinction between promiscuous and discriminative behavior, or between Petting as a pastime and making love through caresses when "in love." In fact some do not consider caressing a loved one as Petting. The aversion to promiscuous petting is possibly attributable to prevalent traditions of modesty.

The responses indicating attitudes are quite varied. They may be roughly grouped as: (1) those showing an aversion, (2) those showing no aversion to the practice, (3) those indicating a value in the practice, (4) and those associating Petting with other practices.

(1) Those showing an aversion to Petting made such responses as: "It is not right, but all of the people do it some, I know that I have. It leads on to Sexual intercourse," one man responded. A woman said, "I object to Petting. I do not indulge because it is the step preceding Sexual intercourse. Petting naturally expresses itself in intercourse if it is carried to its ultimate realization. I do not see how girls get by so readily as they do unless they are quite skilled in

contraceptive methods. I object to all sex practices when they are indulged in to an excess." Another woman responded saying, "Absolutely superficial! I have no sympathy for one who does. It is justified only when engaged; then not in public places. I rate a petter very low." Her aversion seemed to be traceable to a girl friend who had started dating early and has become lax in her behavior, thus losing her social status. This case is a living example to her of what she may become. In addition to this, she is poor and unattractive. The situation is made more tense by her finding it necessary to work her way through school. She suggested that "blind dates" should be included in the list of undesirable practices. Another woman responded with less aversion saying, "I would not pet for the sake of Petting. It should be limited in its degree and to certain persons. It is justifiable only in case of love." She related the following romantic episode which preceded a first kiss from a male friend. "It was on a nice moonlight night down by Potter's Lake. He tried to kiss me. I became very much infuriated. We went home. He left, and I did not know that he would come back. If he had not, I would not have cared for him.

Nearer the end of the term he did (come back) and when he did kiss me with my consent he seemed to show a greater respect for me." She had an aversion to kissing which she could not account for.

A woman in a group interview wrote, "I believe that the practice of promiscuous Petting is adhering to one of the greatest arguments against coeducation. Many men have said, 'I would rather never marry at all than marry a girl who had been to a state university.' In this case they believe that it is not possible for a girl to attend a joint school with men and still be as pure as the boarding school darling who has a failing for the window leading off the fire escape. It is for women of the University to show that they may get along without all of this Petting. I believe that there are a great many dangers involved and the greatest of these is the loss of a healthy clear mind and the belief in one's self. A girl can not belong to every man she happens to date at college. I think Petting is intolerable."

(2) Those who showed practically no reaction against Petting made such responses as: "I do not object to the practice," one said.. Another responded,

"I guess it is all right. I expect a good time and to get my moneys worth when I have a date---but I prefer to be in love when I neck. I would neck right now if I could get a chance." He admitted falling in love often, and being in love at the time of the interview. A woman in a group interview wrote, "I think if they want to do it, let them do it, it is all right. Personally I can see no fun or enjoyment in it, but if I did I would do it---." Another wrote, "I have never been taught that Petting is dangerous. The practice is all right if they want to do it. If people did not get any enjoyment from it, they would not do it. It is excusable." Another wrote, "I have had rather strict and understanding training from my parents. I believe, however, that Petting is over-talked. It is often carried too far and becomes silly. I suppose that the practice can not be justified in any case unless with an engaged couple, but pins mean so little and are often returned, or, in other words, engagements broken, that I think it no more justifiable then than at other times."

(3). Those who justified Petting were predominantly men. The responses were such as: "Has wonderful possibilities. One acquires a certain technique that is

valuable when the time comes to be serious, and with present day economic handicaps to marriage, it helps youth fulfil its desire for response. I don't think it is very dangerous. It seldom leads to Sexual intercourse, and if it does, that is just a natural mistake. It is justifiable when spontaneous," one man said. Another responded by saying, "Lots of fun." "O. K. if you love the other contestant, you may get a good wife wrestling," responded another. Another man said, "--- I would justify it if one is in love or if one is particularly pent-up in his emotions, or if a girl deliberately puts it up to a boy. There are few merits, but the practice is natural." One woman indicated a justification for Petting by saying, "---A doctor told me once that girls needed a certain amount of affection, that promiscuously it was bad, but with just one person all right. The only merit, I guess, is the pleasure derived."

(4) Those associating Petting with other practices made such responses as: "There is a danger of carrying it too far," one man stated. Women were more prone to make such statements linking the practice with others. One woman said, "---Petting naturally expresses itself

in Sexual intercourse if it is carried to its ultimate realization." Another woman responded quite emotionally saying, "Petting leads to demoralization, and social disapproval by both sexes, especially men. They think, or say, men like girls who do it, but I don't think that they do when it comes to the truth. I link it up with Sexual intercourse." Another woman said, "---It loosens morals generally, and frequently leads to Sexual intercourse." Another woman responded, "---not only lessens self-respect, but it involves the sacred ideals of the home and marriage. Promiscuous indulgence cheapens one." The direct or indirect bearing of fears of violation of sex standards is quite obvious in these responses.

The tendency to omit Petting from the list is possibly attributable to the lack of any aversion to it. This may be attributed to its being widely indulged in.

The aversion to Petting is based upon promiscuous behavior and its meaning as learned through training. The tendency to object most to women's indulgence, and the greater aversion to the practice on the part of women, may be an outgrowth of the meaning of modesty in terms of chastity and property concepts. This involves the danger of Petting "being carried too far."

The greater tendency to indicate that Petting is equally undesirable for either sex is possibly attributable to the single standard as well as an awareness in the minds of some of the relative inconsequence of the act.

In the matter of aversion to the practice, the role of envy combined with inhibitions acquired through training and experience may play a large part. The aversion may become a defense mechanism.

Petting was ranked as among the practices most frequently indulged in by both sexes. A few men, however, indicated it as indulged in most by women.

The tendency to indicate that Petting is equally indulged in by both sexes may be based upon the opinion that it is a generally accepted practice. The fact that it takes one person of each sex to indulge may cause a similar reaction. The tendency to indicate that women indulge more may be based upon experiences with promiscuous women.

Material concerning indulgence is rather varied in nature. One man said, "I have gradually grown to dislike it. I was in a denominational school or academy for boys under very strict discipline. The girls

from a school in the same town, and the boys, too, used to slip out at night and meet in such romantic spots as abandoned sewers, cliffs and caves, and pet there. I never got any real kick out of it on account of the insincerity of it all---." Another said, "There is lots of it in drink parlors where students are served in booths. The dean of women made them remove the booths at Brick's because they petted there and drank spiked beer." Brick's is a cafe catering to student trade at the University of Kansas.

A woman said, "I see little of it since I am living at home. When I was in a rooming house many of the girls necked in order to get the men to come back. Those who neck most get the most dates. I have heard of boys grading neckers in a book. I do not indulge." Another version of the situation is indicated by the response of a man who said, "I expect a good time and to get my money's worth when I have a date." The concept of a date being a commercial transaction seems to be apparent here. Thrasher, in his study of The Gang says, "Many cases of the 'petting cliques' or so-called 'immoral gangs' have been found in grade and high schools and sometimes in colleges."⁽¹⁰⁾

The explanation of Petting probably lies in the changing mores. It involves social forces as co-education, inventions, and economic independence of the sexes, all of which are made possible through recent scientific developments. Out of these forces has grown the feminist movement, prolongation of infancy, and deferred marriages. Probably the greatest factor is the automobile which allows youths the seclusion of the country roads and distant places. These forces are breaking down the former concepts of modesty, and men and women are facing one another more as equals than as servant and master.

Functionally speaking, the elements of curiosity, growing out of taboo and dress; of remuneration, growing out of the custom of men paying the bills and a feeling that they should be paid for their bother and attention in the form of petting; of exhibitionism, or the desire to be able to parade before others their exploits, leaving the impression that they "are not so slow," all three play a tremendous role in the practice of Petting. Another feature which is probably even more important is the role of the satisfying of the sex urge through the act. This is more of a biological

factor than those mentioned above. There is a question as to whether Petting satisfies the urge or merely prepares the organism for coitus and leaves it ill at ease if it falls short of that. Some persons interviewed stated that they found Petting releasing, others found it is only preparatory for coitus, and that inhibiting coitus is disturbing. It is quite probable that Petting is another means by which the sex taboos are circumvented. It does much to reduce the social distance between the sexes.

GOSSIP

Gossip was mentioned by 44 per cent of the men and 50 per cent of the women. It was ranked among the practices least objected to. Of those mentioning it, 63 per cent of the women and 45 per cent of the men indicated it as equally undesirable for either sex, 33 per cent of the men and 21 per cent of the women indicated it as more undesirable for women, 20 per cent of the men and 13 per cent of the women indicated it as more undesirable for men. Out of a group of 73 men and 75 women, 30 men and 13 women indicated it as intolerable, 28 men and 53 women indicated it as excusable if in moderation, 15 men and 9 women made no reaction.

The responses defining Gossip were such as: "Ladies spreading stuff," one man said. "Light senseless talk," another man responded. "I had in mind old women talking over the back yard fence; and not with respect to college," another man said. "Scandals," another man said. "Talk about other people, without facts, concerning violations of the mores in the form of unconventional behavior," replied another man. "Some talk going around that some damn fool says he or she

heard some where and which is generally not true. There should be some punishment for people convicted of this," a man wrote in a group interview.

On the basis of the interviews and the responses above, Gossip may be defined as vicarious indulgence in the activities of another. This may take the role of talking about violations of sex mores or other breaches of convention. It may also include talking in general about the first thing which comes into consciousness in order to keep the conversation from lagging.

Those who responded may be classified as: (1) those showing an aversion, and (2) those associating Gossip with other practices.

(1) Those showing an aversion made such responses as: "I consider this one of the worst of popular sins. Next to spreading of Gossip comes the listening of it, yet we all do, bless us," one man responded. "This is a very intolerable practice, but since everybody Gossips I guess that it is also excusable," responded a woman.

(2) Those associating Gossip with other practices responded: "Gossip involves the discussion of the bad of others, such as dates, and Sexual intercourse," a man replied. "Gossip is the spreading of news of the

indulgence of others in the practices, which are mentioned above (in the list of practices studied)," a woman replied.

The fact that Gossip was mentioned by more men than women may be accounted for by the reluctance of a group to condemn its own practices. This may carry with it the assumption that men do not indulge in the practice. In the same manner may we account for the slightly greater aversion to Gossip as shown by the men's responses. This aversion may be traced to experience with the "catty old lady next door, or over the way," who passes on all of the scandal she hears.

The assumption indicated above seems quite plausible since few men considered Gossip as a practice indulged in by men. Effeminacy among men is much objected to. To gossip is to be effeminate. Hence the aversion to Gossiping by men when indulged in by men. The aversion of women to Gossip when indulged in by men may be based upon actual or vicarious experience with men's "bull sessions" which are often not looked upon by men as Gossip.

The tendency to indicate that it is equally undesirable for either sex may be attributed to the single standard reaction.

The aversion to Gossip may be attributable to past experience based upon actual or vicarious suffering through the indulgence of other persons.

There is a marked tendency to rank and indicate women as more indulgent in Gossip than men. Of those mentioning it, 81 per cent of the men and 59 per cent of the women indicated that women indulge more, 16 per cent of the men and 35 per cent of the women indicated it as equally indulged in by both sexes. It seems, on the basis of the interviews, that the dominant reaction may be attributed to childhood experiences with neighbor women over the backyard fence or on the telephone. The men of the "spit and whittle club" on Main-street, who talk much more "crudely" than their wives, not wishing to "contaminate" their children, send them to mother, or off to play. Mother may hear the same scandals in a less "vulgar" manner and talk before her children, and they may call the conversation Gossip. Father hears or tells the same scandal, tells a few "dirty" stories and listens to the tales of others. Mother has been gossipin' but father has been swappin' yarns. He would not Gossip, women do that.

The tendency, most marked among women, to indicate that Gossip is equally indulged in by both sex

is possibly attributable to unofficial meetings of student groups of men or of women, and occasionally both, in the form of "bull sessions" or "smut sessions." These gatherings seldom fail to dwell upon some of the scandals, especially the violations of sex mores. On the basis of the interviews it seems that the men indulge more openly in the discussions of the latter, talking of their "hot dates," "mean numbers" and the like.

From a functional point of view, Gossip is a means of social amalgamation through the common interests in the things Gossiped about. It serves as a means of vicarious indulgence in those activities of others which, as a usual thing, are taboo. It gratifies the sporting urge in that it affords an opportunity to hurl "bricks" at transgressors in the form of epithets which gives it much in common with Vulgar talk. W. I Thomas says, "Gossip has a bad name because it is sometimes malicious and false and designed to improve the status of the gossiper and degrade its object, but Gossip is in the main true and is an organizing force. It is a means of attaching praise or blame. It is one of the means by which the status of the individual and his family is fixed."⁽¹¹⁾

(11) Young, K., Source Book for Social Psychology, p. 96.

EXTRAVAGANCE

Extravagance was mentioned by 33 per cent of the men and 24 per cent of the women. It was ranked higher in order of undesirableness by men than by women, but the difference is slight. Of those mentioning it, 49 per cent of the men and 72 per cent of the women indicated it as equally undesirable for either sex, 28 per cent of the men and 9 per cent of the women indicated it as more undesirable for women, 18 per cent of the men and 13 per cent of the women indicated it as more undesirable for men. Of 73 men and 75 women, 14 men and 5 women indicated it as intolerable, 35 men and 57 women indicated it as excusable if in moderation, 24 men and 13 women made no reaction.

The responses defining Extravagance were such as: "Spending just for show when unable to afford it," one man said. "Living above one's logical means," responded another. "Justifiable to keep up to the standards of associates, but not beyond that," another remarked. "I find myself spending too much money on suits and the like," one man replied. "Students who live beyond their means, and those who try to make a

'400' society out of a campus. The automobile owner who drives around in knickers and whites in the spring and summer, and a fur coat in the winter. It is excusable," another man said. "Spending to the extent of becoming a burden on one's parents," a woman responded. "By this I mean the spending of large amounts of money uselessly for luxuries at college, when, perhaps, mother was keeping roomers or cooking extra meals to keep the child at college. The buying of niceties just because the others at college have them," another woman responded.

On the basis of the foregoing data it seems that Extravagance may be construed to mean an obvious, odious, or burdensome (upon parents) expenditure of funds in an effort to keep up with the standard of dress. It may mean an obvious attempt to outdress others regardless of resources, but many take into consideration one's resources as a means of defining the term. Whatever it may mean specifically, generally speaking it is based upon the desire for self-display, or exhibitionism in the broader sense of the term. It is in a degree associated with the reproductive urge since one of the first steps in courtship is to secure the attention of a prospective mate.

Since other practices were deemed more undesirable than Extravagance, the latter was often omitted. The absence of an aversion to the practice may be attributed to social usage and to a desire to avoid self-criticism. There is apparently a greater aversion to Extravagance shown in the men's reactions. This is possibly attributable to their contacts in commercial life where they secure a concept of the value of money to a greater extent than women do. This may account for the tendency among men to object most to indulgence by women, in their flaunting of colors and attire in their efforts to gain and maintain status. The paucity of women objecting to women's indulgence may indicate an attempt to avoid self-criticism.

Those responding are quite agreed in ranking Extravagance as one of the practices most indulged in by women and least indulged in by men. Of those indicating which sex indulges more, 47 per cent of the men and 44 per cent of the women indicated that women indulge more, 35 per cent of the men and 42 per cent of the women indicated that it is equally indulged in by both sexes, 13 per cent of the men and 9 per cent of the women indicated that men indulge more,

If it be true that women do indulge more, as many indicated, it may be attributed to the parasitical existence of women in the past, and to a lesser degree at present. Under such circumstances women have less sense of values than men, and more of a need for self-display in their efforts to gain the attention of a suitor and maintain status in an economic order over which they have little control.

From a functional point of view it does not seem accurate to say that Extravagance is wastefulness any more than are the ceremonies of primitive peoples, or the display of superabundant energy of the song bird. (12) It seems that Extravagance as it is found among college students in the form of clothing, motor cars and other manifestations of power and status, may find its more rudimentary expression in the mating calls and ceremonies of birds and the rituals of primitive peoples. This involves the matrimonial function of college life in so far as Extravagance serves as a means of selecting associates and maintaining certain social relationships, which may culminate in marriage. The most pleasing colors and automobile sirens win the modern "flapper" and "gridiron heroes" much as would distinct differences in plumage and song in the life of some birds.

(12) Young, K., Source Book for Social Psychology, p.19.

VULGAR TALK

Vulgar talk was mentioned by 47 per cent of the men and 66 per cent of the women. It was ranked among the more objectionable practices. Of those mentioning the practice, 66 per cent of the men and 50 per cent of the women indicated it as more undesirable for women, 25 per cent of the men and 46 per cent of the women indicated it as equally undesirable for either sex. Out of a group of 73 men and 75 women, 31 men and 61 women indicated it as intolerable, 22 men and 14 women indicated it as excusable if in moderation, and 20 men made no response.

The responses which defined the term were such as: "It is composed of profane, smutty stories," a man said. "Swear words in conversation," another man responded. "Sex terms and catty remarks," another man suggested. "The term goes with Swearing. It is also to be found apart. Such things as Whizz Bang and that sort of fiction is what I mean. I find lots of it in bull sessions," replied another man. "It is a way of denouncing in unpleasant speech," remarked another. "Talking or discussing unneedfully rotten subjects.

Excessive use of bad slang. It is intolerable," replied another man. A woman said, "It is any dirty or rare talk, it is intolerable," "It is insinuation of immoral acts or thoughts," another woman replied. "Vulgar talk is engaging in smutty stories," said another.

On the basis of the interviews and the above-mentioned responses it seems that Vulgar talk may be defined as witty, vicarious, insinuating discussion of tabooed subjects primarily concerned with excretory or reproductory processes, and the hurling of epithets or the use of terms which are tabooed through social usage. Any lapse into the "crude" or "vulgar" may be included. The definition of the term is a relative matter based upon the training and experiences of the one passing judgment. It has its foundation in the meaning of modesty.

The attitudes as to Vulgar talk may be grouped as follows: (1) those markedly averse, (2) those averse to indulgence between the sexes, (3) those sanctioning and tolerating the practice.

(1) Those markedly averse to Vulgar talk made such responses as: "Vulgar talk is intolerable. No good can come from it, it is demoralizing," one man responded.

"I started to sit in on a bull session and I became so disgusted to think that humans could look upon one another in such a light that I left the group," a woman responded.

(2) Those averse to indulgence between the sexes made such responses as: "I don't enjoy telling them to girls," a man said. Another replied, "---I am opposed to the practice in the presence of women." "It is disgusting between the sexes," a woman responded.

(3) Those seemingly tolerating the practice responded: "I have told stories before women," a man stated. "It is excusable. It is according to the conditions whether it is wrong or not," a woman said. "It would not be pleasant if it were indulged in all of the time. Often it is rather offensive," another woman responded.

The tendency to omit Vulgar talk, especially on the part of men, may be attributable to other practices being considered more undesirable. It is also possible that the tendency to avoid self-criticism entered into the situation. There were those who thought that it was included under Swearing, hence they mentioned Swearing and omitted Vulgar talk.

The greater aversion to Vulgar talk shown by women, as well as the aversion shown by men, is in keeping with the concept of modesty as outlined by Havelock Ellis. In a like manner we may interpret the aversion to indulgence by women, and in the presence of women. This involves the "lofty" concept of women.

The tendency on the part of both sexes, especially women, to indicate Vulgar talk as equally undesirable for either sex may be attributed to the absence of any ill effect which bears more heavily upon one sex than the other when criticism is carefully evaded. The single standard tendency may also be an element.

Vulgar talk is ranked and indicated as indulged in most by men. This is probably attributable to the lack of any embarrassing consequences to men such as women suffer in breach of sex mores when social penalties are not carefully evaded. This situation is manifested best in the response of a woman who told of two groups in her sorority house which dealt in stories. One group, a closely knit one, when its members are together tells the so called "dirty stories" and when the other group meets "decent stories" are told. Members of the

first group sit in on the meetings of the second group of "nice girls," but the "nice girls" do not sit in on the sessions of the group which deals in "dirty stories." Men on the other hand come together indiscriminately, without any scruples, and tell stories to persons whom they have never seen before.

The tendency to indicate that Vulgar talk is equally indulged in by both sexes may be attributable to stories which are exchanged between the sexes and within groups of the same sex. The woman referred to above grabbed a sheet of paper from a man. Upon the sheet of paper was written a completion joke. She, having heard it before, wrote the remainder of it on the sheet and handed it back to him. This was followed by a number of others. This woman had a list of some fifty stories which she secured from her "steady" the last time he came to see her. These stories soon became the common knowledge of a large number of persons in the department in which she was majoring. A faculty member also became involved in the associations. This same list of stories was made the common knowledge of the inner group of women referred to above. In this connection it was found that pornographic literature was also circulated

in groups of men and of women. Expediency forbids that specimens be cited here. The same is applicable to the vulgar stories which were gathered. They are all quite easily accessible. (13)

From a functional point of view it is quite obvious that Vulgar talk is one of the avenues of evasion of the sex taboos, be it in the form of poetry or prose, written or oral, epithets or slang. The informal meetings of both sexes and of groups composed of both men and women serve as a means of perpetuating this phase of our social inheritance. In many respects Vulgar talk has much in common with Gossip, except that the stories are often fictitious. They are to be found in the college humorous publications, and such publications as Whizz Bang, College Humor, and the like.

(13) The writer has collected pornographic literature which could be made available for research purposes.

SMOKING

Smoking was mentioned by 20 per cent of the men and 28 per cent of the women. It was ranked low in order of undesirableness except in order of undesirableness for women. In the latter case it was ranked as among the more undesirable practices. Of those who mentioned Smoking, 59 per cent of the men and 69 per cent of the women indicated it as more undesirable for women, 40 per cent of the men and 24 per cent of the women indicated it as equally undesirable for either sex. Of a group of 73 men and 75 women, 6 men and 12 women indicated it as intolerable, 46 men and 55 women indicated it as excusable if in moderation, 21 men and 8 women made no reaction.

Those whose responses indicated attitudes towards Smoking may be roughly grouped under the following captions: (1) those who are averse to all Smoking, (2) those who are averse to Smoking by women, (3) those who show no aversion, (4) those who offer some justification for Smoking, and (5) those who associate Smoking with other practices.

(1) Those showing an aversion to Smoking of any sort responded: "I disapprove of all Smoking. I find that boys who smoke are more lax in other things. Men smokers are on the whole objectionable. Girls must conform to the mores," one woman responded. Another woman said, "Smoking has been taught as wrong by my mother and teacher. I think it is wrong because it injures the health and there is danger of fire. It is hard to say whether it is excusable or not, but it can easily be seen that it is injurious to the health because a runner who smokes never breaks a record."

(2) Those who showed an aversion to Smoking by women responded: "It is just too bad that women crave to smoke, but they have that right as much as men," one woman responded. "Smoking is all right for a man, but when it comes to a woman Smoking I do not believe that it should be done---," another responded. Another woman said, "I do not think a little Smoking is such a bad thing for men because most of them do, but I do not think women should smoke at all."

(3) Those showing no aversion to Smoking made such responses as: "It is a person's own business---excusable," one man responded. "About half the evil eating

hot pie is," another man responded. A woman said, "I smoke. I have no objection to it. I got a great kick out of Smoking in cafes and restaurants while on a trip through Kansas recently." Another remarked: "Smoking is certainly not morally wrong, it causes a loss of fineness in women." "Perfectly all right, no discrimination between men and women," another woman said. "Smoking is justified at any time unless the rules do not permit it," responded another woman.

(4) Those who offered a justification for Smoking were rather rare. Many men said, "I find it quiets my nerves." A faculty member said, "I find Smoking rather stabilizing."

(5) Those associating Smoking with other practices made such responses as: "---it leads on to other practices such as Drinking, Gambling, and the like. It also leads to wasting money and disrupts the health," a woman said.

On the basis of the above data it seems that Smoking is little objected to except when indulged in by women. The absence of any marked tendency to mention Smoking may be traced to social usage.

The greater aversion to Smoking by women is possibly attributable to the meaning of modesty in the

life of a woman. Many feel that it causes a woman to lose her fineness. This is probably more readily attributable to psychic conflicts growing out of conflicting social forces. There is a superstition abroad to the effect that Smoking injures a woman's reproductive system. The writer was personally informed by a woman speaker that she was refused a hearing at McPherson College in Kansas because she believed that Smoking did no more harm to men than to women. The fear of endangering one's health also seems to be quite widespread.

The tendency to indicate that Smoking is equally undesirable for either sex is in keeping with the single standard tendency, and the feeling of the inconsequence of the practice as long as women's indulgence is not too widely advertised.

Smoking was ranked by those mentioning it as one of the practices indulged in by men and little indulged in by women. Of those mentioning the practice, 77 percent of the men and 65 per cent of the women indicated that men indulge most, and 30 per cent of the women and 10 per cent of the men indicated that it is equally indulged in. The concensus of opinion that men smoke most may be attributable to casual observations on

the campus, or to smoking off the campus in the case of the denominational schools studied which do not permit it on the campus. The absence of a tendency on the part of women to smoke may be attributable to the association of the odors of tobacco with things unbecoming to a lady, which involves the concepts of modesty. People more or less expect bodily odors from men, but through advertising we have developed a sense of the fineness and sweetness of women's breath and bodily odors. It is through this that a woman keeps her charm. Consider the annoyance a man would experience, with a tradition of the sweetness and cleanliness of women, should he embrace one who smelled too strongly of nicotine. All this is clearly a matter of training. The growing single standard, with the aid of sweet-smelling confections for the breath and perfumed cigarettes, seems to carry with it an increase in the use of tobacco among women. At the University of Kansas there is a tradition that at the annual senior commencement breakfast the seniors smoke the pipe of peace. It was not at all uncommon during the morning after the breakfast in 1928 to see the senior women smoking their corn cob pipes like veterans, along with the men. In previous years it was not so common.

The tendency on the part of 30 per cent of the women to indicate that Smoking is equally indulged in is possibly attributable to experiences in the sorority and rooming houses where women are away from the sight of the opposite sex.

Little material was gathered as to the functional value of the practice. The general acceptance of the practice seems to be enough to justify it. One faculty member, quoted above, finds it to be a stabilizing force. Many feel that it quiets their nerves. It may be a reversion to the nursing experiences of infancy, as one faculty member suggested. One person indicated that a girl she knew smokes very much as love affairs materialize. Another, a man, indicated that he started Smoking because of a broken love affair, in order to relieve tension and acquire status. To say the least, Smoking is an accommodation of some value which might repay study.

SABBATH-BREAKING

Sabbath-breaking was mentioned by 16 per cent of the men and 14 per cent of the women studied. It was ranked as more undesirable for men by the women mentioning it, but both sexes ranked it as among the least objectionable practices when undesirableness for women was considered. Of those mentioning it, 70 per cent of the men and 88 per cent of the women indicated it as equally undesirable for either sex. Of 73 men and 75 women, 6 men and 8 women indicated it as intolerable, 41 men and 51 women indicated it as excusable if in moderation, 26 men and 16 women made no reaction.

The responses of the group which defined the term were such as: "Playing tennis and raising hell on Sunday," one man from Baker University, a Methodist school, said. "Sabbath breaking might mean employing your time for commercial purposes that are unnecessary; anything sacrilegious or immoral," another man from the same institution responded. Another man from Baker replied, "Using Sunday as a day for raising hell in general. One should act more gentlemanly on Sunday. I object to carousing on Sunday." A Negro woman from

Washburn said, "The Lord set aside one day. We should keep it holy. I do not play cards or go to ball games on Sunday." "---public dances, bridge parties and studying," another woman responded.

Persons with a less serious trend of mind made such responses as: "I do not recognize such a thing as Sabbath breaking," one man responded. "Individuals who do not go to church, but work or enjoy themselves on Sunday. They are considered by the strict church-going people as gone to hell sure," another man responded. "Non-attendance at church on Sunday. Yes, excusable. There are many years left to go to church," a woman responded. "Doing things which are against the mores of the group. There ain't no such animal," a man replied.

On the basis of the foregoing data it seems that Sabbath breaking may be construed as violations of the Judaistic concepts of the Sabbath institution as it is interpreted by the person passing a judgment. There was a tendency to associate Sabbath breaking with unbelief and immorality. One man combined both elements by saying, "The boys in the house claim to be atheists. Things are coming more to atheism. When religion is gone morals are gone, when morals are gone the nation is

gone." It was found that persons with unconventional opinions on matters of sex were often dubious as to the existence of God. A woman at Baker University wrote on her questionnaire, "If this rule was carefully observed there would be less breaking of others." Here again we have Sabbath breaking covering a wide range in its meaning. During the course of the interviews a greater aversion to Sabbath breaking was found in the denominational schools studied.

The absence of any marked aversion to the practice is possibly attributable to the development of a social order which demands seven-day-a-week services on the part of many utilities.

As to indulgence, it is ranked by those mentioning it as among the practices indulged in less. This is probably attributable to Sunday coming but one day in seven. Of those mentioning it, 51 per cent of the men and 56 per cent of the women indicated it as equally indulged in by both sexes, 20 per cent of the men and 40 per cent of the women indicated it as indulged in more by men, and 20 per cent of the men and 3 per cent of the women indicated doubt. The tendency to indicate that men indulged more may be attributable to a concept

of the unconventionality of men. The tendency on the part of those responding to indicate that it is equally indulged in is possibly attributable to the absence of any aspects of indulgence which bear more heavily upon one sex than another, or which renders it more essential for one than another.

From a functional point of view, whatever people consider as Sabbath breaking, it is a means of expression which assumes many forms of activity. This activity may readjust the organism through the medium of diversity of experiences. Since religion is so closely interwoven with sex symbolism it is possible that the aversion to Sabbath breaking has served as a means of social control closely allied with concepts of modesty.

If we may be permitted to forecast, it seems on the basis of the interviews that the passing of religious beliefs may be accompanied by the passing of a transcendental morality. The passing of that may produce, in its place, a pragmatic or functional concept based upon relativism rather than absolutism.

SELFISHNESS

Selfishness was mentioned by 36 per cent of the men and 27 per cent of the women. It was ranked among the practices objected to least by those mentioning it. Of those mentioning it, 62 per cent of the men and 74 per cent of the women indicated it as equally undesirable for either sex, 16 per cent of the men and one per cent of the women indicated it as more undesirable for men, 15 per cent of the men and 15 per cent of the women indicated it as more undesirable for women. Out of a group of 73 men and 75 women, 23 men and 16 women indicated Selfishness as intolerable, 27 men and 44 women indicated it as excusable if in moderation; 23 men and 15 women made no reaction.

The responses of the group interviewed indicating definitions of the term were such as: "Doing things for one's own gratification," one man responded. "Seeing a person doing without necessities of life when you can help them by merely depriving yourself of a few luxuries," replied another. "The desire of an individual to be on guard for his own welfare to a great degree," said another. "Wanting your own way always," replied

another. "I see so many people who think of themselves only," a woman replied. "Everyone working for their own benefit," another woman said. "By this I mean thinking of yourself at college and tiring others by telling them what 'I' have done," another woman responded.

On the basis of these responses it seems that Selfishness is a rather vague term applied to an overt expression of the ego at the expense of another person.

The tendency to omit it is possibly attributable to a desire to avoid self-criticism. The tendency to mention it is possibly attributable to previous experiences with it.

On the basis of the above data it seems that Selfishness is little objected to, especially by women, probably because they find it more or less essential.

The aversion to indulgence by men may be based upon the feeling that it is unnecessary for a man, since men have other means of defense, or upon experiences with selfish men; the aversion to Selfishness when indulged in by women is possibly attributable to the woman's defensive behavior in refusing "dates" or desired responses on a "date" and on other occasions. The tendency to indicate Selfishness as equally undesirable

for either sex may be attributable to the relative consequence of the act. By that is meant that indulgence does not bring odium upon a particular sex as would Smoking or Drinking. The single standard tradition may also play a role.

The material relative to indulgence indicated that Selfishness is ranked as among the practices indulged in most by women and least by men. Fifty-two per cent of the men and 57 per cent of the women indicated it as more indulged in by women, 29 per cent of the men and 28 per cent of the women indicated it as equally indulged in by both sexes, 10 per cent of the men and 9 per cent of the women indicated it as indulged in more by men.

The tendency to indicate that women indulge more may be attributable to the biological and social position of women. Women must resort to other means of protection than to physical force. They must guard themselves more or less continually against the encroachments of others upon their status. One man said, "Women are more selfish because they have fewer problems to buck up against." Probably their limited experiences growing out of their traditional position has influenced their behavior. In this respect Dorsey ⁽¹⁴⁾ believes

(14) Why We Behave Like Human Beings.

that differences between the overt behavior of the sexes is largely a matter of training from childhood.

From a functional point of view, Selfishness probably serves as a protective mechanism against intrusions of others upon one's assumed rights. In the life of women it may involve that aspect of modesty which has as its meaning sexual refusal. In the life of a male, who is the aggressor, it may have the meaning of unconcern for the well-being of the female and a concern only for expression of the sex drives. However both of the factors mentioned may be found in the behavior patterns of both sexes, because of experience and training.

SWEARING

Swearing was mentioned by 31 per cent of the men and 29 per cent of the women studied. It was ranked as among the practices least objected to. On the whole it was ranked as more undesirable for women than for men. Of those mentioning it, 57 per cent of the women and 62 per cent of the men indicated it as more undesirable for women, 30 per cent of the men and 37 per cent of the women indicated it as equally undesirable for either sex. Of a group of 73 men and 75 women, 14 men and 18 women indicated it as intolerable, 41 men and 46 women indicated it as excusable if in moderation, 18 men and 11 women made no reaction.

Those defining the term in the course of the interviews made such responses as: "Taking God's name in vain," one man replied. Another responded, "Using language which is forbidden." One woman said, "It is the use of any profane language or the use of God's name in vain." For the sake of clarity it seems that, on the basis of the interviews, Swearing should be defined as a vociferous hurling or general use of slang, theological, excretory or reproductory terms which are taboo.

In many respects it is analogous to Vulgar talk. The difference probably lies in the fact that Vulgar talk often takes the story as its medium, yet Vulgar talk and Swearing use words such as "bastard," "whore," "bitch," "God," "Christ," "hell," "damn," and the like. These may also be used in connection with Gossip in attaching opprobrium to persons and actions that are strongly
(15)
condemned.

The attitudes revealed may be grouped under the following captions: (1) those averse to the practice, (2) those justifying the practice, and (3) those associating Swearing with other practices.

(1) Those who averse to the practice made such responses as: "Boor tastes, shows a weakness of emotional reactions," one man said. A negress said, "It is just wrong, the Bible speaks against it." Another woman said, "It is inexcusable. I had a boy friend of whom I was very fond, but I could not stand his Swearing."

(2) Those justifying the practice made such responses as: "A good way out of things," one man said. "A harmless way to explode," said another. "It could be eliminated from a person's life. It is all right as a safety valve," a woman responded. Another woman said,

(15) Young, K., Source Book in Social Psychology, p. 96.

"If people would swear more there would be fewer persons in our insane asylum."

(3) Those associating Swearing with other practices often said, "It is like Gossip," or "It is like Vulgar talk."

The tendency on the part of the group to omit Swearing from the rankings may be traceable to social usage. The tendency to mention it may be traced to training and experience.

The greater aversion to Swearing when indulged in by women may be illuminated by the following response from a woman who was trying to explain her aversion to women's Swearing, "Women are not supposed to give way to their emotions like a man. I object on an aesthetic basis. Women's place in our social order is not the same as that of the man. She should hold herself to higher things than a man does." This "lofty" concept of women is well embodied in popular notions of modesty. The meaning of modesty, that is the awareness of the consequences of the application of the concept, may result in a marked feeling of social distance between the woman who swears and the conventional person. This may tend to cause uncomfortable social relationships.

The tendency to indicate Swearing as equally undesirable for either sex may be attributable to the single standard tendency, or to the relative inconsequence and meaninglessness of the term as judged by the person responding.

Many indicated an aversion to Swearing in the presence of women. This is probably attributable to the meaning of the concept of modesty these individuals have acquired.

In many of the responses there was the assertion that Swearing causes a woman to lose her fineness. It seems that this so-called loss should be traced to the psychic conflicts growing out of the social forces operating rather than to the use of words.

Both sexes ranked Swearing as one of the practices most frequently indulged in by men. Of those who indicated which sex indulges more, 68 per cent of the men and 75 per cent of the women indicated that men swear more, 32 per cent of the men and 18 per cent of the women indicated that it is equally indulged in. The tendency to indicate that men swear more is possibly attributable to observation of this practice among both sexes. The operation of the modesty concept as it is

applied to women forbids their participation in the practice. The slight tendency to indicate that it is equally indulged in by both sexes is possibly attributable to the growing equality of the sexes which gives more sanction to Swearing on the part of women.

The functional value of Swearing is a matter that can not well be overlooked. It may serve as an emotional outlet for repressed wishes. In many respects it is analogous to hysteria as interpreted by Freud.

"In the mental life of the normal the countless number of superstitious gestures, or such as are in some ways considered as efficacious (gestures of cursing, blessing, praying) is a remainder of the developmental period of the sense of reality in which one still felt mighty enough to be able to violate the regular order of the universe."⁽¹⁶⁾ Instead of using stones, clubs, and fists to overcome obstacles the social tool of Swearing is resorted to thus avoiding personal contacts which might be grievous. It may be that as one woman said, "If people would swear more there would be fewer in our insane asylums." Swearing without a feeling of vengeance,

(16) Van Teslar, J. S., An Outline of Psychoanalysis,
p. 117.

or just to "show off," may serve as a means of displaying prowess in an attempt to gain status, a type of exhibitionism in the broader sense of the term. (17)

(17) Jr. Abn. Psy., 17; 206-9.

CONCLUSIONS

The responses secured in the present study were found to involve the individual's entire personality functioning in the cultural group of which he is a member. Whether the various responses are primarily the result of the functioning of the sex urge, the conflict of social forces, adaptive process, particular aspects of past experience, or numerous other factors, is a matter of opinion, involving interpretation rather than factual material.

The study reveals that each of the practices investigated may have an adjustive or functional value in the life of the individual in the course of his social contacts. This does not imply the passing of a moral judgment.

The sex urge, in the Freudian sense of the term, demand for economic status and social status seem to be the most notable factors in student life as revealed by this study.

Marked individual differences were found throughout the study. These were revealed more readily through interviews than through the questionnaire.

Each practice was found to function in a complex composed of one or more categories covered in this study. These practices, which may be roughly grouped under sex, property, social and other categories, were found to be associated in such a manner as to indicate the response which an individual would make to any one of several practices. This is indicated in the frequently expressed belief that indulgence in any one of several practices is tantamount to his indulgence in a host of others.

There is an apparent attempt on the part of individuals to classify their behavior in more or less approvable categories consistent with the maintenance of social status. This implies an establishment and maintenance of a faith in one's self, thus avoiding what theologians term a sense of "sin."

II. EVALUATION OF TECHNIQUE

In contrasting the present study with that of Brogan's, it seems desirable to point out the improvements which have been made over his technique in the course of developing the present study.

In none of Brogan's studies may it be found that all of the material asked for in this study, concerning undesirableness and prevalence, was reported as secured at one time from the same group. This has been done.

Brogan made no provision for the expression of doubt in indicating judgments as to undesirableness and indulgence. This has been done.

Since the present study required only ten practices to be listed and ranked, the "intolerable" practices which were "unutterable" or unwritable" were discovered through experimentation. This would have been practically impossible through the technique used in Brogan's, and may, in part, compensate for the loss of statistical accuracy sustained in the present study through the failure to rank all nineteen practices.

A change in the use of terms which has added much to the reliability of the present study is the use

of "undesirable" instead of "worse." The latter term was used by Brogan. It has been found that "worse" (or "worst") as commonly used has a dual denotation. It is often used to designate "most prevalent" at one time and "most undesirable" at another.

Another improvement over Brogan's technique is the redefinition of his vague term "sex irregularity." The terms Illicit sexual intercourse, Masturbation (self abuse) and Petting or "necking" elicited more specific responses. These terms have added much to the clarity of the study.

Some fifty personal interviews have been conducted, as well as an interview in writing with two classes the members of which filled out the questionnaire. During these contacts valuable case and interpretative materials were secured which have served to define the popularly accepted terms within certain limits. This is of considerable value in the analysis of the responses secured.

Personal statements have been gathered through interviews, concerning violations of the sex mores relative to Masturbation and Sexual intercourse.

Pornographic literature and "vulgar stories" which have been circulated among both sexes in college circles, were gathered.

The Spearman formula of Rank-Difference correlation has been applied to rank orders of prevalence and undesirableness, showing the tendencies in various categories of response and between different categories such as prevalence and undesirableness.

There was an effort made to unearth some clues as to the functional value of these practices in the lives of those indulging in them, but only tentatively, however. In this direction more problems have been raised than solved.

Some of the limitations of the methodology are: There is an absence of any adequate technique for securing representative analytical data. This situation may be attributed to the inadequacies of the case and psychoanalytic methods. One of the shortcomings of these methods is the danger of conditioning the response by the questions asked. The fact that this study deals with a taboo subject when venturing in to the realm of the libido, in Freud's sense of the term, plays a role in the analysis of the attitudes revealed through

the interviews as well as of the responses secured through the questionnaire.

The absence of adequate terminology in the use of language reactions, which are essentially quite vague, must not be overlooked. Since the situation exists, it was expedient to use the popularly accepted terminology in this exploratory study. Any list of acts or practices which may have been selected at the time this study was undertaken would have reflected the interests of those initiating it too strongly.

The term "undesirable" used in the present study is more or less ambiguous in the minds of those who endeavor to distinguish between personal and social undesirableness.

Instead of numbering the lines 1, 2, 3, etc., on the questionnaire, the letters a, b, c, etc., should be used since occasionally the persons responding used the numerals as suggestions relative to possible ranking of the practices.

There were people found who could not rank the practices 1, 2, 3, etc., in order of undesirableness. This should be taken into account in future studies. It may be advisable to allow the same rank to be assigned

to those practices which are considered as equally undesirable, or equally indulged in.

The procedure of asking only for the ten most undesirable practices has revealed many attitudes and reactions towards the omitted practices which are of some significance. Perhaps such a technique should be followed in future studies of this sort in order to detect changing attitudes. Yet the uncertainty of the findings in the study as a whole, when only the ten most undesirable practices are considered out of a greater number, cannot be overlooked.

In this study frequency of mention is taken as a criterion of students' judgments as to prevalence and undesirableness. Nothing definite is known as to which practice was ranked against which. It seems probable that the less undesirable and less frequently mentioned practices were rated relatively to the more undesirable and more frequently mentioned. There was no marked tendency to rank the practices mentioned least frequently in any particular position. This is probably attributable to an insufficient number of responses.

The basic assumption upon which this ranking was made was that sophomores could not hold in mind more

than ten things at one time, and weigh them adequately. At the present writing such an assumption is unwarranted since it has been found that the practices are responded to through a process of elimination, instead of to the list as a whole. If this is true, it seems that it would be little more difficult to rank the remaining nine, other things being equal. This would make the results much more dependable. In some respects it seems advisable to deal only with ten or so practices instead of dealing with as many as nineteen, yet that is an open question.

It seems plausible that if the policy of ranking all nineteen practices should be followed, provision should be made for selecting ten out of the original number, as was the procedure in the present study. This may be of value in indicating behavior patterns, and changes through a course of years.

Since there was a tendency on the part of those with a single standard to duplicate undesirableness for women into the category of undesirableness for men, it might be well to separate the categories so that it would not be so easy to respond in that manner without reflection.

The reliability of the rank method in indicating undesirability is only relative, since there are many

practices which are no more undesirable for one sex than for the other. The ranking of Lying lower in order of relative undesirableness for women than for men may mean that Gambling and Smoking are objected to more, but it does not mean that Lying is more undesirable for men than for women.

The value of the results of the responses as to which sex indulges more, or for which sex indulgence is more undesirable, are limited because of the fact that, in the case of practices mentioned least frequently, there are few responses represented. This can not be shown in tables VII and VIII, because of the limitations of the technique. In none of the tables showing relative rankings is the frequency of mention indicated. This is shown only in table I.

Since the rank method does not adequately register emotional reactions it seems advisable that the group be asked to indicate, through use of symbols, whether each practice is intolerable, excusable if in moderation, or of no moral consequence. This could be done in all categories where the practices are ranked in order of undesirableness.

III. PROBLEMS ARISING FROM THE PRESENT STUDY

A study could well be made of the interpretations and meanings applied to each of the practices, and the factors conditioning these responses.

There is a need for developing a technique which is well adapted to securing adequate, reliable interpretative data relative to material of this sort.

In the contacts we find that there is a considerable distinction between "personal" and "social" problems. It seems that it would be advisable to conduct a study of attitudes involved in this distinction. This should cover the factors producing the attitudes as well as the attitudes themselves.

It seems that a very profitable study could be made of the functional value of these practices, since it may be advantageous to know what needs these "vices" are ministering to before attempting to "moralize."

An analysis of the role of fear in popular morality should uncover material which would be of tremendous value from a pedagogical point of view.

The role of the exceptional case in influencing popular morality deserves a careful study since it

was found in the present study that such cases frequently influenced the attitudes expressed.

A very valuable study could be made by applying the technique herein illustrated in various academic, social, ethical, cultural and age groups.

The extent, nature, and meaning of the single and double standard as they are found in various groups would be of interest.

The present study had no method of checking the attitudes revealed with overt behavior. Such a method should be developed.

A further study could be conducted by considering each of the practices separately, through the use of illustrative cases to be responded to, rating them best and worst, or most undesirable, things to do.

One could take the whole list used in the present project and trace the associations of one practice with another. This would follow on the lines expressed by statements indicating that one practice leads on to another.

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circulating among the college students in Kansas
and former college students in Minneapolis, Minn.

A STUDY OF STUDENT OPINION

I. After considering all of the aspects of the practices listed below, which are said to exist among college students, which one do you consider to be the most undesirable? Write it on line (1), the next more undesirable put on line (2). Continue your selection until you have filled all of the spaces, or until you have ranked as many as you think are significant. Be frank in your judgments, and honest to your convictions and beliefs, as well as practices.

Cheating	Lying	Sexual intercourse (illicit)
Dancing	Petting "Necking"	Smoking
Drinking	(hugging and kissing)	Social discrimination
Extravagance	Racial discrimination	(frats and sororities)
Gambling	Sabbath breaking	Stealing
Gossip	<i>abused</i> → Self abuse (masturbation)	Swearing
Idleness	Selfishness	Vulgar talk

NOTE: When you have finished your list below do not refer to the original list above

PRACTICES	I	II	III	IV	V	VI	VII	REMARKS
Sexual Int.	M	F	10	9	4	1		
Cheating	M	M	7	8	3	10		
Drinking	F	X	1	6	2	6		
Idleness	F	M	2	4	6	3		
Smoking	M	X	5	3	5	8		
Selfishness	F	X	4	2	9	9		
Gambling	M	M	3	7	8	2		
Lying	F	X	6	10	1	4		
Gossip	F	M	8	5	7	5		
Dancing	M	F	9	1	10	7		

II. In column II indicate which sex indulges in the practice most frequently indicate men by "M", Women by "F", equally for both sexes "X", In doubt "?".

III. In column III indicate for which sex the practice listed is most undesirable. "M", "F", or "X". In doubt "?".

IV. After considering all of the aspects of the practices you have listed, which one do the men indulge in most frequently? Number that practice (1), Next (2), etc., until all of the practices are rated. Indicate this in IV.

V. After considering all of the aspects of the practices you have listed above, which one do the women indulge in most frequently? Number it (1), next (2), etc., until you have rated all of the practices. Indicate this in column V.

VI. Which practice do you consider most undesirable for men? Number it (1), next (2), etc., until you have finished the list you made. Indicate this in column VI.

VII. Which practice do you consider most undesirable for women? Number it (1), next (2), etc., until you have rated all of the practices you listed. Indicate this in column VII.

REMARKS: Use this column to make any qualifications of the word used that will more clearly bring out any point you have to make as to the extent of the practice, nature of the practice, etc.

Underline any of the following to which you belong; social frat, sorority, professional frat, church, boarding club, Sunday School Class.

Sex, Male Age, 20 Classification: Fr., Soph., Jr., Sr.,

A STUDY OF STUDENT OPINION

I. After considering all of the aspects of the practices listed below, which are said to exist among college students, which one do you consider to be the most undesirable? Write it on line (1), the next more undesirable put on line (2). Continue your selection until you have filled all of the spaces, or until you have ranked as many as you think are significant. Be frank in your judgments, and honest to your convictions and beliefs, as well as practices.

Cheating	Lying	Sexual intercourse (illicit)
Dancing	Petting "Necking"	Smoking
Drinking	(hugging and kissing)	Social discrimination
Extravagance	Racial discrimination	(frats and sororities)
Gambling	Sabbath breaking	Stealing
Gossip	Self abuse (masturbation)	Swearing
Idleness	Selfishness	Vulgar talk

NOTE: When you have finished your list below do not refer to the original list above

PRACTICES	I	II	III	IV	V	VI	VII	REMARKS
1. Stealing	M	X	P		1	3		
2. Cheating	2	X	4		3	5		
3. Self Abuse	E	X	2		2	2		
4. Self Abuse	M	E	2		4	1		
5. Drinking	M	E	3		5	4		
6. Lying	X	X	1	1	7	7		
7. Gambling	M	X	5		6	6		
8.								
9.								
10.								

II. In column II indicate which sex indulges in the practice most frequently indicate men by "M", Women by "F", equally for both sexes "X", In doubt "?".

III. In column III indicate for which sex the practice listed is most undesirable. "M", "F", or "X". In doubt "?".

IV. After considering all of the aspects of the practices you have listed, which one do the men indulge in most frequently? Number that practice (1), Next (2), etc., until all of the practices are rated. Indicate this in IV.

V. After considering all of the aspects of the practices you have listed above, which one do the women indulge in most frequently? Number it (1), next (2), etc., until you have rated all of the practices. Indicate this in column V.

VI. Which practice do you consider most undesirable for men? Number it (1), next (2), etc., until you have finished the list you made. Indicate this in column VI.

VII. Which practice do you consider most undesirable for women? Number it (1), next (2), etc., until you have rated all of the practices you listed. Indicate this in column VII.

REMARKS: Use this column to make any qualifications of the word used that will more clearly bring out any point you have to make as to the extent of the practice, nature of the practice, etc.

Underscore any of the following to which you belong; social frat, sorority, professional frat, church, boarding club, Sunday School Class.

Sex, M Age, 19 Classification: Fr., Soph., Jr., Sr.,

Case 14

A STUDY OF STUDENT OPINION

I. After considering all of the aspects of the practices listed below, which are said to exist among college students, which one do you consider to be the most undesirable? Write it on line (1), the next more undesirable put on line (2). Continue your selection until you have filled all of the spaces, or until you have ranked as many as you think are significant. Be frank in your judgments, and honest to your convictions and beliefs, as well as practices.

Cheating	Lying	Sexual intercourse (illicit)
Dancing	Petting "Necking"	Smoking
Drinking	(hugging and kissing)	Social discrimination
Extravagance	Racial discrimination	(frats and sororities)
Gambling	Sabbath breaking	Stealing
Gossip	Self abuse (masturbation)	Swearing
Idleness	Selfishness	Vulgar talk

NOTE: When you have finished your list below do not refer to the original list above.

PRACTICES	I	II	III	IV	V	VI	VII	REMARKS
1. Lying	M	M	3	10	3	9		
2. Cheating	X	M	2	5	2	8		
3. Collisions	F	M	10	2	4	3		
4. Stealing	F	F	8	9	9	7		
5. Gossip	F	F	9	1	10	2		
6. Selfish	M	F	4	6	1	1		
7. Vulgar	M	F	1	7	5	6		
8. Sex Abuse	M	F	5	8	8	10		
9. Racism	F	M	7	4	6	5		
10. Soc Dis	F	M	6	3	7	4		

II. In column II indicate which sex indulges in the practice most frequently indicate men by "M", Women by "F", equally for both sexes "X", In doubt "?".

III. In column III indicate for which sex the practice listed is most undesirable. "M". "F". or "X". In doubt "?".

IV. After considering all of the aspects of the practices you have listed, which one do the men indulge in most frequently? Number that practice (1), Next (2), etc., until all of the practices are rated. Indicate this in IV.

V. After considering all of the aspects of the practices you have listed above, which one do the women indulge in most frequently? Number it (1), next (2), etc., until you have rated all of the practices. Indicate this in column V.

VI. Which practice do you consider most undesirable for men? Number it (1), next (2), etc., until you have finished the list you made. Indicate this in column VI.

VII. Which practice do you consider most undesirable for women? Number it (1), next (2), etc., until you have rated all of the practices you listed. Indicate this in column VII.

REMARKS: Use this column to make any qualifications of the word used that will more clearly bring out any point you have to make as to the extent of the practice, nature of the practice, etc.

Underscore any of the following to which you belong; social frat, sorority, professional frat, church, boarding club, Sunday School Class.

Sex, M Age 21 Classification: Fr., Soph., Jr., Sr.

Case 25

A STUDY OF STUDENT OPINION

I. After considering all of the aspects of the practices listed below, which are said to exist among college students, which one do you consider to be the most undesirable? Write it on line (1), the next more undesirable put on line (2). Continue your selection until you have filled all of the spaces, or until you have ranked as many as you think are significant. Be frank in your judgments, and honest to your convictions and beliefs, as well as practices.

Cheating	Lying	Sexual intercourse (illicit)
Dancing	Petting "Necking"	Smoking
Drinking	(hugging and kissing)	Social discrimination
Extravagance	Racial discrimination	(frats and sororities)
Gambling	Sabbath breaking	Stealing
Gossip	Self abuse (masturbation)	Swearing
Idleness	Selfishness	Vulgar talk

NOTE: When you have finished your list below do not refer to the original list above.

PRACTICES	I	II	III	IV	V	VI	VII	REMARKS
1. Self Abuse	E	X	9	9	1	2		
2. Sexual Intercourse	M	F	5	10	5	1		
3. Stealing	X	X	10	8	2	3		
4. Lying	X	M	8	6	6	6		
5. Drinking	M	F	1	5	3	4		
6. Gambling	M	?	4	7	4	5		
7. Cheating	X	M	7	5	7	7		
8. Selfishness	F	?	3	4	8	8		
9. Gossip	F	M	6	1	9	9		
10. Sabbath	F	X	2	2	10	10		

II. In column II indicate which sex indulges in the practice most frequently indicate men by "M", Women by "F", equally for both sexes "X", In doubt "?".

III. In column III indicate for which sex the practice listed is most undesirable. "M". "F". or "X". In doubt "?".

IV. After considering all of the aspects of the practices you have listed, which one do the men indulge in most frequently? Number that practice (1), Next (2), etc., until all of the practices are rated. Indicate this in IV.

V. After considering all of the aspects of the practices you have listed above, which one do the women indulge in most frequently? Number it (1), next (2), etc., until you have rated all of the practices. Indicate this in column V.

VI. Which practice do you consider most undesirable for men? Number it (1), next (2), etc., until you have finished the list you made. Indicate this in column VI.

VII. Which practice do you consider most undesirable for women? Number it (1), next (2), etc., until you have rated all of the practices you listed. Indicate this in column VII.

REMARKS: Use this column to make any qualifications of the word used that will more clearly bring out any point you have to make as to the extent of the practice, nature of the practice, etc.

Underline any of the following to which you belong; social frat, sorority, professional frat, church, boarding club, Sunday School Class.

Sex, M Age, 22 Classification: Fr., Soph., Jr., Sr.

Case 2

A STUDY OF STUDENT OPINION

I. After considering all of the aspects of the practices listed below, which are likely to exist among college students, which one do you consider to be the most undesirable? Write it on line (1), the next more undesirable put on line (2). Continue your selection until you have filled all of the spaces, or until you have ranked as many as you think are significant. Be frank in your judgments, and honest to your convictions and beliefs, as well as practices.

Chastity	Lying	Sexual intercourse (illicit)
Dancing	Petting "Necking"	Smoking
Drinking	(hugging and kissing)	Social discrimination
Extravagance	Racial discrimination	(frats and sororities)
Gambling	Sabbath breaking	Stealing
Gossip	Self abuse (masturbation)	Swearing
Idleness	Selfishness	Vulgar talk

NOTE: When you have finished your list below do not refer to the original list above

PRACTICES	I	II	III	IV	V	VI	VII	REMARKS
1. Self Ab.	M	X	9	9	1	1		
2. Self Int.	X	X	10	10	2	2		
3. Lying	F	F	4	2	4	8		
4. Chastity	F	F	3	3	5	3		
5. Gambling	M	F	5	5	6	6		
6. Stealing	M	X	6	7	7	5		
7. Drinking	M	F	7	8	3	4		
8. Swearing	M	F	1	6	8	7		
9. Sabb. break	X	X	2	4	10	10		
10. Soc. Dis.	F	X	8	1	9	9		

II. In column II indicate which sex indulges in the practice most frequently indicate men by "M", Women by "F", equally for both sexes "X", In doubt "?".

III. In column III indicate for which sex the practice listed is most undesirable. "M", "F", or "X". In doubt "?".

IV. After considering all of the aspects of the practices you have listed, which one do the men indulge in most frequently? Number that practice (1), Next (2), etc., until all of the practices are rated. Indicate this in IV.

V. After considering all of the aspects of the practices you have listed above, which one do the women indulge in most frequently? Number it (1), next (2), etc., until you have rated all of the practices. Indicate this in column V.

VI. Which practice do you consider most undesirable for men? Number it (1), next (2), etc., until you have finished the list you made. Indicate this in column VI.

VII. Which practice do you consider most undesirable for women? Number it (1), next (2), etc., until you have rated all of the practices you listed. Indicate this in column VII.

REMARKS: Use this column to make any qualifications of the word used that will more clearly bring out any point you have to make as to the extent of the practice, nature of the practice, etc.

Underline any of the following to which you belong; social frat, sorority, professional frat, church, boarding club, Sunday School Class.

Sex, M Age, 20 Classification: Fr., Soph., Jr., Sr.,

Case 20

A STUDY OF STUDENT OPINION

I. After considering all of the aspects of the practices listed below, which are said to exist among college students, which one do you consider to be the most undesirable? Write it on line (1), the next more undesirable put on line (2). Continue your selection until you have filled all of the spaces, or until you have ranked as many as you think are significant. Be frank in your judgments, and honest to your convictions and beliefs, as well as practices.

Cheating	Lying	Sexual intercourse (illicit)
Dancing	Petting "Necking"	Smoking
Drinking	(hugging and kissing)	Social discrimination
Extravagance	Racial discrimination	(frats and sororities)
Gossiping	Sabbath breaking	Stealing
Idleness	Self abuse (masturbation)	Swearing
	Selfishness	Vulgar talk

NOTE: When you have finished your list below do not refer to the original list above

PRACTICES	I	II	III	IV	V	VI	VII	REMARKS
1. Sex Int.	M	F		6	7	10	1	
2. Drinking	M	X		2	6	9	2	
3. Stealing	X	X		10	10	10	3	
4. Vulgar	M	M		F	9	8	5	
5. Lying	X	X		7	5	3	6	
6. Gambling	X	X		5	4	7	9	
7. Racial	X	X		3	3	4	7	
8. Soc. Disc.	X	X		4	2	5	8	
9. Cheating	X	X		9	8	2	4	
10. Gossip	F	F		8	1	6	10	

II. In column II indicate which sex indulges in the practice most frequently indicate men by "M", Women by "F", equally for both sexes "X", In doubt "?".

III. In column III indicate for which sex the practice listed is most undesirable. "M", "F", or "X". In doubt "?".

IV. After considering all of the aspects of the practices you have listed, which one do the men indulge in most frequently? Number that practice (1), Next (2), etc., until all of the practices are rated. Indicate this in IV.

V. After considering all of the aspects of the practices you have listed above, which one do the women indulge in most frequently? Number it (1), next (2), etc., until you have rated all of the practices. Indicate this in column V.

VI. Which practice do you consider most undesirable for men? Number it (1), next (2), etc., until you have finished the list you made. Indicate this in column VI.

VII. Which practice do you consider most undesirable for women? Number it (1), next (2), etc., until you have rated all of the practices you listed. Indicate this in column VII.

REMARKS: Use this column to make any qualifications of the word used that will more clearly bring out any point you have to make as to the extent of the practice, nature of the practice, etc.

Underline any of the following to which you belong; social frat, sorority, professional frat, church, boarding club, Sunday School Class.

Sex, M Age, 20 Classification: Fr., Soph., Jr., Sr.,

A STUDY OF STUDENT OPINION

I. After considering all of the aspects of the practices listed below, which are said to exist among college students, which one do you consider to be the most undesirable? Write it on line (1), the next more undesirable put on line (2). Continue your selection until you have filled all of the spaces, or until you have ranked as many as you think are significant. Be frank in your judgments, and honest to your convictions and beliefs, as well as practices.

Cheating	Lying	Sexual intercourse (illicit)
Dancing	Petting "Necking"	Smoking
Drinking	(hugging and kissing)	Social discrimination
Extravagance	Racial discrimination	(frats and sororities)
Gossiping	Sabbath breaking	Stealing
Idleness	Self abuse (masturbation)	Swearing
Illness	Selfishness	Vulgar talk

NOTE: When you have finished your list below do not refer to the original list above.

PRACTICES	I	II	III	IV	V	VI	VII	REMARKS
1. Sex. Int.	M	X	5	9	8	1		
2. Vulgar	M	X	1	6	1	2		
3. Selfish	7	X	3	10	4	3		Don't understand what that means
4. Stealing	X	X	7	8	2	7		— Bit Gaudium?
5. Lying	X	X	4	7	5	6		
6. Petting	F	M	8	4	10	8		
7. Racial	M	M	2	3	7	4		
8. Gossip	F	X	10	2	6	9		
9. Drinking	X	X	6	5	3	5		
10. Idle	X	M	9	1	10	10		

II. In column II indicate which sex indulges in the practice most frequently indicate men by "M", Women by "F", equally for both sexes "X", In doubt "?".

III. In column III indicate for which sex the practice listed is most undesirable. "M", "F", or "X". In doubt "?".

IV. After considering all of the aspects of the practices you have listed, which one do the men indulge in most frequently? Number that practice (1), Next (2), etc., until all of the practices are rated. Indicate this in IV.

V. After considering all of the aspects of the practices you have listed above, which one do the women indulge in most frequently? Number it (1), next (2), etc., until you have rated all of the practices. Indicate this in column V.

VI. Which practice do you consider most undesirable for men? Number it (1), next (2), etc., until you have finished the list you made. Indicate this in column VI.

VII. Which practice do you consider most undesirable for women? Number it (1), next (2), etc., until you have rated all of the practices you listed. Indicate this in column VII.

REMARKS: Use this column to make any qualifications of the word used that will more clearly bring out any point you have to make as to the extent of the practice, nature of the practice, etc.

Underscore any of the following to which you belong; social frat, sorority, professional frat, church, boarding club, Sunday School Class.

Sex, F Age, 18 Classification: Fr., Soph., Jr., Sr.

A STUDY OF STUDENT OPINION

I. After considering all of the aspects of the practices listed below, which are said to exist among college students, which one do you consider to be the most undesirable? Write it on line (1), the next more undesirable put on line (2). Continue your selection until you have filled all of the spaces, or until you have ranked as many as you think are significant. Be frank in your judgments, and honest to your convictions and beliefs, as well as practices.

Cheating	Lying	Sexual intercourse (illicit)
Dancing	Petting "Necking"	Smoking
Drinking	(hugging and kissing)	Social discrimination
Extravagance	Racial discrimination	(frats and sororities)
Gambling	Sabbath breaking	Stealing
Gossip	Self abuse (masturbation)	Swearing
Idleness	Selfishness	Vulgar talk

NOTE: When you have finished your list below do not refer to the original list above.

PRACTICES	I	II	III	IV	V	VI	VII	REMARKS
1. <u>Sex Abuse</u>	?	1	:	:	:	1	1	:
2. <u>Self Abuse</u>	1	x	:	:	:	2	6	:
3. <u>Drinking</u>	?	x	:	:	:	5	5	:
4. <u>Extravagance</u>	?	x	:	:	:	6	1	:
5. <u>Vulgar Talk</u>	11	x	:	:	:	:	:	:
6. <u>Gambling</u>	1	:	:	:	:	4	3	:
7. <u>Drinking</u>	?	x	:	:	:	3	2	:
8. <u>Racial Abuse</u>	1	x	:	:	2	:	:	:
9. <u>Gossip</u>	1	x	:	:	1	:	4	:
10. <u>Idleness</u>	1	:	:	:	:	:	:	:

II. In column II indicate which sex indulges in the practice most frequently indicate men by "M", Women by "F", equally for both sexes "X", In doubt "?".

III. In column III indicate for which sex the practice listed is most undesirable. "M", "F", or "X". In doubt "?".

IV. After considering all of the aspects of the practices you have listed, which one do the men indulge in most frequently? Number that practice (1), Next (2), etc., until all of the practices are rated. Indicate this in IV.

V. After considering all of the aspects of the practices you have listed above, which one do the women indulge in most frequently? Number it (1), next (2), etc., until you have rated all of the practices. Indicate this in column V.

VI. Which practice do you consider most undesirable for men? Number it (1), next (2), etc., until you have finished the list you made. Indicate this in column VI.

VII. Which practice do you consider most undesirable for women? Number it (1), next (2), etc., until you have rated all of the practices you listed. Indicate this in column VII.

REMARKS: Use this column to make any qualifications of the word used that will more clearly bring out any point you have to make as to the extend of the practice, nature of the practice, etc.

Underscore any of the following to which you belong; social frat, sorority, professional frat, church, boarding club, Sunday School Class.

Sex, 1 Age, Classification: Fr., Soph., Jr., Sr.,