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The Religious Factor as an Influence Affecting the Attitudes of Teachers toward Sex Education

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THE RELIGIOUS FACTOR AS AN INFLUENCE AFFECTING THE ATTITUDES OF TEACHERS TOWARD SEX EDUCATION

by

Richard Vander Voet

A Thesis Submitted to the Faculty of The Graduate College in partial fulfillment of the Degree of Master of Arts

Western Michigan University Kalamazoo, Michigan December, 1973
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Richard M. Vander Voet
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CHAPTER I
INTRODUCTION

An historical overview of the field of sex education showed that community programs were started as early as the 1880's. At every stage in the historical development, however, adequate training for qualified persons to carry out the program lagged behind community interest.

The last three decades have witnessed the continuing problem of lack of teacher preparation in teaching sex education in the public schools. Despite the need, it was not until 1955 that the National Association of Secondary School Principals could report a trend for increased courses of study in the preparation of sex education for public school teachers. 1

Recent decades have also seen the content of sex education programs change from "disaster insurance against pregnancies," to a broad base of learning about human sexuality. Now four general objectives to sex education can be distinguished. These are, to understand


2 loc. cit., p. 102.
the changing of sex roles, to understand one's own sexuality, to educate for responsible decision making, and to provide necessary information for a realistic perception of sex in the many contexts of life situations.¹

With the broader content for sex education courses, the role of the teacher becomes increasingly significant. Fohlin suggests, "in some respects the teacher is the curriculum by the way he or she approaches discussions related to human sexuality and by his or her interactions with other adults as observed by children and youth."²

In the context suggested by Fohlin, when the teacher feels uncomfortable with his or her own sexuality or holds values which cannot tolerate cultural or community differences, it will be reflected negatively in his teaching program, in the educational setting.

Therefore, Fohlin further suggests that, "many teachers cannot and should not attempt to conduct sex education courses because of their own attitudes and values, which are sensed easily by many of the students."³


³loc. cit., p. 231.
Her statement supports the assumption in education that the teacher's understanding of his or her attitude toward the subject being taught is important as a variable influencing the learning experience of the student.

If as suggested above, the teachers' attitudes and values are especially significant in the teaching of sex education, then an investigation into one of the value orientations, that of the teachers' religion, and its effect upon their attitudes toward sex education classes in the schools, can contribute to the understanding of their role in such an educational program.

General Statement of Purpose

It is the specific purpose of this study to investigate the teacher's religious value orientation and its effect upon his attitude in the actual and potential performance of his role as a sex educator in the public schools.

This investigation was started by asking a number of questions dealing with the teachers' religious values as they relate to their attitudes in the actual and potential performance of teaching sex education. For example, (1) Does membership in a certain religious group influence the teachers' attitudes and values? (2) Does religion influence their feeling of "being at ease" with the area of human sexuality? (3) Will the teachers' religious values influence their "readiness to
take training" for sex education? (4) What part does religion play in their acceptance of a teaching position in sex education? (5) Does the degree of religiousness of teachers within the same religious group influence their attitudes similarly to these same concerns? (6) Is there more differentiation between religious groups as a whole or between the highly religious segments of each different group? These are questions for which answers will be sought in the empirical study.

The initial investigative response to these questions comes from past studies in the area of religion in interaction with human sexuality. It is hoped that such a survey of related research literature will provide a base upon which theoretical formulae can be established.

Related Research Literature

A primary question to be asked in the survey of the research literature is, "Does religion have any influence on other institutions in society?"

Lenski, in his detailed study of Detroit, says the following in answer to this question:

Although contemporary society encourages compartmentalization of thought and action, the findings of psychology and sociology alike make it clear that there are limits to which this is possible. Basic traits of personality established in early childhood tend to persist throughout life and influence actions in a variety of institutional contexts. This is equally true of goals, values, beliefs and action patterns acquired later.
Though acquired in one institutional context, they frequently manifest themselves in others.

What is possible, what is probable, and what is inevitable in any given secular organization is a function in part, of the characteristics of the individuals who staff them; and this in turn is a function, in part, of the socio-religious groups to which they belong. ¹

All of the major religious groups in our culture have spoken throughout their history on the subject of acceptable sexual patterns for their followers. These religious positions are generally assumed to have in some degree influenced the attitudes of their followers and the culture within which these major religious groups are found.

Johnson, ² in his historical study of America's attitude toward sex suggests that the major cultural tradition from which our present sex attitudes stem begins in Old Testament Jewish patterns, interpreted by early Christian Fathers and transmitted and intensified by the Puritan culture of seventeenth century America.

Similar investigations are being carried out in sociological research. The general question, "To what extent do religious attitudes and behaviors influence other social characteristics in contemporary society?" has received considerable attention. A number of studies have researched the question of the effect of religion upon


human sexual behavior, but there are no studies which have focused on the public school teacher and his attitude toward the teaching of sex education. Insights provided by studies of religion and its effect on the general field of sex may, however, provide a base for the theoretical positions of this present investigation.

The first related area which may produce helpful insight is that of the influence of religion upon fertility. Three studies, Freedman, ¹ Westhoff, ² and Potvin, ³ found significant differences between religious groups and fertility. Two studies, Higgins, ⁴ and Hunt, ⁵ did not find a significant difference between religious groups.

Freedman ⁶ found that in expected number of births, the


⁶Freedman, op. cit., p. 609.
number of births to date, and the number of children wanted; the Roman Catholic population was higher than both Protestant and Jew. He matched sixty-six couples using six socio-economic variables as the basis of matching.

Potvin\textsuperscript{1} used several participatory activities as a measure of Catholic women's religiousness and found that the greater their religiousness by participation, the greater their faithfulness to the methods of birth control prescribed by the church.

Westhoff\textsuperscript{2} showed that Catholic women in freshman and senior classes in college consistently desire larger families than do their Protestant and Jewish counterparts. He also found Catholic girls attending Catholic high schools desire larger families than Catholic girls in public high schools.

If attendance at a Catholic school can be considered a legitimate indicator of degree of religious participation, the question of the degree of religiousness assumes significance in determining the desire for larger families.

Higgins\textsuperscript{3} studied the city of Johannesburg, South Africa where the Catholic fertility rate fell midway between two Protestant groups. He indicated that the significance of a tradition of large families in

\begin{itemize}
\item \textsuperscript{1}Potvin, op. cit., p. 265.
\item \textsuperscript{2}Westhoff, op. cit., p. 492.
\item \textsuperscript{3}Higgins, op. cit., p. 48-49.
\end{itemize}
the culture of one of the Protestant groups was more important than religion.

Hunt\(^1\) showed that in national samples, there is no positive correlation of crude birthrates with percentages of population that are Catholic. He concluded that other factors are more, or at least as significant as religious affiliation per se.

Many studies are recorded that have investigated the possible influence of religion on sexual behavior of the unmarried. Some of the more significant studies are summarized below.

The influence of religion on permissive sexual behavior of the high school and college youth was found to be positively correlated by Ira Riess.\(^2\) He noted, however, that church attendance may itself be a measure of the "liberal-conservative" balance in a group and in this way only reflect a general life style and not simply a mark of religious commitment.

Alfred Prince\(^3\) in a study of intimacy before marriage found "religious beliefs" to be the predominant reason why men (27 percent) and women (40 percent) did not engage in premarital sex relations.

\(^{1}\)Hunt, op. cit., p. 75.


One of the most detailed studies is that of Alfred Kinsey and Associates. They found that in all three of the major religious groups, Catholic, Jew, and Protestant, the most devout had a lower frequency of premarital coitus in comparison to the inactive.

In 1959, Dedman conducted a study in which he found that the "very religious" college freshman and senior was consistently less permissive in sex attitudes.

Hart and Annella administered a modified "Developing Scale from Folkway to Mores" to a sociology laboratory in a Protestant and a Catholic college in the south. They found that sexual conservatism is correlated with loyalty to church and Bible teachings among both men and women in the two religious groups. The correlations were particularly high for Protestant women and Catholic men.

In a study of three thousand students in eleven universities in 1958, Landis found that 31 percent of the men and 33 percent of the

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women gave religious convictions as the reason for deferring sexual intercourse until after marriage.

A significant study relating religion to sexual gratification was conducted by Wallin.¹ He found that among married women the marital satisfaction was higher among those who had low sexual gratification and attended church than among a similar group who did not attend church. He theorized that the general negative attitude toward sex within the religious group tended to reduce the significance of sexual gratification as necessary for marital satisfaction.

Wallin did not test to see if in fact the religious orientation also carried with it more positive attitudes toward marriage as a whole and therefore allowed for greater marital satisfaction in spite of low sexual gratification, not because of a low attitude toward sex but because of a high view of the various other relationships in marriage. The evidence of this possibility is found within his own investigation. Of those who had high sexual gratification, among both men and women, those who attended church had higher marital satisfaction than those who did not attend church.

There are two studies which deal specifically with sex educators'¹ attitudes and behavior.

The first is a study by Humphrey in which he reported the change of attitude of professional educators toward sex education following a sex education institute. He noted that tests showed no significant difference in the attitude change of Protestants and Catholics following attendance at the institute. He reported, however, that frequent church attenders remained more conservative on both the pre- and post-test, as compared to infrequent church attenders.

Arlene Rubin and James Adams conducted a study of sex educators enrolled in sex education courses in fourteen colleges around the country in 1972. They found that for female sex educators as church attendance decreased, pre-marital sexual permissiveness increased. Catholics were least permissive, Jews were most permissive and Protestants were in the middle.

In addition to the data cited above, some general literature also suggests the significance of religion as it relates to the teachers' values and community standards. The Family Life Education Panel, composed of fifty-two state, regional, and national leaders in family


life, formulated a proposal suggesting what the family life educator will be like in future years. Among the elements judged significant for future family life educators was the suggestion by several panelists that religious orientation will be necessary.¹

In summary it can be said that an overview of the literature is not conclusive in suggesting that religion is a singularly significant factor in determining attitudes within the area of human sexuality.

The major segment of the literature lends support to the position that religion along with other cultural factors is significant in influencing attitudes within the area of human sexuality. In some studies it appears as a dominant factor, while in others it appears as a contributing factor or at least associated positively with other untested but related variables. A few studies show that variables other than religion may be more significant in influencing sexual attitudes and behavior.

The varied methods of operationalizing the concept of religion continues to be a problem which may account in part for the different findings. Such varied operational definitions as national population samples,² matched couples of different religious orientation,³ declared


²Hunt, op. cit.

³Freedman, op. cit.
religious belief,¹ participation in religious activities,² a combination of declared religious preference, college attended and mother's religious preference,³ frequency of church attendance,⁴ illustrate the varied ways that the religious factor has been operationalized.

The question remains, "Which of the varied choices does the researcher use to best identify the religious factor in a respondent's life?" Should he use intellectual assent, as expressed in a declaration of one's religious belief; volitional participation, as tested by actual attendance and involvement in religious activity; or emotional attitudes, as expressed in the feeling level of the significance of one's religion?

Each approach has its weaknesses. A simple declaration of one's religion can be only the final choice between alternatives. For example, "I'm not Catholic, I'm certainly not Jewish, therefore, I must be Protestant." This kind of response tells little about one's actual religious position.

At the volitional level it is not uncommon for respondents to declare that they feel religion is very significant to them but that they have rejected the traditional expressions of institutional religion in the forms of church worship and related activities. It would appear

¹Prince, op. cit. ²Potvin, op. cit. ³Westhoff, op. cit. ⁴Rubin, op. cit.
that in this context religion is limited to a kind of internal feeling which may or may not motivate their behavior.\footnote{In reading the additional comments on the research instrument used for this investigation, it was observed that several respondents took time to reflect this position in writing. They stated that they did consider religion very important to them, but that they did not participate in any formal religious activities of any of the religious institutions. Some scratched out the word "church" in question 4b. See Appendix A.}

It may also be argued that participation alone is not an indicator of religiosity. The experience of performing an activity purely out of custom, habit, or social pressure with little or no personal commitment is not limited to religion alone in human experience. In such cases the participation in religious activity might not indicate one's religiousness at all, but rather a societal demand for conformity.

In addition to the problem of identifying the religious factor, it is recognized that a number of variables are at interplay in every social experience. A varied cultural base is present intervening in the transaction of every set of variables. These cannot always be sifted out in a given study. It is important therefore that a theoretical framework be established which recognizes the multifaceted interrelationships while tests of certain variables are conducted.

Theoretical Approach

The theoretical position of this study begins with the approach
that society can best be viewed as a functioning whole. Society is viewed as a functioning social system.

Bell and Vogel define a system as, "an organization or assemblage of objects united in some form of regular interaction or interdependence. A social system is an assemblage of persons in roles." ¹

Within the social system there are a number of inter-related subsystems in transaction with each other, with the system as a whole, and with units existing within the subsystem.

The framework is that of a structural-functional model cast in an interacting systems mold. ²

The structural-functional model implies the concepts of structure and function as inter-related concepts. The concept of structure as related to society is defined as, "a unit of society that carries out one or more of the basic society functions." ³ A function is defined as, "the result or consequence of a given social structure." ⁴


²This model has been developed in the disciplines of sociology and anthropology. It is exemplified by the works of Talcott Parsons, Kingsley Davis, Robert Merton, George Homans, Norman Bell, Ezra Vogel, Rose Coser, William Goode, and Robert Winch.


⁴Ibid.
Eshleman further defines this inter-relationship by suggesting that:

The structures to which the social analyst imputes functions includes social structures . . . (roles, statuses, and institutions) but also cultural structures. These are combinations of inter-related and interdependent norms, values, and other belief and behavior patterns. Structures are considered to have functions if they contribute to the adaptation, adjustment, or maintenance of the system. If the structure hinders the adaptation, adjustment, or maintenance of the system of which it is a part, then the structure is dysfunctional.¹

It is profitable to study the interchanges of any of the structural-functional inter-relationships as a step in understanding the whole of society. By interchange is meant the two way process in which systems give and receive from each other. This model is utilized as the framework for the present study.

The particular area of study in this thesis is the subsystem of religion in interchange with public school education. The units within religion that are studied are the Catholic unit and the Protestant unit in Grand Rapids, Michigan. The unit of study under the subsystem of public education is the public school teacher in the Grand Rapids Public School System.

The area of interchange is that of the teachers' attitudinal response toward sex education. To what extent does the religious subsystem as represented by Catholic and Protestant teachers influence their position toward the training of children as carried out in Grand

¹ibid.
Rapids Schools in the area of sex education?

It is recognized that closing the subsystems to the limits of Grand Rapids necessarily limits the application of the similar subsystems in other areas or to the subsystem as a whole. Barber has argued, however, that:

Such a temporary closure is necessary in order to proceed with even a temporary determinate analysis. There is nothing static . . . in systems except in the sense that all process is assumed to have an analyzable structure at any moment in a time series. ¹

It can be argued that a point in time analysis must be made in order to compare change at different moments of time.

Within the social system framework, the interchange also moves in the direction of the public education system influencing religion at the point of the teacher unit. A given research study may not test both directions of this interchange; however, the study must keep this direction of the interchange in focus. The fact that the school system has already shown interest in beginning a program of sex education may have influenced the respondents as they sought to meet their professional roles.

The concepts discussed above provide the tools which are to be used to present the analysis of the effect of religion upon the teachers' attitude toward sex education. The structural-functional approach is

used to develop the general hypotheses which follow. Specific research hypotheses are developed below to test the significance of these variables in this particular transaction, applying these same variables to the broader area of religion in relationship with the teachers' attitudes toward teaching sex education.

Hypotheses

A survey of data in related areas to the investigation of this study has become the base for the theoretical foundation. Because research data directly applied to the research problem are not available, the analysis must be viewed as exploratory. The hypotheses are cast into expected relationships between variables as they are found in related areas of the study of human sexual behavior and religion.

General Hypothesis I. -- The sexual attitude and behavior of a teacher is associated with his religion.

Two assumptions are derived from the data in relation to the general hypothesis. (1) A high degree of religiousness results in a more closed or negative attitude toward human sexuality. (2) A low degree of religiousness results in a more liberal or positive attitude toward human sexuality.

Humphrey\(^1\) found that the frequent church attenders remained

\(^1\)Humphrey, op. cit., pp. 336-337.
more conservative on the "Sex Education Liberalism Scale" in his study of professional sex educators at a sex education institute, as compared to infrequent church attenders.

Rubin, testing prospective teachers in sex education classes in fourteen colleges found religion influencing attitudes of the students at the point of premarriage sexual permissiveness:

Among the respondents, as church attendance decreased, premarital sexual permissiveness increased. Of those attending church weekly, only 28 percent would accept premarital coitus (with or without affection) while of those "rarely if ever" attending church, 73 percent accepted it.¹

These studies of sex educators along with the bulk of studies in related fields of human sexuality lend support to the general hypothesis of this study.

The results of the research questionnaire for this study presented only seven Jewish respondents who were teaching in the Grand Rapids public school system. For this reason only Catholic and Protestant religious groups are studied. The research hypotheses therefore list only these two religious groups, and the tabulations from these groups only are considered in the six hypotheses which follow.

Research Hypothesis I. -- The greater the religious influence in the life of the Protestant and Catholic public

¹Rubin, op. cit., p. 179.
school teacher, the less "at ease" he/she will feel in teaching sex education in the classroom.

**Research Hypothesis II.** - The greater the religious influence in the life of the Protestant and Catholic public school teacher, the less inclined he/she will be to accept sex education as the proper concern of public schools.

**Research Hypothesis III.** - The greater the religious influence in the life of the Protestant and Catholic public school teacher, the more inclined he/she will be to suggest that sex education be an elective in the public school program.

**Research Hypothesis IV.** - The greater the religious influence in the life of the Protestant and Catholic public school teacher, the less inclined he/she will be to take further training for teaching sex education.

**Research Hypothesis V.** - The greater the religious influence in the life of the Protestant and Catholic public school teacher, the less inclined he/she will be to accept a teaching position in sex education in the public school.

The body of the research on religion in interaction with human sexuality suggests that Catholics are less liberal than Protestants.

If the difference of liberality lies in the different positions of the two religious faiths, then it is anticipated that when a sample of the most devout of each religious group is compared in relationship to some aspect of human sexuality, the difference in position between the two faiths should increase.

The possibility exists, however, that the difference lies not within the different beliefs of each group but rather in the degree of religiousness in each group. If this is the case it might be possible
for the Protestant group to be less liberal if the membership of that group were more committed or more highly influenced by religion than the Catholic group. This may account for the exceptions to the general pattern of Catholic being less liberal that have been experienced in research.

If the degree of religiousness rather than particular positions of each religious group is the significant element in the religious factor, then it is anticipated that a sample of the most devout of each religious group would result in narrowing the difference of attitudes between the two faiths.

In this part of the investigation the difference between groups of highly religious Catholics and Protestants who are identical in their declaration at the point of "significance of religion" and in their participation in religious activities is compared with the total Catholic and Protestant population difference.

Lenski supports this approach in determining whether religion is a causal factor, itself increasing or decreasing the probabilities of action, or whether it is merely a factor correlated with other variables. He suggests that an

... intergroup comparison be made to see if those most highly involved in the religious groups display patterns of action peculiar to those groups, more often than those less involved.¹

¹Lenski, op. cit., pp. 289-290.
The research hypothesis developed to test this question is stated as follows:

**Research Hypothesis VI.** -- The more devout the sample of Catholic and Protestant teachers in Grand Rapids public schools, the less significant will be the difference in their attitudes toward sex education in public schools.

The research hypothesis is tested by taking the Catholic and Protestant High Degree of Religious Influence Groups, which will be isolated from the data for the first five hypotheses of this investigation, and comparing them to the total Catholic and Protestant public school teacher population who responded to the research instrument.

If the hypothesis is supported and the traditional difference between Catholic and Protestant positions disappears in the High Degree of Religious Influence groups, it would support the suggestion of some previous research studies that there are other cultural factors which determine the difference between them.

If the hypothesis is not supported and the results indicate no change or a wider margin between the two highly religious groups, it would support the suggestion that there is inherently within the religion of each group a position toward human sexuality that is significantly different from the other.

Theoretically it is assumed that the other variables that might influence positions toward human sexuality are minimized when the comparison is kept within the religious group itself, and the degree of religiousness is the only variable changed. However, it is recognized
that such factors as age, marital status, field of training, previous exposure to different sexual behavior, etc., may have an influence upon the teacher's attitudes. The major focus here, however, is upon the association that exists between religiousness and the teacher's attitude toward sex education.

In order that the hypotheses presented for this study be more clearly understood, a number of variables must be defined in terms of their operation. Those variables of relevance to this investigation are operationally defined in the following manner.

Variables

**Religious Factor - Religious Influence.**—The two terms are used interchangeably. They are operationally defined as the response of those subjects who have indicated a religious preference by checking one of the religious choices on the research instrument.

In past studies the religious factor as a variable in human behavior has been operationalized in one of three general ways: (1) the subject declares his religious preference, (2) the subject lists his religious activities, or (3) the subject declares the significance of religion in his life. In this study the religious factor is operationalized by the use of all three measures of this variable as listed above.

**Public School Teachers.**—The respondents to the research instrument who were teachers in Grand Rapids public schools in
March of 1970.

Catholic Teachers. -- Those teachers in Grand Rapids Public Schools who indicated Catholic religious affiliation on the research questionnaire.

Protestant Teachers. -- Those teachers in Grand Rapids Public Schools who indicated Protestant religious affiliation on the research questionnaire.

Degree of Religious Influence. -- The degree of religious influence is determined by the position of the respondents to two ordinal questions: (1) How often do you attend religious services? and (2) How important would you say your religion is to you?

Two subgroups are developed within the Catholic and Protestant religious groups. One subgroup is defined as the Low Degree of Religious Influence Group. It is operationalized by selecting those subjects whose combined responses were represented by the choices "least participation," and the "least importance of religion" to them.

The second subgroup is defined as the High Degree of Religious Influence Group. It is operationalized by selecting those subjects whose combined responses were represented by the choices "greatest participation" in religious activities, and holding religion as of the "greatest importance" to them.

See Chapter II for the methods used to develop these four groups for this investigation.
Sex Education. -- The term sex education is operationalized as that program of teaching human sexuality in public education as covered by the specific items related to this concern in the research instrument.

In addition to those variables presented, several terms appear in the hypotheses such as "feeling at ease teaching sex education," etc., which are defined in the context of the relevant items where they appear in the research instrument. See Chapter III for the details of these statements as found in the research instrument in Appendix A.

In summary, the purpose of this study has been presented as an investigation of the teacher's religious value orientation and its effect upon his performance as a sex educator in the public schools. Related research literature was presented, laying the foundation for the theoretical position. The hypotheses were formulated from the literature and were constructed in a manner which formalized the basic research questions. In Chapter II the methods for analysis, general characteristics of the teachers who form the respondent groups for the study and the development of the religious teacher groups necessary for testing the theoretical questions are presented.
CHAPTER II

METHOD OF ANALYSIS GENERAL CHARACTERISTICS
OF THE RESPONDENTS AND DEVELOPMENT
OF FOUR SPECIAL GROUPS

This Chapter contains a description of the method used to collect the data and the techniques used to analyze the data. Pertinent general information on the respondents is also presented. The chapter concludes with the development of the four religious groups for testing the hypotheses.

Data Collection

The study of Grand Rapids public school teachers was instituted by the administration to determine the preparation of teachers to teach sex education and family life courses in school.

In March of 1970 there were 1440 teachers in the system. Of this total, 646 were in secondary schools, 716 in elementary schools, and 78 in special education programs within the school system.

The research instrument was administered to all of the teachers. The return was on a voluntary basis with no identification as to who filled out the questionnaires. Nine hundred questionnaires were returned, a total of 62.5 percent. Of this total, 27 were left blank, leaving a potential base of 873 questionnaires for research.
This represents 60.6 percent of the total teaching staff in Grand Rapids Public Schools. The general characteristics and attitudes of the remaining 39.4 percent are not directly known. Some information as to the total teaching staff can be compared to the respondents by comparing them with the general information of teachers within the total school system in a report prepared by James Jones for the Center for Education Studies. ¹

The research instrument was designed and administered by Dr. Herbert L. Smith of the Sociology Department at Western Michigan University, Kalamazoo, Michigan, and Margaret Holmes, Coordinator of Humanities and Social Studies of the Grand Rapids Public Schools.

A number of questions were used to test the objectives which guided the development of the original research questionnaire from which these data were drawn. (1) What is the present status and the potential for development of teachers within the public school staff for teaching family life and sex education? (2) What cultural characteristics influence the teacher in his/her readiness to teach these subjects? (3) How comfortable are teachers with their own sexuality? (4) What are the goals which teachers project for courses in sex

education and family life? (5) Which teaching areas within the present system do the teachers visualize as the proper locations for family life and sex education instruction? (6) What preparation have the teachers already undergone for teaching family life and sex education? (7) What further professional training would the teachers be willing to take to increase their competency? (8) Under what arrangement would they be willing to take additional training? (9) What do the teachers see as the major reasons for the problems they experience in the public school teaching program?

Utilizing these questions and others of a general information nature, the research instrument was developed. A copy of the complete schedule is found in Appendix A.

Methods Used for Analysis

The information on the questionnaires was numerically coded and punched on IBM cards. All of the computations, including frequency distribution, cross tabulations, specific groups developed, and measures of reliability, utilized computer library programs.

The Chi-square analysis is used as a measure to test significance of association between the variables tested for analysis.¹ The .05 level of confidence is utilized with the Chi-square. The Pearson

Product-Moment Correlation is the basis for measuring the strength of association. The Pearsonian r-value is employed to determine if the direction of the relationship is positive or negative.

In addition to Chi-square, the tables are submitted to the Difference of Proportions Test.\(^1\) This test is helpful in those tables where small numbers in the sample result in invalid and unreliable Chi-square results. The Difference of Proportions Test is a one-tailed test requiring a z-score of 1.65 to determine the .05 level of confidence.

In addition to those characteristics of specific nature which will be presented through statistical application, there are a number of general characteristics which provide background to those persons represented in the investigation. These are gathered through the general information questions provided in the schedule.

General Characteristics of the Sample

**Sex composition.** --The sex composition of those returning the schedule was 250 (28.6 percent) males, 596 (68.3 percent) females, with 27 (3.1 percent) not indicating their sex.

**Marital status.** --Better than 71 percent of the teachers were married or had been married previous to the study. Three percent did not indicate their marital status. The remaining teachers were

\(^1\)loc. cit., pp. 228-232.
single (Table 2.1).

TABLE 2.1--Marital status of teachers

<table>
<thead>
<tr>
<th>Status</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>200</td>
<td>22.9</td>
</tr>
<tr>
<td>Engaged</td>
<td>25</td>
<td>2.9</td>
</tr>
<tr>
<td>Married</td>
<td>557</td>
<td>63.8</td>
</tr>
<tr>
<td>Married before but not now</td>
<td>38</td>
<td>4.4</td>
</tr>
<tr>
<td>Widowed</td>
<td>26</td>
<td>3.0</td>
</tr>
<tr>
<td>Did not indicate</td>
<td>27</td>
<td>3.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>873</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Parenthood. -- Of those married teachers who responded, 416 (74.4 percent) were parents. The average parenting family among the teachers included one boy and one girl.

Academic standing. -- There were 626 (71.1 percent) teachers who had either a Bachelor of Arts or Science degree. An additional 197 (22.6 percent) had been awarded Master's degrees. Four persons (0.5 percent) had received Specialist degrees. There were no Doctorates awarded to the teaching staff. The remaining 46 (5.2 percent) either did not indicate their academic status or were awarded some type of professional certificate other than the standard degrees listed above.
**Work status.** --The Grand Rapids school system held 529 (60.6 percent) of its teachers in tenure. There were 292 (33.4 percent) teachers who were beginning or on probation. The remaining 52 (6.0 percent) did not indicate status or were on an employment basis other than those listed above.

**Previous training in family life or sex education.** --The teachers had little previous training in the areas related to this study. It is significant to note that only 86 teachers had any previous training in sex education either alone or in combination with family life education (Table 2.2).

**Development of Four Study Groups**

In order that the hypotheses can be tested, four groups are developed from the total number of respondents to the Grand Rapids Teacher Questionnaire. These groups are titled, Catholic-High Degree of Religious Influence, Catholic-Low Degree of Religious Influence, Protestant-High Degree of Religious Influence, and Protestant-Low Degree of Religious Influence. The groups are referred to in the study as Catholic-High and Low, and Protestant-High and Low.

The total number of respondents who indicated they were Catholic was 165.¹ Of this number eight did not answer either one or

¹See Appendix A, Question 4, Response 1.
both of the questions used to determine religious influence, leaving 157 Catholics from which the groups were selected.

TABLE 2.2--Training in family life and/or sex education

<table>
<thead>
<tr>
<th></th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>No training</td>
<td>662</td>
<td>71.2</td>
</tr>
<tr>
<td>Family life training</td>
<td>119</td>
<td>13.6</td>
</tr>
<tr>
<td>Sex education training</td>
<td>39</td>
<td>4.5</td>
</tr>
<tr>
<td>Both family &amp; sex education</td>
<td>37</td>
<td>5.4</td>
</tr>
<tr>
<td>Did not indicate</td>
<td>46</td>
<td>5.3</td>
</tr>
<tr>
<td>Total</td>
<td>873</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The 157 Catholics were further sorted according to their response to two additional questions: (1) How often do you attend religious services? and (2) How important would you say your church and religion is to you?¹ There were six possible responses to the first question and five to the second.

The Catholic-High Degree of Religious Influence group was obtained by selecting those respondents who answered both of the designated questions in one of the following ways:

(1) How often do you attend religious services? 2 - 3 times

¹loc. cit., Question 4a and 4b.
a month, ___ once a week or more. The second question was (2) How important would you say your church and religion is to you? ___ extremely important, ___ quite important. ¹

The total number gathered by these responses is 124 or 70 percent of the total group of Catholics (Table 2.3).

The Catholic-Low Degree of Religious Influence group was obtained by selecting those respondents who answered both of the questions in one of the ways indicated below:

(1) How often do you attend religious services? ___ never, ___ hardly ever, ___ several times a year. The second question was (2) How important would you say your church and religion is to you? ___ fairly unimportant, ___ not too important. ²

The total number of teachers gathered by these responses is six or 3.8 percent of the total Catholic group (Table 2.3).

The total number of teachers who indicated they were Protestant was 599. ³ Of this number 15 did not answer either one or both of the questions used to determine religious influence, leaving 584 Protestant teachers from which the two groups were formed.

¹loc. cit., Question 4a, Responses 4 and 5.

²loc. cit., Questions 4a, Responses 0, 1, and 2; and Question 4b, Responses 1 and 2.

³loc. cit., Question 4, Response 3.
### TABLE 2.3 - Frequency of church attendance and significance of religion

<table>
<thead>
<tr>
<th>Frequency of church attendance</th>
<th>N</th>
<th>Fairly Unimportant</th>
<th>Not too Important</th>
<th>Fairly Important</th>
<th>Quite Important</th>
<th>Extremely Important</th>
<th>Did not Indicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Once a week or more</td>
<td>131</td>
<td>1 1</td>
<td>0 0</td>
<td>9 7</td>
<td>47 36</td>
<td>74 56</td>
<td>0 0</td>
</tr>
<tr>
<td>2-3 times a month</td>
<td>10</td>
<td>0 0</td>
<td>1 10</td>
<td>6 60</td>
<td>3 30</td>
<td>0 0</td>
<td>0 0</td>
</tr>
<tr>
<td>Once a month</td>
<td>2</td>
<td>0 0</td>
<td>0 0</td>
<td>2 100</td>
<td>0 0</td>
<td>0 0</td>
<td>0 0</td>
</tr>
<tr>
<td>Several times a year</td>
<td>5</td>
<td>0 0</td>
<td>0 0</td>
<td>3 60</td>
<td>1 20</td>
<td>1 20</td>
<td>0 0</td>
</tr>
<tr>
<td>Hardly ever</td>
<td>8</td>
<td>1 13</td>
<td>4 50</td>
<td>2 25</td>
<td>0 13</td>
<td>0 0</td>
<td>0 0</td>
</tr>
<tr>
<td>Never</td>
<td>1</td>
<td>0 0</td>
<td>1 100</td>
<td>0 0</td>
<td>0 0</td>
<td>0 0</td>
<td>0 0</td>
</tr>
<tr>
<td>Did not indicate</td>
<td>8</td>
<td>0 0</td>
<td>0 0</td>
<td>2 25</td>
<td>5 63</td>
<td>1 12</td>
<td></td>
</tr>
<tr>
<td></td>
<td>165</td>
<td>2 6</td>
<td>22 54</td>
<td>80 1</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

Double Line indicates group selected for High Degree of Religious Influence

Single Line indicates group selected for Low Degree of Religious Influence
The Protestant-High Degree of Religious Influence group was obtained in the same manner as the Catholic-High group described above. The total number gathered by these responses was 399 or 59 percent of the total Protestants (Table 2.4).

The Protestant-Low Degree of Religious Influence group was selected in the same manner as the Catholic-Low group described above. The total number obtained by these responses was 46 or 6.2 percent of the total Protestant group (Table 2.4).

A study of placement of both Catholic and Protestant respondents (Table 2.3 and 2.4) shows a very heavy concentration of teachers in the area which indicates that religion is highly significant to them. Of the total range of choices in combination as they appear in the tables, 13.3 percent of the possible choices are represented in the High group category. But 79 percent of the Catholics and 58 percent of the Protestants are grouped into this area. On the other end of the spectrum with 20 percent of the possible combination of choices reflected in the Low group category, only 3.8 percent of the Catholics and 6.2 percent of the Protestants were found. These data become more impressive when it is realized that the city in which this study was made has a highly developed parochial school system for both the Catholic and Protestant adherents. It might be anticipated that the more devout of both religious groups would be found within the parochial school systems within the city. This possibility, however,
TABLE 2.4.--Protestant teachers' response to frequency of church attendance and significance of religion

<table>
<thead>
<tr>
<th>Frequency of Church Attendance</th>
<th>N</th>
<th>Fairly Unimportant n</th>
<th>Fairly Important n</th>
<th>Quite Important n</th>
<th>Extremely Important n</th>
<th>Did not Indicate n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Once a week or more</td>
<td>277</td>
<td>1 0.5</td>
<td>1 0.5</td>
<td>14 6</td>
<td>77 28</td>
<td>184 66</td>
</tr>
<tr>
<td>2-3 times a month</td>
<td>108</td>
<td>0 0</td>
<td>3 3</td>
<td>27 25</td>
<td>51 47</td>
<td>27 25</td>
</tr>
<tr>
<td>Once a month</td>
<td>51</td>
<td>1 2</td>
<td>3 6</td>
<td>27 53</td>
<td>16 31</td>
<td>4 8</td>
</tr>
<tr>
<td>Several times a year</td>
<td>78</td>
<td>1 1</td>
<td>15 19</td>
<td>24 31</td>
<td>26 33</td>
<td>12 15</td>
</tr>
<tr>
<td>Hardly ever</td>
<td>67</td>
<td>8 12</td>
<td>19 28</td>
<td>20 30</td>
<td>12 18</td>
<td>5 7</td>
</tr>
<tr>
<td>Never</td>
<td>3</td>
<td>2 67</td>
<td>1 33</td>
<td>0 0</td>
<td>0 0</td>
<td>0 0</td>
</tr>
<tr>
<td></td>
<td>599</td>
<td>13 42</td>
<td>115 186</td>
<td>238</td>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>

Double Line indicates group selected for High Degree of Religious Influence
Single Line indicates group selected for Low Degree of Religious Influence
remains unknown for the person.

A summary of the four groups under study appears in Table 2.5.

**TABLE 2.5. --Catholic and Protestant - High and Low Groups**

<table>
<thead>
<tr>
<th>Religion</th>
<th>Low Degree of Religious Influence</th>
<th>High Degree of Religious Influence</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Percent</td>
</tr>
<tr>
<td>Catholics</td>
<td>6</td>
<td>3.8</td>
</tr>
<tr>
<td>Protestants</td>
<td>46</td>
<td>6.2</td>
</tr>
</tbody>
</table>

In Chapter II the methods used to collect the data and to analyze it have been presented. The general characteristics of the universe of teachers which is the basis for this investigation were detailed. The two High Degree of Religious Influence teacher groups and the two Low Degree of Religious Influence groups used to test the hypotheses were developed from this universe and summarized. The next step of this investigation will be to present the results of the research findings.
CHAPTER III
RESEARCH FINDINGS

In this chapter the findings of the data of each question used to test each of the research hypotheses are presented.

General observations pertinent to the results of each procedure follow the data. Analysis and application of the results to the research hypotheses are presented in Chapter IV.

The general hypothesis underlying this thesis is:

The sexual attitudes and behavior of the teacher in each of the major religious faiths is associated with his religion.

The specific hypotheses utilized to test the above general hypothesis are stated in terms of six specific variables. The first test is concerned with the teacher "feeling at ease" teaching sex education. It is formulated to compare the relationship of the highly religious Catholic and Protestant teacher's attitude with those of the same two religious groups who are not highly religious, to feeling at ease teaching sex education in the public schools of Grand Rapids.

Research Hypothesis I

The greater the religious influence in the life of the Protestant and Catholic public school teacher, the
less "at ease" he/she will feel in teaching sex education in the classroom.

The hypothesis suggests that the highly religious teacher feels less at ease with the subject.

The test for this hypothesis is made by finding the response of the Catholic and Protestant High Degree of Religious Influence groups and the Catholic and Protestant Low Degree of Religious Influence groups to the research instrument question, "Regardless of your academic training do you feel at ease teaching specific units on sex education?" The respondents could choose from the following ordinal responses: (1) completely ill at ease, (2) somewhat uncomfortable, (3) not much one way or the other, (4) at ease, (5) completely at ease. ¹

Thirteen of the respondents in the Catholic-High group were removed from the tabulations in Table 3.1 because they did not answer this question.

The Chi-square test for significance between the Catholic groups is not acceptable due to the small number of respondents in the Catholic-Low group. The Difference of Proportion Test yields a z-score which is not significant at the .05 level.

Distribution on a straight percentage basis yields a difference

¹loc. cit., Question 12.
in that a larger percentage (66.7) of the Catholic-Low group is found in the last two positive responses as over against the Catholic-High group in the same two responses (41.0).

Among the Protestants, 52 of the High group and 3 of the Low group did not answer the research question and are subsequently removed from Table 3.2.

The significance of the distribution for the Protestant groups is not present at the .05 level.

The distribution by percentages indicates a larger percentage of the Low group have no particular feeling either negative or positive about feeling at ease teaching sex education (40 percent) as over against the High group (25.6 percent).

Summarizing the results of the test, it is found that Research Hypothesis I is not supported in the case of the Protestant groups and supported only by the percentage analysis in the Catholic groups.

The second test of the general hypothesis is provided by looking at the attitudes of the teachers with reference to whether or not they view sex education as being the proper concern of the public school. It is formulated to investigate the difference between the highly religious Catholic and Protestant teacher's position and the less religious Catholic and Protestant teacher on this position.
TABLE 3.1. -- Roman Catholic teachers' response to feeling at ease teaching sex education

<table>
<thead>
<tr>
<th>Catholic Teacher Groups</th>
<th>Feeling at ease teaching sex education</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Completely Ill at Ease</td>
<td>Somewhat Uncomfortable</td>
<td>Not Much One Way or the Other</td>
<td>At Ease</td>
<td>Completely At Ease</td>
<td></td>
</tr>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>High Degree of Religious Influence</td>
<td>111</td>
<td>10</td>
<td>9.0</td>
<td>25</td>
<td>23.0</td>
<td>30</td>
</tr>
<tr>
<td>Low Degree of Religious Influence</td>
<td>6</td>
<td>1</td>
<td>16.7</td>
<td>1</td>
<td>16.7</td>
<td>0</td>
</tr>
</tbody>
</table>

Chi-square - 6.30037 (not reliable)
Contingency coefficient - 0.22605
Degrees of freedom - 4

Collapsed 2 x 2 table between column 3 & 4
2 x 2 corrected Chi-square - 1.19185
Contingency coefficient - 0.18600
Degrees of freedom - 1
z-score - 1.255492 (significant at .1036)
### TABLE 3.2: Protestant teachers' response to feeling at ease teaching sex education

<table>
<thead>
<tr>
<th>Protestant Teacher Groups</th>
<th>Feeling at ease teaching sex education</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Completely Ill at Ease</td>
<td>Completely Uncomfortable</td>
<td>Not Much One Way or the Other</td>
<td>At Ease</td>
<td>Completely At Ease</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
</tr>
<tr>
<td>High Degree of Religious Influence</td>
<td>293</td>
<td>21</td>
<td>7.2</td>
<td>56</td>
<td>19.1</td>
<td>75</td>
</tr>
<tr>
<td>Low Degree of Religious Influence</td>
<td>46</td>
<td>1</td>
<td>2.8</td>
<td>6</td>
<td>17.1</td>
<td>14</td>
</tr>
</tbody>
</table>

Chi-square - 4.90163  
Contingency coefficient - 0.12134  
Degrees of freedom - 4

Collapsed 2 x 2 table between column 3 & 4  
2 x 2 corrected Chi-square - 0.53384  
Contingency coefficient - 0.1410000  
Degrees of freedom - 1  
z-score - 1.010791 (significant at .1562)
TABLE 3.3.- Catholic teachers' response to sex education as the proper concern of public school

<table>
<thead>
<tr>
<th>Catholic Teacher Groups</th>
<th>N</th>
<th>Sex education - the proper concern of public schools</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No</td>
</tr>
<tr>
<td>High Degree of Religious Influence</td>
<td>105</td>
<td>6</td>
</tr>
<tr>
<td>Low Degree of Religious Influence</td>
<td>6</td>
<td>1</td>
</tr>
</tbody>
</table>

Chi-square - 2.13624
Contingency coefficient - 0.13741
Degrees of freedom - 2

Collapsed 2 x 2 table between column 2 & 3
2 x 2 corrected Chi-square - 0.02231
Contingency coefficient - 81.0000
Degrees of freedom - 1
z-score - 0.3413672 - significant at .36
Research Hypothesis II

The greater the religious influence in the life of the Protestant and Catholic public school teacher, the less inclined he/she will be to accept sex education as the proper concern of public schools.

The hypothesis suggests that the more religious teacher in these two groups is less inclined to consider sex education as the proper concern of public schools.

Hypothesis II is tested by finding the response of the four select groups to a request to check those areas that are, "properly the concern of public schools and therefore should be made part of the over-all instructional program." The question was worded, "Public schools should teach about sex education: ___no, ___uncertain, ___yes."¹

The results of the Catholic-High and Low groups are found on Table 3.3. Nineteen members of the High group did not answer this question and are removed from the table.

The level of significance cannot be determined by Chi-square due to the small number of respondents in the Low group. The z-score for the Difference of Proportion Test is not significant at the .05 level.

Based on the percentages of response in each category of the

¹loc. cit., Question 14.
TABLE 3.4.--Protestant teachers' response to sex education as the proper concern of public school

<table>
<thead>
<tr>
<th>Protestant Teacher Groups</th>
<th>Sex education - the proper concern of public school</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td>Uncertain</td>
</tr>
<tr>
<td></td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>High Degree of Religious Influence</td>
<td>306</td>
<td>24</td>
</tr>
<tr>
<td>Low Degree of Religious Influence</td>
<td>41</td>
<td>1</td>
</tr>
</tbody>
</table>

Chi-square - 7.75020
Contingency Coefficient - 0.14781
Degrees of freedom - 2

Collapsed 2 x 2 table between columns 2 & 3
2 x 2 corrected Chi-square - 6.60687
Contingency coefficient - 233.00000
z-score - 2.769066 - significant at .0029
answer there is a slightly larger number (5.2 percent) of Catholic-Low teachers who viewed sex education as the proper concern of the public schools.

The Protestant teachers' responses are found on Table 3.4 Thirty-three of the High group and five of the Low group were removed from the table because they did not answer this question.

The tabulations for the Protestant teachers are significant at the .05 level of confidence both by Chi-square and the Difference of Proportion Test. They indicate that 23.8 percent of the Protestant-High group either said "No" or were "Uncertain" that sex education was the proper concern of the public schools, as compared with 4.8 percent in the Low group. The Low group showed much stronger inclination to answer this question positively.

The results of the tests as applied to Research Hypothesis II indicate that the Protestant religious groups support the thesis that the highly religious are less inclined to consider sex education the proper concern of the public school. The Catholic religious groups also support the thesis when viewed from the standpoint of the direction of the percentages in the choices they made.

Research Hypothesis III tests the general hypothesis at the point of the teachers' inclination to suggest sex education as an elective or compulsory program in the public schools.
<table>
<thead>
<tr>
<th>Catholic Teacher Groups</th>
<th>N</th>
<th>Sex education - elective or compulsory in public school</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Boys (n, %)</td>
<td>Girls (n, %)</td>
<td>Both (n, %)</td>
<td>Boys (n, %)</td>
<td>Girls (n, %)</td>
<td>Both (n, %)</td>
<td></td>
</tr>
<tr>
<td>High Degree of Religious Influence</td>
<td>104</td>
<td>0, 0</td>
<td>1, 1.0</td>
<td>38, 36.5</td>
<td>0, 0</td>
<td>0, 0</td>
<td>65, 62.5</td>
<td></td>
</tr>
<tr>
<td>Low Degree of Religious Influence</td>
<td>6</td>
<td>0, 0</td>
<td>0, 0</td>
<td>5, 83.3</td>
<td>0, 0</td>
<td>0, 0</td>
<td>1, 16.7</td>
<td></td>
</tr>
</tbody>
</table>

Collapse 2 x 2 table between columns 3 & 4
2 x 2 corrected Chi-square - 3.23918
Contingency coefficient - 65.000
Degrees of freedom - 1
z-score - 2.183738 - significant at .0146
Research Hypothesis III

The greater the religious influence in the life of the Catholic and Protestant school teacher, the more inclined he/she will be to suggest that sex education be an elective rather than compulsory in the public school program.

Research Hypothesis III is designed to test the attitude of the highly religious Catholic and Protestant teacher in comparison with the less religious teacher in each religious group on the question whether sex education should be an elective or compulsory in the Grand Rapids public schools.

The hypothesis is tested by finding the response of the four groups who could choose whether they felt sex education should be taught as an "elective" or "compulsory" unit in the public schools. The respondents could also check if the program should be elective or compulsory for boys, girls or both.¹

The results of the Catholic-High and Low groups are found on Table 3.5. Twenty of the High group did not indicate their position to the question, and are removed from the table.

The level of significance cannot be determined by Chi-square analysis because of the small number of respondents in the Low group. The Difference of Proportion Test yields significance but in the

¹loc. cit., Question 20, Response 4.
TABLE 3.6. --Protestant teachers' response—should sex education be an elective or compulsory

<table>
<thead>
<tr>
<th>Protestant Teacher Groups</th>
<th>Sex education - elective or compulsory in public school</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>Elective</td>
<td>Compulsory</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Both</td>
<td></td>
<td></td>
<td></td>
<td>Both</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>High Degree of Religious Influence</td>
<td>292</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>0.7</td>
<td>120</td>
<td>41.1</td>
<td>1</td>
<td>0.3</td>
<td>1</td>
<td>0.3</td>
<td>168</td>
<td>57.5</td>
</tr>
<tr>
<td>Low Degree of Religious Influence</td>
<td>43</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>11</td>
<td>25.6</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>32</td>
<td>74.4</td>
</tr>
</tbody>
</table>

Collapsed 2 x 2 table between columns 3 & 4
2 x 2 corrected Chi-square - 5.39302
Contingency coefficient - 170.0000
Degrees of freedom - 1
z-score - 1.999932 - significant at .0233
<table>
<thead>
<tr>
<th>Catholic Teacher Groups</th>
<th>N</th>
<th>Definitely Not</th>
<th>No, Not Really Interested</th>
<th>Yes, at the School's Expense</th>
<th>Yes, even at my Own Expense</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Degree of Religious Influence</td>
<td>109</td>
<td>7</td>
<td>6.4</td>
<td>20</td>
<td>18.3</td>
</tr>
<tr>
<td>Low Degree of Religious Influence</td>
<td>6</td>
<td>1</td>
<td>16.7</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Chi-square - 2.29200  
Contingency coefficient - 0.13979  
Degrees of freedom - 3

Collapsed 2 x 2 table between columns 3 & 4  
2 x 2 corrected Chi-square - 0.20277  
Contingency coefficient - 82.00000  
Degrees of freedom - 1  
z-score - 0.4430780 - significant at .33
opposite direction to that proposed by the thesis.

When the percentage of response in each category is studied, it is noted that a larger number of the Low group felt that sex education should be an elective (83.3 percent) compared to the High Group (37.5 percent). The High group was more inclined toward a compulsory program (62.5 percent) compared to the Low group (16.7 percent). This response is in the opposite direction to that anticipated in Research Hypothesis III.

The response of the Protestant teachers is found on Table 3.6. Forty-seven of the High group and three of the Low group did not indicate their position to this question and are removed from the analysis.

The tabulations are significant at the .05 level of confidence both by Chi-square and the Difference of Proportion Test. The High group showed a greater inclination toward making sex education an elective by over 15 percent more than the Low group. The Low group favored compulsory sex education by 74.4 percent, or almost 16 percent more than the High group.

Summarizing the results of the tests applied to Research Hypothesis III it is noted that the Protestant data support the thesis that the highly religious teachers are inclined to want elective sex education programs. As noted above, however, the position taken by the Catholic teacher is opposite to that proposed by the thesis.
This divergence of the Catholic position will be discussed in Chapter IV.

The fourth test of the General Hypothesis I is provided by testing the variable of the teachers' inclination to take further training for sex education.

Research Hypothesis IV

The greater the religious influence in the life of the Protestant and Catholic public school teacher, the less inclined he/she will be to take further training for sex education.

Research Hypothesis IV is formulated to test the attitude of the highly religious Catholic and Protestant teacher with the less religious teacher in each group on the question of their willingness to take additional training for teaching sex education.

The hypothesis suggests that the highly religious teacher is less favorably inclined to further training in sex education.

The hypothesis is tested by tabulating the response of the four religious groups to the following question: "If you had an opportunity for further training and preparation for understanding and teaching . . . sex education would you take advantage of it?" The teachers were offered the following ordinal responses, (1) definitely not, (2) no, not really interested, (3) yes, at the schools' expense, (4) yes, even at my own expense.¹

¹loc. cit., Question 26, Response 2.
The results of the Catholic-High and Low groups are tabulated in Table 3.7. Fifteen of the High group did not indicate their position to this question and were removed from the table.

The level of significance determined by Chi-square test is not reliable due to the small number of respondents in the Low group. The Difference of Proportion Test yields a z-score which is not significant at the .05 level.

A slightly larger percentage of the Low group (83.3 percent) favored taking training as compared to the High group (75.5 percent).

Tabulations of the Protestant teachers are found on Table 3.8. Twenty-two of the High group and four of the Low group did not indicate their position to this question and are removed from the tabulations appearing in Table 3.8.

The tabulations are not significant at the .05 level of confidence either by Chi-square or by the Difference of Proportion Test.

The percentage of response in each category showed that the Protestant-High group was less ready to take training (32.6 percent) when compared with the Low group (23.8 percent).

Inversely the Low group was more favorably inclined to take further training (76.2 percent) as compared to the High group (67.4 percent).

In summary, the .05 level of confidence was not achieved in the tests of significance on the Catholic and Protestant response to
TABLE 3.8. --Protestant teachers' response willing to take training for teaching sex education

<table>
<thead>
<tr>
<th></th>
<th>Willing to take training for sex education</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Definitely Not</td>
</tr>
<tr>
<td></td>
<td>n</td>
</tr>
<tr>
<td>High Degree of Religious Influence</td>
<td>307</td>
</tr>
<tr>
<td>Low Degree of Religious Influence</td>
<td>42</td>
</tr>
</tbody>
</table>

Chi-square - 2.02553
Contingency coefficient - 0.07596
Degrees of freedom - 3

Collapsed 2 x 2 table between columns 3 & 4
2 x 2 corrected Chi-square - 0.93996
Contingency coefficient - 207.00000
Degrees of freedom - 1
z-score - 1.173528 - significant at .37
the question testing Research Hypothesis IV. However, both groups do support Research Hypothesis IV when viewed by the direction of the choices they make as shown by the percentages of response in each choice.

Research Hypothesis V provides the fifth test of the General Hypothesis by viewing the response of the teacher groups to the variable of accepting a teaching position in sex education.

**Research Hypothesis V**

The greater the religious influence in the life of the Protestant and Catholic school teacher, the less inclined he/she will be to accept a teaching position in sex education in the public schools.

Research Hypothesis V is designed to compare the attitudes of Catholic and Protestant highly religious teachers with their less religious counterparts as to their willingness to accept a teaching position in the Grand Rapids Public Schools in the area of sex education. The hypothesis postulates that the highly religious teacher is less inclined to accept an assignment in the teaching of sex education.

The hypothesis is tested by submitting the four religious teacher groups to the following question: "If given an opportunity to teach a unit or course, about human sexuality... would you be favorably inclined?" Respondents could check one of the following ordinal answers: (1) very unfavorable, (2) unfavorable, (3)
uncertain, (4) ____ favorable, (5) ____ very favorable. ¹

The results for the Catholic-High and Low groups are tabulated in Table 3.9. Twenty respondents in the High group did not answer this question and are removed from the table.

The level of significance for the Catholic groups is not reliable by Chi-square analysis due to the small number of respondents in the Low group. Further, the Difference of Proportion Test did not yield significance at the .05 level of confidence.

A larger number of the Low group (50 percent) responded negatively to accepting a teaching position as compared to the High group (31.8 percent). More than twice the percentage of the High group were uncertain (34.6 percent) as compared to the Low group (16.7 percent). The response of both groups in the two "Favorable" categories is the same within three-tenths of a percent.

The response of the Protestant groups are tabulated in Table 3.10. They are not significant at the .05 level of confidence either by Chi-square analysis or Difference of Proportion Test.

Based upon the percentages of response in each choice, it is noted that the Low group showed a slightly greater unfavorable response (34.1 percent) to accepting a teaching position as compared with the High group (30.7 percent). The High group showed a slightly greater

¹loc. cit., Question 25.
<table>
<thead>
<tr>
<th>Catholic Teacher Groups</th>
<th>Very Favorable</th>
<th>Unfavorable</th>
<th></th>
<th>Uncertain</th>
<th>Favorable</th>
<th>Very Favorable</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Degree of Religious Influence</td>
<td>N</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td></td>
<td>104</td>
<td>13.5</td>
<td>19</td>
<td>18.3</td>
<td>36</td>
<td>34.6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>28</td>
<td>26.9</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>7</td>
<td>6.7</td>
</tr>
<tr>
<td>Low Degree of Religious Influence</td>
<td>6</td>
<td>33.3</td>
<td>1</td>
<td>16.7</td>
<td>2</td>
<td>33.3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Chi-square - 2.58071
Contingency coefficient - 0.15140
Degrees of freedom - 4

Collapsed 2 x 2 table between columns 3 & 4
2 x 2 corrected Chi-square - 0.18333
Contingency coefficient - 35.0000
Degrees of freedom - 1
z-score - 0.50298 - significant at .3085
TABLE 3.10. --Protestant teachers' response--accept teaching position in sex education

<table>
<thead>
<tr>
<th>Protestant Teacher Groups</th>
<th>N</th>
<th>Very Favorable</th>
<th>Unfavorable</th>
<th>Uncertain</th>
<th>Favorable</th>
<th>Very Favorable</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
</tr>
<tr>
<td>High Degree of Religious Influence</td>
<td>297</td>
<td>43</td>
<td>14.5</td>
<td>48</td>
<td>16.2</td>
<td>98</td>
</tr>
<tr>
<td>Low Degree of Religious Influence</td>
<td>44</td>
<td>7</td>
<td>15.9</td>
<td>8</td>
<td>18.2</td>
<td>14</td>
</tr>
</tbody>
</table>

Chi-square - 2.80316
Contingency coefficient - 0.09030
Degrees of freedom - 4

Collapsed 2 x 2 table between columns 3 & 4
2 x 2 corrected Chi-square - 0.01557
Contingency coefficient - 108.00000
Degrees of freedom - 1
z-score - 0.2583476 - significant at .4013
inclination (less than 2 percent) to accepting a teaching position as compared to the Low group.

Research Hypothesis V is not supported by either the Catholic or Protestant groups. When viewed by the percentage of response in each category both groups tend to go in the opposite direction to that suggested in the hypothesis.

Research Hypothesis VI is designed to test the general hypothesis by determining if the highly religious Catholic or Protestant is more alike in his response to variables on sex education than his representative total religious group.

Research Hypothesis VI

The more devout the sample of Catholic and Protestant teachers in Grand Rapids public schools, the less significant will be the difference of attitude toward sex education in public schools.

Research Hypothesis VI is formulated to determine if there is greater or less similarity between the highly religious Catholic and Protestant groups as compared with the total religious group of each religion in their attitudes toward sex education in public schools.

The hypothesis suggests that there is greater similarity of attitude between the highly religious groups than there are differences.

Hypothesis VI is tested by comparing the difference of response between the Total Catholic and Protestant teacher groups with the High Degree of Religious Influence Catholic and Protestant teacher
groups in Grand Rapids.

The two highly religious groups of each religion and the two total religious groups of each religion are compared in their response to the same five questions which are used for the first five research hypotheses. ¹

The Chi-square test is applied to determine similarity of position. Based upon the null hypothesis the higher $\overline{X}$ or figure nearest to a difference of 0 is used as a basis for suggesting that the groups have a similar position toward the question considered.

The results of the tabulations of the four groups to each of the five questions are found on Tables 3.11 through 3.15.

The Total Catholic and Protestant groups are more alike in their responses to questions one (Table 3.11), three (Table 3.13), and five (Table 3.15). The Highly Religious groups are more alike in their responses to questions two (Table 3.12) and four (Table 3.14).

A comparison of the groups and the position of their relative similarities are found in Table 3.16. Research Hypothesis VI is supported in two of the five questions used to test it (questions two and four).

It is significant to note that by the accepted level of confidence of .05, there is no difference between the results of the tabulation of any of the groups. The prominent observation, therefore, is one of

¹The five questions in the order of their use are numbered in Appendix A in the following way: 12, 14, 20-4, 26-2, and 25.
TABLE 3.11. -- Difference between Catholic and Protestant total teacher population compared with the difference between high religious influence Catholic and Protestant teachers in feeling at ease teaching sex education

<table>
<thead>
<tr>
<th>Teacher Groups</th>
<th>Completely ill at ease</th>
<th>Somewhat uncomfortable</th>
<th>Not much one way or the other</th>
<th>At ease</th>
<th>Completely at ease</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>Total Catholic Population</td>
<td>150</td>
<td>12</td>
<td>8.0</td>
<td>32</td>
<td>21.3</td>
</tr>
<tr>
<td>Total Protestant Population</td>
<td>520</td>
<td>38</td>
<td>7.3</td>
<td>106</td>
<td>20.4</td>
</tr>
<tr>
<td>Catholic High Religious Influence</td>
<td>111</td>
<td>10</td>
<td>9.0</td>
<td>25</td>
<td>22.6</td>
</tr>
<tr>
<td>Protestant High Religious Influence</td>
<td>293</td>
<td>21</td>
<td>7.2</td>
<td>56</td>
<td>19.1</td>
</tr>
</tbody>
</table>

General Catholic & Protestant Populations
Chi-square - 0.85737
Contingency coefficient - 0.03575
Degrees of freedom - 4

High Degree of Religious Influence Groups
Chi-square - 1.66254
Contingency coefficient - 0.06402
Degrees of freedom - 4
TABLE 3.12. --Difference between Catholic and Protestant total teacher population compared with
the difference between high religious influence Catholic and Protestant teachers in consideration of
sex education as proper concern of schools

<table>
<thead>
<tr>
<th>Teacher Groups</th>
<th>N</th>
<th>Is sex education the proper concern of public schools</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>Total Catholic Population</td>
<td>141</td>
<td>7</td>
<td>5.0</td>
<td>22</td>
<td>15.6</td>
</tr>
<tr>
<td>Total Protestant Population</td>
<td>531</td>
<td>33</td>
<td>6.2</td>
<td>68</td>
<td>12.8</td>
</tr>
<tr>
<td>Catholic High Religious Influence</td>
<td>105</td>
<td>6</td>
<td>5.7</td>
<td>18</td>
<td>17.1</td>
</tr>
<tr>
<td>Protestant High Religious Influence</td>
<td>306</td>
<td>24</td>
<td>7.8</td>
<td>49</td>
<td>16.0</td>
</tr>
</tbody>
</table>

General Catholic & Protestant Populations
Chi-square - 0.97630
Contingency coefficient - 0.03809
Degrees of freedom - 2

High Degree of Religious Influence Groups
Chi-square - 0.55680
Contingency coefficient - 0.03678
Degrees of freedom - 2
TABLE 3.13. -- Difference between Catholic and Protestant total teacher population compared with the difference between high religious influence Catholic and Protestant teachers in consideration of sex education as an elective or compulsory

<table>
<thead>
<tr>
<th>Teacher Groups</th>
<th>Sex education - elective or compulsory</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Both</td>
<td>Boys</td>
<td>Girls</td>
<td>Both</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>Total Catholic Population</td>
<td></td>
<td>143</td>
<td>0.0</td>
<td>0.7</td>
<td>56</td>
<td>39.2</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>86</td>
</tr>
<tr>
<td>Total Protestant Population</td>
<td></td>
<td>505</td>
<td>0.0</td>
<td>0.4</td>
<td>186</td>
<td>36.8</td>
<td>1</td>
<td>0.2</td>
<td>2</td>
<td>0.4</td>
<td>314</td>
</tr>
<tr>
<td>Catholic High Religious Influence</td>
<td></td>
<td>104</td>
<td>0.0</td>
<td>0.9</td>
<td>38</td>
<td>36.6</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>65</td>
</tr>
<tr>
<td>Protestant High Religious Influence</td>
<td></td>
<td>292</td>
<td>0.0</td>
<td>0.7</td>
<td>120</td>
<td>41.1</td>
<td>1</td>
<td>0.3</td>
<td>1</td>
<td>0.3</td>
<td>168</td>
</tr>
<tr>
<td>General Catholic &amp; Protestant Populations</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chi-square - 0.32843</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Contingency coefficient - 86.00000</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Degrees of freedom - 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

High Degree of Religious Influence Groups
Chi-square - 0.75479
Contingency coefficient - 65.00000
Degrees of freedom - 1
TABLE 3.14. --Difference between Catholic and Protestant total teacher populations compared with the difference between high religious influence Catholic and Protestant teachers in willingness to take training in sex education

<table>
<thead>
<tr>
<th>Teacher Groups</th>
<th>Definitely Not</th>
<th>No, Not Really Interested</th>
<th>Yes, at School's Expense</th>
<th>Yes, Even at My Own Expense</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>Total Catholic Population</td>
<td>146</td>
<td>8</td>
<td>5.5</td>
<td>23</td>
</tr>
<tr>
<td>Total Protestant Population</td>
<td>524</td>
<td>47</td>
<td>9.0</td>
<td>113</td>
</tr>
<tr>
<td>Catholic High Religious Influence</td>
<td>109</td>
<td>7</td>
<td>6.4</td>
<td>20</td>
</tr>
<tr>
<td>Protestant High Religious Influence</td>
<td>307</td>
<td>30</td>
<td>9.8</td>
<td>70</td>
</tr>
</tbody>
</table>

General Catholic & Protestant Populations
Chi-square - 4.99634
Contingency coefficient - 0.08603
Degrees of freedom - 3

General High Degree of Religious Influence Groups
Chi-square - 3.45280
Contingency coefficient - 0.09073
Degrees of freedom - 3
TABLE 3.15. -- Difference between Catholic and Protestant total teacher population compared with the difference between high religious influence Catholic and Protestant teachers in willingness to accept teaching position in sex education

<table>
<thead>
<tr>
<th>Teacher Groups</th>
<th>Accept teaching position in sex education</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very Favorable</td>
</tr>
<tr>
<td></td>
<td>n</td>
</tr>
<tr>
<td>Total Catholic Population</td>
<td>139</td>
</tr>
<tr>
<td>Total Protestant Population</td>
<td>525</td>
</tr>
<tr>
<td>Catholic High Religious Influence</td>
<td>104</td>
</tr>
<tr>
<td>Protestant High Religious Influence</td>
<td>297</td>
</tr>
</tbody>
</table>

General Catholic & Protestant Populations
Chi-square - 0.67008
Contingency coefficient - 0.03199
Degrees of freedom - 4

High Degree of Religious Influence Groups
Chi-square - 0.96304
Contingency coefficient - 0.04895
Degrees of freedom - 4
TABLE 3.16. --Summary of difference—highly religious and total Protestant and Catholic groups

<table>
<thead>
<tr>
<th>Area of sex education considered</th>
<th>Least difference</th>
<th>Greatest difference</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Group</td>
<td>X^2-s</td>
</tr>
<tr>
<td>Feeling at ease teaching sex education</td>
<td>Total Groups</td>
<td>.90</td>
</tr>
<tr>
<td>Sex education is proper concern of the public schools</td>
<td>Highly Rel.</td>
<td>.70</td>
</tr>
<tr>
<td>Sex education should be an elective or compulsory</td>
<td>Total Groups</td>
<td>.55</td>
</tr>
<tr>
<td>Teachers are willing to take further training in sex education</td>
<td>Highly Rel.</td>
<td>.30</td>
</tr>
<tr>
<td>Teachers are willing to accept teaching position in sex education</td>
<td>Total Groups</td>
<td>.95</td>
</tr>
</tbody>
</table>

1Based on X^2 results presented in Tables 3.11 through 3.15.
similarity of response between all four groups.

The results of the research findings in Chapter III are summarized in Table 3.17. A survey of this summary indicates that the .05 level of confidence is achieved by the Chi-square and Difference of Proportions tests in only three of the fifteen times they are used. A survey of the hypotheses based upon the percentage of teacher responses in each category of each of the questions used to test them indicates that one hypothesis is supported by both Catholic and Protestant groups (R. H. IV). Three of the hypotheses are supported by one of the two religious groups (R. H. I, II and III). Research Hypothesis V is not supported by either of the two religious groups. Hypothesis VI is supported in two of the five test questions used to measure this variable.

Since these tabulations are based upon a universe representing better than 60 percent of the total universe of teachers in Grand Rapids public schools, the percentage figures do carry additional weight and must be considered in the interpretation. The interpretation of the findings are detailed in Chapter IV.
<table>
<thead>
<tr>
<th>Research Hypothesis</th>
<th>Chi-square &amp; difference of Proportion Test S - .05</th>
<th>Percentage Response</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I. Feeling at ease teaching</strong>&lt;br&gt;Catholic groups</td>
<td>Not significant</td>
<td>Supported</td>
</tr>
<tr>
<td>Protestant groups</td>
<td>Not significant</td>
<td>Not supported</td>
</tr>
<tr>
<td><strong>II. Sex education - proper concern</strong>&lt;br&gt;Catholic groups</td>
<td>Not significant</td>
<td>Supported</td>
</tr>
<tr>
<td>Protestant groups</td>
<td>Significant</td>
<td>Supported</td>
</tr>
<tr>
<td><strong>III. Sex education - elective or compulsory</strong>&lt;br&gt;Catholic groups</td>
<td>Significant</td>
<td>Not supported</td>
</tr>
<tr>
<td>Protestant groups</td>
<td>Significant</td>
<td>Supported</td>
</tr>
<tr>
<td><strong>IV. Willing to take training</strong>&lt;br&gt;Catholic groups</td>
<td>Not significant</td>
<td>Supported</td>
</tr>
<tr>
<td>Protestant groups</td>
<td>Not significant</td>
<td>Supported</td>
</tr>
<tr>
<td><strong>V. Accept teaching position</strong>&lt;br&gt;Catholic groups</td>
<td>Not significant</td>
<td>Not supported</td>
</tr>
<tr>
<td>Protestant groups</td>
<td>Not significant</td>
<td>Not supported</td>
</tr>
<tr>
<td><strong>VI. Highly religious - less difference</strong>&lt;br&gt;Question 1 (No. I above)</td>
<td>Not significant</td>
<td>Not supported</td>
</tr>
<tr>
<td>Question 2 (No. II above)</td>
<td>Not significant</td>
<td>Supported</td>
</tr>
<tr>
<td>Question 3 (No. III above)</td>
<td>Not significant</td>
<td>Not supported</td>
</tr>
<tr>
<td>Question 4 (No. IV above)</td>
<td>Not significant</td>
<td>Supported</td>
</tr>
<tr>
<td>Question 5 (No. V above)</td>
<td>Not significant</td>
<td>Not supported</td>
</tr>
</tbody>
</table>
CHAPTER IV

INTERPRETATION OF THE RESEARCH FINDINGS

The purpose of this chapter is to present an analysis of the research findings in Chapter III as applied to the theoretical hypotheses. A number of introductory comments particularly in relation to the question of the data as representative of the total universe of teachers in Grand Rapids introduce this analysis. These general comments are followed by a presentation of an analysis of each research hypothesis in the order given in previous chapters. References to findings are identified with tables both in Chapter III and in this chapter.

General Comments

It is important to determine for purposes of validity how representative the data gathered for this study are of the total teacher population in Grand Rapids public schools.

All 1440 teachers in Grand Rapids public schools were afforded opportunity to respond to the research questionnaire on which the study is based. Of this total 62.5 percent returned the questionnaire. This percentage represents a much larger number than a sample would
require. However, the larger return does not assure a better representation.

In order to resolve this question of validity, a comparison is made between several questions which teachers answered on the questionnaire with available data concerning the total teaching staff in the Grand Rapids public schools.

In November of 1971, the Center for Educational Studies at Western Michigan University in cooperation with the Grand Rapids public schools published a profile\(^1\) which included data on the teaching staff similar to those questions asked on the research instrument. A comparison of the similar questions on the two studies will assist in providing an answer to the question of how representative was the return on the research instrument of the total Grand Rapids public school teaching staff.

The research instrument was administered in the 1969-70 school year. The data in the Center for Educational Studies was published in November of 1971 for the 1970-71 year. There were some changes in the staff between the periods. A comparison of the total teaching staff at the time of the research study and the Center report

is found in Table 4.1.

Table 4.1 indicates a difference of a little over 100 teachers between the questionnaire for this research study and the Center report. A part of this difference is due to the fact that the Center report includes all teachers for a one year period, while the data for the research study deals with only those teachers who were actively teaching in March of 1970. No data are available as to how many actual changes in personnel or additions to teaching staff are represented by the increased number.

TABLE 4.1. --Comparison of teaching staffs

<table>
<thead>
<tr>
<th>Teaching level</th>
<th>Staff at the time of the research study</th>
<th>Staff at the time of Center for Ed. Research report¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elementary</td>
<td>716</td>
<td>774</td>
</tr>
<tr>
<td>Secondary</td>
<td>646</td>
<td>662</td>
</tr>
<tr>
<td>Special education</td>
<td>78</td>
<td>113</td>
</tr>
<tr>
<td>Total</td>
<td>1440</td>
<td>1549</td>
</tr>
</tbody>
</table>

The Center study included data on the percentages of the staff who were male or female. This data are compared with the percentages of males and females who returned the research questionnaire in Table 4.2.

¹ loc. cit., p. 18.
The data in Table 4.2 indicate that the response of the 62.5 percent of the teachers in the research questionnaire is within 5 percent of the actual sex distribution of all teachers in Grand Rapids one year later. It can be said that the response of the teachers to the research instrument is fairly representative in its sex ratio to the actual teacher sex ratio in the public school system.

**TABLE 4.2.--Comparison of sex ratio**

<table>
<thead>
<tr>
<th>Sex</th>
<th>Percent of the returns in the questionnaire</th>
<th>Percent of teachers in Center report¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>28.6</td>
<td>33.7</td>
</tr>
<tr>
<td>Females</td>
<td>68.3</td>
<td>66.3</td>
</tr>
<tr>
<td>Did not indicate on the research instrument</td>
<td>3.1</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Table 4.3 presents a comparison of the marital status of the teachers who responded to the research instrument with that presented in the Center data one year later. The comparison is not matched in that the Center data for this variable also includes the teaching staff of the junior colleges.

The research questionnaire separated the population into five marital categories rather than the two of the Center study.² These

¹ibid.
²Table 2.1, p. 30.
five categories are combined into the two judged to be the division of the Center study.

The data indicates that the 62.5 percent of the teaching staff who responded to the research questionnaire came within 10 percent of the ratios in marital status of the total teaching staff one year later. Considering the fact that the Center study also included the additional variable of the junior college teachers, the data from the respondents to the questionnaire is judged to be reasonably representative of the marital status of the total teaching staff in Grand Rapids public schools.

**TABLE 4.3.--Comparison of marital status**

<table>
<thead>
<tr>
<th>Marital status</th>
<th>Percent of those who returned the schedule</th>
<th>Percent of the total staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>33.2</td>
<td>46.5</td>
</tr>
<tr>
<td>Married</td>
<td>63.8</td>
<td>53.5</td>
</tr>
<tr>
<td>Did not indicate on the questionnaire</td>
<td>3.0</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Both the research instrument and the Center report provided data on the level of education completed by the teachers. A comparison of this data appears in Table 4.4. The data indicate that the respondents who returned the questionnaire compare in level of education within one percent of the total teaching staff one year later. In the

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1 *ibid.*

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variable of level of education attained, the respondents are an accurate representation of the total teaching staff in the Grand Rapids public schools.

TABLE 4.4.--Comparison of level of education attained

| Degree earned | Percent of those who returned the schedule | Percent of the total staff
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bachelors</td>
<td>71.1</td>
<td>72.1</td>
</tr>
<tr>
<td>Masters</td>
<td>22.6</td>
<td>22.1</td>
</tr>
<tr>
<td>Other</td>
<td>6.3</td>
<td>5.8</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

A summary of the four variables indicate that the 62.5 percent of the teachers who responded to the research instrument in March of 1970 represent within reasonable limits the total teaching staff of the Grand Rapids public schools as existent one year later. Although comparisons are not available in other significant variables such as level of teaching position held, there are no data available which would indicate that the pattern would change.

This comparison lends strong support to the position that the 62.5 percent return on the research instrument may be viewed as representative of the total universe of teachers in Grand Rapids public

\[^1\]loc. cit., p. 20.
schools. It is therefore significant to note the differences between
groups whenever they appear. In addition therefore to noting whether
the Chi-square and Difference of Proportion Tests yielded significance
at the .05 level of confidence, each of the research hypotheses analyzed
below will also include an analysis of the differences as viewed from
the percentage of response and the implications of these differences
in real experiences.

Research Hypothesis I is based upon the position in related
research that the highly religious Catholic and Protestant teachers
feel less at ease with their sexuality than those whose religion is
less significant to them.

Research Hypothesis I

The greater the religious influence in the life of the
Protestant and Catholic public school teacher, the
less "at ease" he/she will feel in teaching sex educa-
tion in the classroom.

The lack of "feeling at ease" is postulated upon the general
observation that all of the major religious faiths hold negative attitudes
toward sexual experience except within the confines of their defined
areas of acceptability both outside and within marriage. This attitude
within the religious faith results in a lack of feeling at ease with one's
sexuality, especially when outside the confines of the faith.

The data used to test Research Hypothesis I are not supported by
tests of significance at the .05 level of confidence.¹

The percentage response does support the theoretical position of Research Hypothesis I. The negative attitudes toward sexual expression in highly religious Catholics do appear to influence negatively their feeling at ease with the subject in public education. The highly religious Roman Catholics did indicate that they felt "less at ease" teaching sex education than those Catholics whose religion carries less significance (66.7 percent compared to 41.0 percent for the Low Degree of Religious Influence group).

If similar differences are found between highly religious Catholics and less religious Catholics in future studies, it would bear upon the decisions of the school administration as to who should be enlisted to teach sex education programs in the schools.

Fohlin, ² quoting both the support of Wilgoose and Brodrick, suggests that only those teachers who feel at ease with the subject of sex education should be required to teach it. She suggests that only those who do feel at ease are likely to be successful in the task.

Johnson supports a similar position. He lists as the first criterion for a qualified teacher of sex education to:

... have come to terms with his/her own sexuality.

¹Tables 3.1 and 3.2, pp. 41 and 42.

That is to say that he must be able to deal directly with his pupils, without having at every step to struggle with his own conflicts, tensions, and anxieties. ¹

The data suggest that the highly religious Catholic would be a greater risk than his less religious counterpart in fulfilling the educational task of a sex education program. This risk would, however, be equally great for any person who does not feel "at ease" teaching sex education, whether or not he is a highly religious Catholic. The data only indicate that as a group they appear to be a greater risk feeling at ease teaching the subject.

The data on the Protestant-High and Low groups are inconclusive for the thesis of Research Hypothesis I. More than twice as many highly religious Protestants feel "completely at ease" teaching sex education than those who have a low degree of religious influence in their lives (17.7 percent compared to 8.6 percent for the Low group). At the opposite position more than twice as many Protestant-Highs also feel "completely ill at ease" teaching sex education than the less religious Protestants (7.2 percent compared to 2.8 percent). This condition of the Protestant-Highs, correlating positively with both ends of the spectrum of choice when compared to the Low group, is due to the much larger number of the Low group selecting the category, "not much one way or the other" (25.6 percent of the Highs and 40.0 percent

The response of the two Protestant groups may reflect a more basic characteristic in their lives—that those persons who feel strongly about their religion also respond more strongly about issues in society relating to their religion, both in a positive and negative way—while those who reflect a less dedicated attitude toward their religion may well reflect a similar attitude toward other issues both personally and socially.

If the category, "not much one way or the other" is added to the positive responses of "feeling at ease," the Protestant-Low group becomes the larger group who appear to be most comfortable teaching sex education (80.0 percent of the Lows compared with 73.0 percent of the Highs). The data do not, therefore, present any consistent picture on which to base conclusions of the Protestant response.

In summary, the data suggest that "feeling at ease" teaching sex education is negatively correlated with the highly religious Catholics. The correlations of "feeling at ease" are curvilinear with the highly religious Protestants and are, therefore, inconclusive in their results for the Protestant groups.

The analysis of Research Hypothesis II deals with the question, "Is one's degree of religiousness associated with readiness to accept sex education as a proper concern in public education?"
Research Hypothesis II

The greater the religious influence in the life of the Protestant and Catholic Public School teacher, the less inclined he/she will be to accept sex education as the proper concern of public schools.

Research Hypothesis II is based upon related research literature which indicates that the highly religious are less inclined to deal openly and publicly with sex. It is exemplified by the movement among the highly religious fundamentalist groups who were the vanguard both in national and local efforts to stop developing sex education programs in public education in the decade of the sixties and early seventies.1

Kilpatrick's2 research on dogmatism and personal sexual attitudes also found a positive relationship between high-dogmatic males and sexual conservatism. This same study, however, did not find the association as strong with females. The dogmatic attitude is known to also relate positively with the highly religious.3

Findings for the Catholic-High and Low groups are not significant at the .05 level of confidence.4


4Table 3.3, p. 43.
The percentage response indicates that more than three-fourths of both groups believe that sex education is the proper concern of public schools. The Catholic-Low group is more favorable toward considering sex education as the "proper concern" of public schools by 6.2 percent when compared to the High group. The data on the Catholic groups do support the hypothesis by percentage of response. High degree of religious influence is negatively correlated with considering sex education as the proper concern of public schools among Catholic teachers.

The data on the Protestant groups are significant at the .05 level of confidence. As among the Catholics, more than three-fourths of the Protestant-High and Low groups indicate that sex education is the "proper concern" of public schools. However, the Low group is more inclined to view sex education as the "proper concern" of public schools (19 percent). In contrast 23.8 percent of the High group said "no" or were "uncertain" as compared to the Low group of 4.8 percent.

The Protestant groups, therefore, support the position of Research Hypothesis II which declares that the highly religious are less inclined to consider sex education as the proper concern of public school teaching.

This same Protestant-High group indicate in the research

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1 Table 3.4, p. 45.
questions in the data used for Research Hypothesis I that they are more "at ease" teaching sex education than their less religious counterparts. This feeling "at ease," however, does not appear to erase the traditional position of the highly religious that sex is still, at best, a private matter and, therefore, ought not become a subject for public education.

It is significant to note that among both the highly religious Catholic and Protestant teachers, better than 75 percent believe that sex education is the proper concern of public education. This appears to refute, at least, the many suggestions appearing in anti-sex education publications that religious people in the community are against such programs. The data appear rather to support the research of Luckey and Bain which reports that among teachers who participated in in-service training of family life education, the community source most frequently listed as supportive of the program in the schools was the church.

When viewed by the percentages of response and when compared with their less religious counterparts, a summary of the findings for

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1 An illustration of this position is the booklet, "Is the Schoolhouse the Proper Place to Teach Raw Sex?" (Tulsa: Christian Crusade, 1968).

Research Hypothesis II shows a positive correlation between the statement, sex education is not the proper concern of public schools, and the Catholic-High and Protestant-High teacher groups.

Research Hypothesis III moves in its focus from the teacher's involvement in the sex education program to what he believes to be the best approach for the students' involvement in sex education. It is designed to test whether the highly religious teacher favors a compulsory or elective program for students in sex education in the public schools.

Research Hypothesis III

The greater the religious influence in the life of the Catholic and Protestant school teacher, the more inclined he/she will be to suggest that sex education be an elective rather than compulsory in the public school program.

Research Hypothesis III follows the thesis that the highly religious are less inclined to open and public discussion of sex. It is, therefore, postulated that they would favor a program which would allow for freedom of choice in the student's participation in sex education. This position of freedom of choice would appear to be most supportive of the highly religious teacher's counterpart, the highly religious student, in dealing with his sexuality in the classroom.

In this test, the position of the teacher in the program is not considered to be the strong variable. It is rather the question of what
would be the best for the students they teach. The existence of the sex education program and the teacher's involvement in it is an assumed given.

The correlations for the Catholic data are significant at the .05 level of confidence, but in the opposite direction of that proposed by the hypothesis. The Catholic-High group selected the "elective" category by 36.5 percent while selecting the "compulsory" category by 62.5 percent. Their less religious counterparts selected the "elective" category by 83.3 percent while choosing the "compulsory" category by only 16.7 percent.

The highly religious Catholic, therefore, while feeling less "at ease" teaching sex education, and being less inclined to consider sex education the "proper concern" of public schools, is yet strongly in favor of a compulsory program when considering sex education for his students.

Two possible variables may be the controlling influence in this change of position from that anticipated in the research.

The first possible variable may be that of the desire of the highly religious teacher to join the other teachers in supporting a school program. The question is no longer that of their personal involvement in the program, but only the question of the students'
involvement.

The second possible variable may be the influence of the authoritarian approach of the Catholic Church toward its adherents as now expressed by its adherents to those under their control. It is illustrated by the comment of one of the highly religious Catholic teachers on her questionnaire, "If the administration (here compared to the authoritarian church) decides to have sex education in the school, then everybody (here compared to the religious follower) ought to have to take it."

In contrast, the Catholic-Low group who selected the elective category by 83.3 percent may be reacting to the authoritarian approach traditional with his religion.

If this suggestion is accepted, that it is the authoritarian position of the Catholic Church that has influenced its most highly religious teachers to respond to the "compulsory" category for a sex education program for public school students, then religion is still the predominant factor even though the outcome is in the opposite direction of that anticipated in the thesis basic to Research Hypothesis III. A testing of these groups with a scale measuring the dimension of freedom and authority would be helpful in future research.

The tests of significance for the Protestant data yield the .05 level of confidence and support the thesis of Research Hypothesis III. ¹

¹Table 3.6, p. 49.
The Protestant-High group favored sex education as an "elective" for their students by 41.1 percent as compared to 25.6 percent by the Protestant-Low group. This position appears consistent with the High group's earlier response in data for Research Hypothesis II in which they also felt sex education is not the "proper concern" of public schools.

The additional variable of the authoritarian position of the church as described with the Catholic data, would not be operative in a majority of the highly religious Protestant members. The historical position of the Protestant traditions that, "every man is his own priest," would rather lend support to the freedom of choice afforded to the student and his family by the elective category.

The Protestant-Low group supports the position of compulsory sex education by almost 75 percent. This position appears consistent with the earlier choice in Research Hypothesis II, that sex education is the proper concern of the public schools.

A summary of the analysis for Research Hypothesis III indicates that the teacher's choice of sex education as an elective program for students is negatively correlated with the highly religious Catholic teacher, and positively correlated with the highly religious Protestant teacher. The hypothesis is, therefore, not supported by the Catholic-High Degree of Religious Influence teachers, however, it is supported by the Protestant-High Degree of Religious Influence teacher in the
Research Hypothesis IV returns to the issue of the teacher's personal involvement in sex education by determining the readiness of Catholic and Protestant teachers to take further training in sex education.

Research Hypothesis IV

The greater the religious influence in the life of the Protestant and Catholic Public School teacher, the less inclined he/she will be to take further training for sex education.

This hypothesis is based upon the premise that the highly religious teacher finds it difficult to deal in an educational setting with the whole area of human sexuality and would, therefore, be less inclined toward further training in sex education.

The tests of significance on both the Catholic and Protestant data are not significant at the .05 level of confidence.

The Catholic-High group is less prepared to take sex education either at their own expense or at school expense, when compared with the Low group. The difference appears most significant at the point where the teachers are willing to take training "even at own expense." In this category the Catholic-Low group is more willing to participate by 11.3 percent.¹

¹Table 3.7, p. 50.
The Catholic data, therefore, support the position of the Research Hypothesis IV, when studied by the percentage of response in each category.

The Protestant teacher data also support the thesis when viewed from the percentage of response in each category. The Protestant-High group was less ready to respond to an opportunity to take further training in sex education by 8.2 percent.¹

This data suggest that reluctance to take further training in sex education is positively correlated with high religiosity for both Catholic and Protestant groups.

School administrators seeking to develop training programs in sex education will have to take into account the reticence of the highly religious to enter into training programs. This would be especially true in those districts which have a large percentage of highly religious teachers such as the one on which this study was based.²

The position that the highly religious are least inclined to take further training also poses a conflict at the point of the suggested standards for sex educators as presented by Christensen and reported by Kerckhoff.³ This study of school and college family life teachers

¹Table 3.8, p. 54.
²Tables 2.3 and 2.4, pp. 34 and 36.
showed that of 475 respondents only 28 disagreed with the statement that family life teachers should have exceptionally high moral standards. It might be anticipated that such high standards would be most frequently found among the highly religious, a group according to the data of this study, least inclined to take further training in sex education.

In this same study\(^1\), 204 of the 475 respondents thought that the teacher should be a fairly regular church attender. Some disparity, therefore, exists between the ideals set by the instructors of family life teachers and the readiness of those they consider to be the best candidates to take further training in sex education.

It is significant that of those teachers who responded to the research questionnaire only 10.1 percent had any previous training in sex education. This suggests that the response was not based upon any assumption that the skills were already a part of the teachers' professional ability for most of the teachers responding to the research instrument.

It would appear from data gathered for Research Hypothesis IV that the public schools would be best served in a program which permitted special teachers to assume responsibility in the area of sex education, rather than a total staff approach which would assume

\(^1\) ibid.
readiness of all teachers to deal with human sexuality as it touches each of the academic disciplines. The data indicate that there is a significant percentage of teachers at least in the one school system studied who are not prepared to teach in the area of human sexuality, neither are they willing to take further training to so prepare themselves.

An analysis of Research Hypothesis V will further clarify if special staff or total staff orientation for teaching sex education is the better approach to a sex education program in the schools. It asks the two religious groups of teachers if they are willing to assume teaching positions in sex education.

Research Hypothesis V

The greater the religious influence in the life of the Protestant and Catholic school teacher, the less inclined he/she will be to accept a teaching position in sex education in the public schools.

Research Hypothesis V is based upon the related theoretical study which suggests that the highly religious are less inclined to deal publicly with sexual matters and, therefore, would be less inclined to accept a position in which human sexuality would have to be considered in the classroom environment.

The findings are not significant at the .05 level of confidence.
The difference between the Catholic-High and Low groups is less than one percent when the positive choices are combined. The difference
between the Protestant-High and Low groups is less than three percent when the positive choices are combined. In both of these comparisons, the higher percentage appears in the High group. The hypothesis is, therefore, not supported. High religiosity is not correlated with "unfavorable" or "uncertain" positions in the teachers' willingness to teach sex education in the public schools in this study.

In both the Catholic-High and Low groups and the Protestant High and Low groups, about one-third of the teachers indicated a willingness to accept a teaching position in sex education. This represents the lowest over-all positive response toward sex education questions as posed in the five research hypotheses. In this low response, the highly religious and the low degree of religious influence groups have similar negative responses of about two-thirds of the teaching staff.

The High groups of both religions indicated greater negative responses in six of the eight tests applied in the previous four hypotheses. In one of the two positive responses, high religiousness may be the basis of the positive position. In contrast to the results of the majority of the earlier studies, the response of the highly religious in the data used for Research Hypothesis V appear to be equally prepared to accept

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1Tables 3.9 and 3.10, pp. 57 and 58.

2See discussion on Catholic-High response in Research Hypothesis III, page 82.
a teaching position when compared to their less religious counterparts.

Conversely these data can also be interpreted as follows: the more positive Low Degree of Religious Influence groups of both religious faiths have moved to a more negative position with the High Degree of Religious Influence groups.

The more negative response of all groups may be due to another variable, that of community response and events happening nationally. During the late sixties and early seventies, the conflict between school systems seeking to establish sex education programs and conservative anti-sex education organizations was very prominent in the press. Teachers frequently became the scapegoats of both administration and the anti-sex organizations in the tensions of the conflict.

The administration of Grand Rapids public schools had by virtue of its participation in this research study indicated an interest in development of sex education in its public school teaching program.

The fear by the teachers of placing their professional status in jeopardy by personal involvement in a program, which creates so much community tension and possible repercussion at point of their professional stability, may well have led to a greater negative response to the question.
It can be said that in the Grand Rapids public school teaching staff, any differences between the highly religious Catholic and Protestant and their less religious counterparts on the subject of sex education in the public schools, appear to disappear when the issue of accepting a teaching position in the area of sex education is presented.

Research Hypothesis V has not been supported and high religiosity is not positively correlated with unwillingness to accept a teaching position in sex education in the public schools, when compared with the less religious counterpart of the same religious group.

Research Hypothesis VI introduces the dimension of the difference between Protestant and Catholic response to the five research questions on the religious influence upon the public school teachers' attitudes toward sex education. The hypothesis suggests that the highly religious Catholic and Protestant will be more alike in their responses to questions concerning sex education than will the total Catholic and Protestant groups who responded to the research instrument.

Research Hypothesis VI

The more devout the sample of Catholic and Protestant teachers in Grand Rapids public schools, the less significant will be the difference of attitude toward sex education in public schools.

Research Hypothesis VI is based upon the theoretical position that the degree of religiousness within each religion is more significant
as a variable influencing the teacher's attitude toward sex education than the particular religious group to which he belongs.

It is assumed that the most highly religious members of each group reflect the best example of the Church's official religious positions. The hypothesis suggests by implication that the differences that are evident (in this case between Catholic and Protestant) are differences of degree of religiousness. When highly religious members of both groups are compared to each other, and the total religious groups are compared to each other, the difference will be less between the highly religious groups.

The Catholic-High group, Protestant-High group and the Total Catholic and Total Protestant groups were submitted to a Chi-square analysis of their responses to the five research questions used in Research Hypotheses I through V. Degree of similarity and difference is stated in probability of the level of significance when the two groups are compared. The lower the Chi-square level of significance, the greater the similarity between the groups. For example, a level of significance of .90 indicates greater similarity between the two groups than .70. The nearer the difference to zero or the level of significance of 1.00, the greater the similarity.

The results of the comparisons between the two highly religious Catholic and Protestant groups and the two total Catholic and Protestant groups along with the Chi-square analysis are found in Table 3.16.
In the second and fourth questions used to test Research Hypothesis VI, the highly religious groups show greater similarity than the total religious groups. In these two tests therefore, Research Hypothesis VI is supported by the data. The analysis of the data under Research Hypothesis II and IV in this chapter also indicates that the position of the Catholic and the Protestant moves in the same direction of response to the research question. That is, a negative attitude toward sex education as the "proper concern" of the public school, and a negative attitude toward a "willingness to take further training" in sex education. The attitudes of the highly religious group in each religion are more similar to the highly religious group of the other religion than are the total religious groups to each other.

High religiosity, therefore, appears more significant as a variable in the responses of questions two and four than does the religion to which these groups belong. The response of the Total Catholic and Total Protestant groups indicates that within the groups as a whole there is a greater difference of position in response to the test questions. This difference begins to disappear when the variable of high religiosity in both groups is separated and tested independently.

The first and third questions used to test Research Hypothesis VI, however, indicate the opposite position of tests two and four and do not support it.

In the analysis of Research Hypothesis I in this chapter, it
was pointed out that the Catholic-High and Protestant-High groups moved in opposite directions in correlations with "feeling at ease" teaching sex education. A similar response is noted in the analysis of Research Hypothesis III.

When the Total Catholic and Protestant groups in Research Hypothesis VI were compared using these same test questions, this difference of position began to disappear and they became more alike in their response.

The variable of high religiosity, therefore, appears to widen the difference between the Catholic and Protestant teacher's position of "feeling at ease" teaching sex education and the choosing of sex education as an "elective" or "compulsory" in public schools.

The results of the tests on Research Hypothesis VI suggest to the researcher that in order to determine whether Catholic and Protestant teachers have similar or different positions on various attitudes toward sex education he must also consider the degree of religiosity of those members of the groups tested.

It would appear from the findings of the data that the variable of high religiosity can influence the response in both Catholic and Protestant groups in either the direction of making them more alike or more different from each other.

It might be argued that a difference of Chi-square values of .15 to .20 between the highly religious and the total groups is not
significant enough to merit the importance given to the variable presented as high religiosity. It is important to note, however, that the highly religious group represents 79 percent of the total Catholic group and 58 percent of the total Protestant group. These large percentages of the highly religious would tend to weigh the total group in the direction of their position, giving a much greater significance to the differences that do appear.

In summary, the analysis of Research Hypothesis VI indicates that high religiosity is positively correlated with similar positions for Catholic and Protestant teachers toward attitudes of sex education in two of five tests applied and negatively correlated in the other three tests.

A summary of the total analysis of all six hypotheses along with implications and suggestions for further research is presented in Chapter V.

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1See Tables 2.3 through 2.5.
CHAPTER V

SUMMARY AND CONCLUSIONS

This thesis was designed to study the dynamics of the religion of the public school teacher in interaction with his function as a sex educator in the classroom.

Due to little previous investigation of this question, the nature of the study was exploratory. It was based upon research literature in related fields of human sexuality.

The theory for this study was presented in the framework and with the assumptions of the structural-functional approach to understanding the inter-relationships of social systems. The Catholic and Protestant units in the subsystem of religion were studied in interaction with the subsystem of public education as defined in a unit of that subsystem called the public school teacher.

The research instrument used to gather the data was a questionnaire administered to the 1440 teachers in Grand Rapids public schools in Grand Rapids, Michigan in March of 1970. The results of this study are based on a 62.5 percent return of the questionnaire.

The independent variables used in the study were: (1) religious preferences, (2) frequency of church attendance, and (3) significance of religion. These three variables were grouped into the six religious
groups who became the base groups for the study. These six base study groups were: (1) Catholic-High Degree of Religious Influence; (2) Catholic-Low Degree of Religious Influence; (3) Protestant-High Degree of Religious Influence; (4) Protestant-Low Degree of Religious Influence; (5) Catholic-Total Group; and (6) Protestant-Total Group.

Dependent variables used in this study were: (1) feeling at ease teaching sex education; (2) sex education as the proper concern of the public school; (3) sex education as an elective or compulsory subject for study by the students; (4) willingness to take further training in sex education; and (5) willingness to accept a teaching position in sex education in the public school.

Variables utilized to determine the similarity or difference of the respondent group with the total group of teachers in Grand Rapids public schools were: (1) teaching level; (2) sex; (3) marital status; and (4) level of education attained.

The general hypothesis was developed from a survey of the related literature as presented in Chapter I. The six research hypotheses were based upon the anticipated results of the teacher's religion in interaction with his function as a sex educator in the public schools. Each research hypothesis was tested by the teacher's response to a question on the research instrument which dealt with the variable explored in the hypothesis.

Research Hypotheses I, II, IV, and V dealt with the teachers'
responses to their personal involvement in the sex education program of the public school. Research Hypothesis III asked for the teachers' opinions on student involvement in the sex education program as voluntary or compulsory. In all of these hypotheses, it was suggested that the highly religious would be less open or more negative toward programs of sex education.

Research Hypothesis VI projected the proposition that the highly religious Catholic and Protestant would be more alike in their attitudes toward sex education than would the total Catholic and Protestant religious communities.

A summary of the analysis of the research findings for the six research hypotheses follows:

1. The highly religious Catholic teacher feels less at ease than his less religious counterpart in teaching sex education in the public school.

2. The highly religious Protestant teacher's response is curvilinear when compared with his less religious counterpart in feeling at ease teaching sex education in the public school.

3. Both the highly religious Catholic and Protestant teacher groups are less inclined to consider sex education "the proper concern" of public schools when compared with their less religious counterpart groups.

4. The highly religious Catholic teacher is more inclined to make the school sex education program compulsory for the student.

5. The highly religious Protestant teacher is more inclined to make sex education programs in the school an elective for the students.
6. Both the highly religious Catholic and Protestant teachers are less inclined to take training in sex education than their less religious counterparts.

7. There is no significant difference between the highly religious and less religious Catholic and Protestant teachers in their willingness to accept a teaching position in sex education in the public school.

8. There is less difference between the highly religious Catholic and Protestant teacher groups than between the total Catholic and Protestant teacher groups in consideration of sex education as the "proper concern" of public schools and in willingness to take training in sex education.

9. There is a greater difference between the highly religious Catholic and Protestant teacher groups than the total Catholic and Protestant teacher groups in feeling at ease teaching sex education and in considering sex education as elective or compulsory for the students.

10. There is no significant difference between the highly religious Catholic and Protestant teacher groups and the total Catholic and Protestant teacher groups in readiness to accept a teaching position in the public school in sex education.

A number of conclusions are derived from the analysis as summarized above.

Conclusions

1. Religion influences negatively the teacher's attitude toward the program of sex education in the public school.

In the five questions used to test the Catholic teacher population, the highly religious appear more negative in their attitude toward sex education in test questions 1, 2, and 4.
In Research Hypothesis III the inclination of the highly religious Catholic toward authoritarian positions was postulated to be the factor in explaining their selection of sex education as a compulsory program. The Catholic religious structure functioned in an authoritative manner, which in turn influenced its highly religious followers to respond in a similar manner to the school authority structure.

In Research Hypothesis V the less religious teacher moved to the position of the more religious in displaying a greater negative attitude toward accepting a teaching position in sex education in the public school (67 percent).

It is important to note that even for the most religious Catholic teacher groups, the negative response is one of degree in comparison to the less religious Catholic teacher. Only in Research Hypotheses I and V do the results represent a negative majority of the highly religious teachers.

2. Religion influences negatively the Protestant teacher's attitude toward sex education in the public schools.

In three of the five tests applied to the Protestant teachers, the highly religious appeared more negative in their response toward sex education in the public school than did the less religious Protestant teachers.

In one exception, the test used for Research Hypothesis I, the Protestant-High teachers peaked in both the positive and negative
responses, while their less religious counterparts peaked in the middle response, "not much one way or the other." The Protestant teacher response in Research Hypothesis I was not, therefore, conclusive.

In the second exception, the question used to test Research Hypothesis V, the less religious Protestant teachers moved to the negative position of the highly religious (63 and 65 percent).

It is significant to note that the negative response of the highly religious is less than the majority of the group in all of the studies except that of Research Hypothesis V.

3. - -The majority response of both Catholic and Protestant groups of teachers is positive toward sex education in the public school.

Twenty-four of the forty test questions used in the six research hypotheses show a majority positive response by the Catholic and Protestant religious teacher groups. It is understood that the position that negative attitudes are determined by one's religious convictions is based upon comparisons of the highly religious with the less religious members of the same group. In a number of cases, the negative response does not reflect a majority position.

4. - -The degree of religiousness affects the similarity or difference between Catholic and Protestant teacher response toward sex education in public schools.

In two of the five questions used for Research Hypothesis VI,
the Catholic and Protestant groups tended to answer in similar ways. In these two questions the highly religious groups of each were most alike when compared to the total Catholic and Protestant religious groups.

In two of the five questions used for Research Hypothesis VI, the Catholic and Protestant groups moved in opposite directions in their response to the research question. In these questions the highly religious groups were least alike in their responses when compared to the total Catholic and Protestant groups.

In summary, high religiosity appears to emphasize the direction of the religious groups in their attitudes toward sex education questions that were studied. If the groups tended toward similar answers, the highly religious were most alike. If the groups tended toward different answers, the highly religious were most different.

5. -- The Catholic and Protestant teachers' positions on sex education are generally similar.

A survey of Tables 3.11 through 3.15 shows that in the twenty three response categories for the five questions used to test Research Hypothesis VI, there were no differences of over 10 percent between Catholic and Protestant teachers. A majority are within 5 percent in difference of response.

The similarity of response patterns suggests that traditional differences between Protestant and Catholic religions on matters of
human sexuality are not significant at least in relation to the teachers' attitudes toward sex education in public schools. It may be possible that the greater openness of the Catholic Church since Vatican II has contributed to the breakdown of traditional differences.

The study has been exploratory in nature and, therefore, the conclusions are necessarily tentative. A number of limitations in the present study further contribute to the tentative nature of the conclusions.

Limitations in this Study

1. --There were no available comparative studies by which theory could be formulated or compared.

Further testing is a prerequisite to further development of any of the concepts suggested by this study.

2. --There was an unusually high percentage of highly religious teachers in this data.

The balance between the highly religious and those with a low degree of religious influence was very heavily weighted to the side of the highly religious. There were, in fact, insufficient numbers (6 persons) of Catholic-Low Degree of Religious Influence teachers to make the Chi-square tests for Catholics reliable.

3. --The universe used for testing was neither a statistical sample nor a total universe.

The available data enabling the respondents to be compared with a total universe of teachers a year later indicated that they did
represent that total universe within acceptable variations. However, not all variables considered significant were available for comparison.

4. This study was very general at the point of its definitions of the term sex education.

It may be that certain subjects within the general category "sex education" are particularly susceptible to the effect of the religious influence of the teacher. The observations presented on sex education on the two religious groups might be considerably different on any one specific subject that would fall within a sex education program.

5. The concepts "High Degree of Religious Influence" and "Low Degree of Religious Influence" need further study and clarification.

The use of the "High Degree of Religious Influence" and the "Low Degree of Religious Influence" variables has shown that there is marked difference within the two religious groups tested when compared by this variable. Where the Protestant and Catholic religious groups move in the same direction, the highly religious were most alike. Where the Protestant and Catholic groups move in opposite directions, the highly religious were most different in their response.

This use of the degree of religious influence variable suggests that any comparison of religious groups with each other or with other groups must include the knowledge of the degree of religiousness of the members of the group. Any generalizations beyond the individual study are hazardous without this information, for it appears that the degree of religious influences has a marked influence upon the response.
of the group in both the Roman Catholic data and the Protestant data.

It would be a helpful contribution to measuring the effect of religion on social behavior if a religiousness scale could be developed for use with various religious groups. It would need to measure one's religiousness not only at the point of declaration, but also at the point of participation and one's feeling of the significance of his religion.

The limitations are themselves suggestions for possible areas of further research.

A similar study to the one upon which this thesis was based in a community with a more equal dispersion of religious position among the highly religious and the less religious would clarify some of the tentative conclusions, especially in the portion involving the Catholic-Low Degree of Religious Influence group.

It would also be helpful if future studies would include in the research instrument, responses to other variables which may influence teacher attitudes toward sex education. Particularly helpful would be the testing of a teacher's own feelings about his own sexuality. This could give further insight into the influence of the religious factor on personal sexual feelings and teacher attitudes toward sex education.

A further refinement in future research of the term "sex education" should be considered. Various areas of the subject need to be identified. There may be certain areas such as birth control, abortion, etc., which would elicit unique response patterns within
certain religious groups.

Data on a number of significant variables other than religion were available for the religious group as a whole in this study. But due to the nature of the development of the specific groups of High Degree of Religious Influence and Low Degree of Religious Influence within each religious group, these variables could not be controlled in the specific subgroups.

It would be helpful if future research would also be able to provide for controls of significant variables such as age, sex, education, teaching specialty, number of years in service, marital status, number of siblings, and teaching level within each specific subgroup. Controls on these variables would lend greater weight to the study results.

The movement for sex education in public education continues to be a subject of significance in the local school communities both where this study was made and nationally. The teacher in the school continues to be a concern both by those who desire a quality program and those who fear the inclusion of sex education in public education. A major goal which must therefore be established for the development of a quality program is that of effective teacher preparation. Data which will give understanding to the present attitudes of teacher and also provide information to assist in the training of the teacher will
continue to be important. Further study in every variable influencing the teachers' attitudes toward sex education is, therefore, important and can be helpful in reaching the goal of a quality sex education program in the public schools of our land.
GRAND RAPIDS TEACHERS' QUESTIONNAIRE

Would you please provide the following information about yourself?

1. Please indicate your sex. (7)
   1. ___ male
   2. ___ female

2. What is your present marital status? (8)
   1. ___ single
   2. ___ am engaged
   3. ___ am married How many years? ___
   4. ___ have been married before but not now
   5. ___ widowed How long? ___

3. FOR THOSE MARRIED: Are you a parent? (9)
   1. ___ no
   2. ___ yes

3a. How many children do you have? (10-12)
    No. girls ___
    No. boys ___
    Total ___

3b. What is the age and sex of your
    Youngest child _____ age: 1 ___ male 2 ___ female (13-14)
    Oldest child ______ age: 1 ___ male 2 ___ female (15-16)

3c. Is your spouse employed? (17-18)
   1. ___ no
   2. ___ yes What kind of work? __________________________

4. What is your religious preference, if any? Check one (19)
   0 ___ no preference
   1 ___ Catholic
   2 ___ Jewish
   3 ___ Protestant: What denomination? _________________________
   4 ___ Other. Please specify: ________________________________

4a. How often do you attend religious services? Check one (20)
   0 ___ never
   1 ___ hardly ever
2 several times a year
3 about once a month
4 two or three times a month
5 once a week or more

4b. All in all, how important would you say your church and religion is to you? (21)

1 fairly unimportant
2 not too important
3 fairly important
4 quite important
5 extremely important

Thank you for completing the above questions and providing the information requested.

On the following pages we have listed some questions having to do with your academic training and work experiences.

5. What is the highest academic degree you have received from a college or university? (22)

1 A.A.
2 B.S. or B.A.
3 M.A. or M.S.
4 Ed. D.
5 Ph. D.
6 Specialist (what discipline)

7 Other? (specify)

5a. From what institution of higher education did you receive your highest degree:

5b. In what year did you receive your last degree? 19

5c. In college what was your academic major(s) and what was your academic minor(s)

6. How many years total teaching experience do you have?

_____ years (26)

6a. Of your total teaching experience how many years have you
taught in? (27-32)
Years in -
1___elementary
2___junior high
3___senior high
4___college at community or junior college level
5___college or university four year institutions
6___other? (specify) ________________________________

7. How many years have you been teaching in the Grand Rapids School System? (33)
No. __________ years

8. Where, if at all, have you taught previously to coming to Grand Rapids (34)
1___all my experience has been in Grand Rapids
2___name of community level years
community level years

9. Within the Grand Rapids system, what is your work status? (35)
Check one
1___beginning and on probation
2___tenure
3___other (specify) _____________________________

10. For Junior & Senior High Teachers only: Others skip to Question No. 11.

What is your major teaching speciality now? (36-37)
Courses teaching: 1________________________ 2________________________
3________________________

10a. With what department are you associated? (38)

10b. For the major course(s) you teach would you check ( ) the category which best describes your teaching situation? (39-44)
For major course _____________________________

<table>
<thead>
<tr>
<th>Grade level</th>
<th>Compulsory for</th>
<th>Elective for</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>7th</td>
<td></td>
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<tr>
<td>8th</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>12th</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
If you teach more than one course, please check the above by indicating a number 2 in each of the appropriate boxes, a number 3, and so forth, for each course.

11. Have you ever received any training for family life education and/or sex education prior to being hired by your present school? (45) One

1. no
2. yes, family life education
3. yes, sex education

11a. When and where did you receive this training?
When__________________ Where__________________________

12. Regardless of your academic training do you feel at ease teaching about family life education or specific units on sex education? (46-47)

Family life education - check one
1. completely ill at ease
2. uneasy somewhat
3. not much one way or the other
4. at ease
5. completely at ease

Sex education - check one
1. completely ill at ease
2. somewhat uncomfortable
3. not much one way or the other
4. at ease
5. completely at ease

The following information concerns what family life or sex education information is being taught with the Grand Rapids School System. Your complete honesty and frankness will be greatly appreciated. The information provided will enable a systematic and objective assessment of the needs of the students in light of the instructional opportunities. Based upon the information you provide appropriate recommendations will be drawn up and forwarded to the Superintendent's office for consideration and implementation.

To what extent were the following topics considered in your classes of last school year? Please indicate the approximate number of class periods devoted to the major topic. For each of the subtopics included under the major subject heading would you indicate whether it was taught as a major focus, as a minor focus of the material, or not at all. Topics begin on the next page.
13. **I. Physical Growth** If none at all ( ) **Go to Number II** (48-49)

<table>
<thead>
<tr>
<th>Number of class periods</th>
<th>1</th>
<th>2</th>
<th>3 (50-53)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not</td>
<td>Minor</td>
<td>Major Emphasis</td>
</tr>
<tr>
<td></td>
<td>at</td>
<td>Emphasis</td>
<td>Emphasis</td>
</tr>
</tbody>
</table>

For each below: please ( )

1. Changes from baby to child
2. Changes from child to adolescent
3. Changes from adolescent to adulthood
4. Others (specify)

II. **Children** If none at all ( ) **Go to Number III** (54-55)

<table>
<thead>
<tr>
<th>Number of class periods</th>
<th>1</th>
<th>2</th>
<th>3 (56-59)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not</td>
<td>Minor</td>
<td>Major Emphasis</td>
</tr>
<tr>
<td></td>
<td>at</td>
<td>Emphasis</td>
<td>Emphasis</td>
</tr>
</tbody>
</table>

For each below: please ( )

1. Fetal development
2. Birth process
3. Child development
4. Other (specify)

III. **Personality Development** If none at all ( ) **Go to Number IV** (60-61)

<table>
<thead>
<tr>
<th>Number of class periods</th>
<th>1</th>
<th>2</th>
<th>3 (62-66)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not</td>
<td>Minor</td>
<td>Major Emphasis</td>
</tr>
<tr>
<td></td>
<td>at</td>
<td>Emphasis</td>
<td>Emphasis</td>
</tr>
</tbody>
</table>

For each below: please ( )

1. Influence of hereditary factors
2. Influence of parents upon personality
3. Influence of friends upon personality
4. Psychological differences between males and females
5. Other (specify)

IV. **Sex Education** If none at all ( ) **Go to Number V** (67-68)

<table>
<thead>
<tr>
<th>Number of class periods</th>
<th>1</th>
<th>2</th>
<th>3 (69-80)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Not</td>
<td>Minor</td>
<td>Major Emphasis</td>
</tr>
<tr>
<td></td>
<td>at</td>
<td>Emphasis</td>
<td>Emphasis</td>
</tr>
</tbody>
</table>

For each below: please ( )

1. Menstruation
2. Nocturnal emissions
3. Conception-fertilization
4. Coitus (intercourse) ______ ______ ______
5. Male anatomy ______ ______ ______
6. Female anatomy ______ ______ ______
7. Masturbation ______ ______ ______ (75)
8. Orgasm ______ ______ ______
9. Ejaculation ______ ______ ______
10. Male reproductive processes ______ ______ ______
11. Female reproductive processes ______ ______ ______
12. Physiology of reproduction ______ ______ ______ (80)
13. Differences between males and females (1-3) (4-6) (7-14) Desires for sexual activity ______ ______ ______
14. The erogenous zones ______ ______ ______
15. Morality of sexual activity ______ ______ ______
16. Necking and petting ______ ______ ______ (10)
17. Premarital sex behavior ______ ______ ______
18. Family planning ______ ______ ______
19. Churches views on sexual behavior ______ ______ ______
20. Other (specify) ________________________ ______ ______ (14)

V. Sex in Society In none at all ( ) (Go to Question 14) (15-16)

Number of class periods 1 2 3 (17-23)
Not Minor Major
at Empha- Empha-
sis sis
For each below: please ( )
1. Prostitutes ______ ______ ______
2. Unmarried mothers ______ ______ ______
3. Abortions ______ ______ ______
4. Extramarital relations (adultery) ______ ______ ______
5. Veneral disease ______ ______ ______
6. Sex perversions ______ ______ ______
7. Sex deviants ______ ______ ______

14. For each of the general topics listed below would you please check the one response which best describes your feelings as to whether or not they are properly the concern of the public school and therefore should be made a part of the overall instructional program.

Public Schools Should Teach About (please ) Best Age for Teaching
1 ______ ______ ______ Physical growth ______ (24-25)
2 ______ ______ ______ Children & child development ______ (26-27)
3 ______ ______ ______ Personality development ______ (28-29)
4 ______ ______ ______ Dating ______ (30-31)
5  ____  ____  ____  Courtship & Engagement  ____ (32-33)
6  ____  ____  ____  Marriage Preparation  ____ (34-35)
7  ____  ____  ____  Family Living  ____ (36-37)
8  ____  ____  ____  Sex Education  ____ (38-39)
9  ____  ____  ____  Marriage and family problems  ____ (40-41)
10  ____  ____  ____  Divorce & Broken Homes  ____ (42-43)
11  ____  ____  ____  Sex in Society  ____ (44-45)

15. For each of the above topics please enter the age at which you feel youth in general should (recognizing individual differences, of course) begin to be introduced to the subject matter.

16. For the moment assume that each of the topics listed below is to be taught in your school. Please place a check ( ) or an (X) under the department which you feel is the most appropriate for the instruction of the given subject matter. (46-56)

Topics begin on the next page.

For each topic ____ department most appropriate.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Home Economics</th>
<th>Physical Educ.</th>
<th>Social Studies</th>
<th>Biology</th>
<th>Guidance</th>
<th>Sociology</th>
<th>Psychology</th>
<th>Other (specify)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Physical growth</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>2 Children &amp; child development</td>
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<td>9 Marriage &amp; Family problems</td>
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17. Would you consider each of the above topics again and indicate the department that is the least appropriate for teaching the subject area by a "0"? (57-67)

18. In the section below we would like to get your professional opinion as to where you feel (in light of your best understanding of learning theory and the prevailing social-cultural context) each of the following areas of information should be taught and at what age the school should begin to introduce the subject matter into the curriculum.
Please _____ the department you feel should teach about the topics listed

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<td>differences between boys &amp; girls</td>
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I. Physical Growth (____ department)

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II. Personality Development (____ department)

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III. Sex Education (____ department)

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(68-79) (1-3) (4-6) (7-16) (39-54)
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<tbody>
<tr>
<td>16</td>
<td>premarital sex behavior</td>
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<td>17</td>
<td>family planning</td>
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<tr>
<td>18</td>
<td>sex in marriage</td>
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<td>19</td>
<td>churches' views on sexual behavior</td>
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</tbody>
</table>

### IV. Sex in Society (department)

- 1. Prostitutes
- 2. Unmarried mothers
- 3. Abortions
- 4. Extramarital affairs
- 5. Veneral disease
- 6. Sex perversions
- 7. Sex deviants

19. Assuming that the public schools were to teach about these topics would you now express your opinion (again based upon your best understanding of learning theory and the present social-cultural context) as to whether the subject areas listed below should be taught as a unit within present courses, an integrated curriculum ranging K - 12; or a specially designed course for a given age-grade group.

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<td></td>
<td>Units</td>
<td>Special Course</td>
<td>Integrated K - 12</td>
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<tr>
<td>1</td>
<td>Physical growth</td>
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<td>2</td>
<td>Personality development</td>
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<td>3</td>
<td>Sex education</td>
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<td>4</td>
<td>Sex in society</td>
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<td>5</td>
<td>Family life education</td>
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20. Would you go over the subject topics again and indicate whether or not such unit, course, or curriculum which you check, should be elective or compulsory for both girls and/or boys. Indicate your response by one of the following categories for each topic listed. (74-78)
1. Physical growth
2. Personality development
3. Sex education
4. Sex in society
5. Family life education

21. Do you feel as a teacher that you were adequately prepared in your formal training for the problems of your students (personal, familial or sexual) with which you are faced? Check one. (79)

1. ___ Very definitely not
2. ___ Definitely not
3. ___ I guess so
4. ___ Yes, somewhat
5. ___ Yes, certainly quite adequately

22. Would you say that the instruction you received thus far, if any, and your knowledge about, marriage and family living and sex education, were adequate for good interpersonal adjustment. Check one. (80)

1. ___ Definitely not
2. ___ No
3. ___ Uncertain
4. ___ Yes
5. ___ Very much so

23. Do you feel that your present understanding and knowledge about human sexuality is adequate for your own children? Check one. (7)

0. ___ No children
1. ___ Definitely not
2. ___ No
3. ___ Uncertain
4. ___ Yes
5. ___ Very much so

24. For the following subject matter topics please indicate the one you feel most qualified and prepared to teach if you were given
the assignment, by a _______; also with a 0 for the one you feel least qualified to teach. (8-14)

Most  Least Qualified
1. Physical growth
2. Personality development
3. Sex education
4. Sex in society
5. Marriage and family living
6. Marriage and family problems
7. Divorce and broken homes

25. Finally, if you were given the opportunity to teach a unit, or course, about human sexuality or marriage and family living would you be favorably inclined? (15-16)

Human Sexuality Unit  or Course:  Marriage & Family Living:
1. Very unfavorable
2. Unfavorable
3. Uncertain
4. Favorable
5. Very Favorable

26. If you had an opportunity for further training and preparation for understanding and teaching family life education and/or sex education would you take advantage of it? (17-18)

Preparation for teaching:

1) Family Life Education (check one)
   1. definitely not ---why?
   2. no- not really interested
   3. yes, at school's expense
   4. yes, even at my expense

2) Sex Education (check one)
   1. definitely not ---why?
   2. no, not really interested
   3. yes, at the school's expense
   4. yes, even at my expense

27. If you are interested and had the opportunity for further preparation for teaching family life education and/or sex education which of the following types of preparation would you prefer? (at the local school or at an institution of higher learning) Please rank in order of preference, 1 or 2. (19-20)
At the local school level (offered by your school or school district) (If this type is preferred please rank the following in terms of preference.) (21-24)

a. ___ concentrated workshops from one day to two weeks.

b. ___ seminars, held weekly or monthly

c. ___ after-school sessions regularly scheduled.

d. ___ an advisory committee to the family life and sex education program.

At institutions of higher learning (colleges, universities, special institutes) (If this type is preferred please rank the following in terms of preferences.) (25-29)

a. ___ seminar workshops varying in length from one to six weeks.

b. ___ teacher workshops geared to needs and interest of school personnel.

c. ___ institutes lasting from one day to two weeks, with half-day or evening sessions.

d. ___ regular summer sessions courses, meeting one hour daily taught by faculty member assigned to the course.

e. ___ courses offered by the division of continuing education during the year, in the community.

28. What do you feel is the major reason(s) for the problems with which you are confronted as a school teacher? (30)

We are most grateful for your cooperation in this study. THANK YOU. As soon as the findings are summarized, summary reports will be made available to you if you would like one. Best wishes for a pleasant and successful school year.
BIBLIOGRAPHY


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