


2016

# A Practical Approach to Address Pornography Viewing at Olivet Nazarene University

Jacob Ruetz  
jacobruetz@gmail.com

Follow this and additional works at: [https://digitalcommons.olivet.edu/honr\\_proj](https://digitalcommons.olivet.edu/honr_proj)

 Part of the [Applied Behavior Analysis Commons](#), [Other Psychology Commons](#), [School Psychology Commons](#), [Social Psychology Commons](#), and the [Social Statistics Commons](#)

---

## Recommended Citation

Ruetz, Jacob, "A Practical Approach to Address Pornography Viewing at Olivet Nazarene University" (2016). *Honors Program Projects*. 78.  
[https://digitalcommons.olivet.edu/honr\\_proj/78](https://digitalcommons.olivet.edu/honr_proj/78)

This Article is brought to you for free and open access by the Honors Program at Digital Commons @ Olivet. It has been accepted for inclusion in Honors Program Projects by an authorized administrator of Digital Commons @ Olivet. For more information, please contact [digitalcommons@olivet.edu](mailto:digitalcommons@olivet.edu).

A PRACTICAL APPROACH TO ADDRESS  
PORNOGRAPHY VIEWING AT OLIVET NAZARENE UNIVERSITY

By

Jacob T Ruetz

Honors Capstone Project

Submitted to the Faculty of

Olivet Nazarene University

for partial fulfillment of the requirements for

GRADUATION WITH UNIVERSITY HONORS

March 15, 2016

BACHELOR OF SCIENCE

in

Business Administration/Accounting

\_\_\_\_\_  
Capstone Project Advisor (printed)

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Honors Council Chair (printed)

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Honors Council Member (printed)

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

*To tell another person of one's own failures, guilt, insecurities, lust, and love may be as difficult a task as a person will ever have in his entire lifetime. It has been said that some people would rather die than be known.*

**James R. Dolby**

Thank you to God for putting the burden of this project on my heart, despite my own insecurities related to opening up about pornography addiction.

Thank you to my parents and family for developing the roots that planted this desire within me to see the chains of addiction broken and the pain of failure healed.

Thank you to my project mentor and friend Patricia Krohmer for helping me organize my thoughts and see the full potential of this project.

Thank you to Olivet for fostering in me a heart that desires a greater Christian life and community, not just the appearance of one.

## TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	i
ABSTRACT .....	ii
REVIEW OF LITERATURE .....	1
<b>Introduction</b> .....	1
EFFECTS OF PORNOGRAPHY .....	2
<b>Behaviors</b> .....	3
<b>Psychology</b> .....	5
<b>Rape Culture</b> .....	7
LOCALIZING THE DISCUSSION.....	9
<b>Demographics</b> .....	9
<b>Understanding Millennials</b> .....	10
<b>On Campus Efforts</b> .....	12
<i>Restrictions</i> .....	13
<i>Top-Down Approach</i> .....	13
<i>Counseling</i> .....	15
<i>Student Leaders</i> .....	16
IDENTIFYING A SOLUTION .....	18
<b>Survey Methods</b> .....	19
<i>Knowledge of Society</i> .....	19
<i>Student Perceptions</i> .....	20
<i>Significance</i> .....	21
<b>Survey Analysis</b> .....	22
<i>Olivet Bubble</i> .....	23
<i>Popularity</i> .....	24

<i>Student Perceptions</i> .....	26
APPLYING THE RESULTS .....	28
<b>Brothers' Night</b> .....	29
<i>Why a General Approach?</i> .....	30
<i>Why Only Males?</i> .....	31
<i>Why Brothers?</i> .....	31
<b>Maximizing Current Efforts</b> .....	32
CONCLUSION .....	34
<b>What Success Requires</b> .....	34
<b>Future Uses</b> .....	35
REFERENCES.....	37
APPENDIX A (survey tool) .....	40
APPENDIX B (survey summary results) .....	47
APPENDIX C (on-campus flyer) .....	58
APPENDIX D (Pornhub Times Square advertisement).....	59
APPENDIX E (Counseling Porn Project newsletter) .....	60
APPENDIX F (Presentation of Results) .....	61

## ABSTRACT

The pornography industry gains new ground and pushes new limits every day in an effort to raise revenues and demand. When pornography is evaluated as an efficient business, the potential for dehumanization, physical and emotional degradation, and the deterioration of a person's spiritual and relational health become possible. On a small, Christian campus like Olivet Nazarene University (ONU), discussing topics as harmful and popular as pornography should be simple. However, the mindset of fear and silence when admitting weakness as a Christian can deter progress. Through a voluntary survey distributed to current undergraduate students, an overview of the student knowledge, perceptions, and connections to pornography were found. This information was applied by consulting with spiritual leaders on campus to brainstorm realistic, feasible plans of action to most effectively enable students to defend against a culture in which pornography is increasingly prevalent.

The results found that not only is pornography a highly shared and misunderstood problem at ONU, but there are many ways students, spiritual leaders, and faculty have attempted to focus on attacking the issue, many of which have failed to generate student response or have disbanded. The primary missing factor is effective collaboration, marked by good intentions but poor follow through. The concept of a Brothers' Night is created to establish an atmosphere of communication that enables students to invest personally in conversation and progress. Brothers' Night is a multi-tier approach which embraces the ability of a small, religious college to feel like a part of a family. There is no room for silent addiction or hypocritical Christianity as a part of the Christian brotherhood.

Keywords: pornography, college, religion, communication, leadership, perception, sociology, psychology, sex, sexuality, lust, sin, immorality, business

## REVIEW OF LITERATURE

Nowhere in the Olivet Nazarene University (ONU) motto does it say “we believe your sin issues belong here.” Students, faculty and families believe in an environment free from addiction and sinful behavior. This belief is what makes ONU different from public collegiate institutions. Like all universities, the end goal is to prepare students for the rest of their lives. The appeal of a university dedicated to religion is one that is dedicated to ethics and sets itself apart by its moral code. If this is the case at ONU, then the campus can confidently rely on its code book, the Bible. The question, then, is not about defining the code, but about enabling students to confidently cut these behaviors out of their lives on their own, thus preparing them for the spiritual battlefield that is the real world.

The purpose of this research seeks to enable ONU students to resolve and eliminate what any Christian institution would confidently define as counter-code behavior. For this study, the results identify a solution to the issue of habitual pornography viewing on a Christian campus such as ONU. To identify the factors involved in resolving such an issue, an understanding of the predominant demographic, cultural behaviors, and implications of the unwanted variable (which in this case is intentional pornography viewing) must be reached. A behavior will not be viewed as an issue until significant evidence causes someone to reach that conclusion. Regarding pornography, the negative effects are as much spiritually driven as they are emotionally, physically, and culturally.

### **Introduction**

Research regarding pornography and its effects on humanity stem from individuals in a variety of arenas: Political, medical, economic, religious, and social, among others. While opinions differ on the impact of pornography as a stand-alone



variable and the definition of addiction versus normalization (one having negative connotation while the latter suggests a socially accepted trend), the following research indicates pornography, whether morally accepted or condemned, has significant impact on the mental and physical aspects of personal relationships.

The extent of this research identifies the beliefs and behaviors of ONU students and focuses on creating a practical, tangible plan of action to eliminate pornography viewing on campus. From a sociological perspective, this research examines the beliefs and practices of a small religious university in comparison to those of a larger body of Americans to highlight and utilize key differences in understanding. The research scrutinizes the differences between student knowledge and actual behavior, and seeks to empower students to alter their actions to match both personal and institutional beliefs.

#### EFFECTS OF PORNOGRAPHY

As a Christian institution, ONU believes in the moral code found in the Bible. As such, the university and the majority of its students admonish pornography on the basis of scriptural references such as 1 Corinthians 6:18 which resolutely states Christians must “flee from sexual immorality” (English Standard Version). However, Christians understand without exterior evidence, the Bible falls flat. There must be non-religious motivations for a concept or command to be regarded as truth. For the rest of the non-religious world, relational, psychological and emotional consequences dictate the major societal understanding that pornography is wrong. ONU students must understand the Bible does not dictate which human behaviors are right or wrong; it merely understands and teaches about healthy human behavior. In other words, the Bible did not make certain behaviors right or wrong; it reinforces and encourages what is proven to be right

or wrong for healthy human living. For a Christian society to make real progress, the people must understand that simply because the Bible says so is not a strong enough motivator. The institution must reach and teach the heart of the matter, which is the emotional, psychological and relational consequences of viewing pornography, as identified in research.

### **Behaviors**

The United State of America has dealt with differing opinions of right and wrong since its inception as an independent country. As the melting pot of society, Americans come from vastly diverse backgrounds, each group carrying its own definition of right and wrong. The juxtaposition of personal freedom and collective morality causes heated debates on a national level. While discussing the rights of citizens regarding internet freedoms, psychologist Jill Manning reported to Congress the issues both emotionally and mentally with obsessive pornography use. Dr. Manning, who specializes in research related to pornography and problematic sexual behavior, noted that pornography has “traumatic effects on a child’s sense of security and sexuality... reinforcing the commoditization of sex and the objectification of humans; and that children who have been exposed to online pornography have an increased risk for developing sexual compulsions and addictive behavior” (Hughes, 2014, p. 10). As such, Manning saw a correlation between the viewing of pornography and development of behaviors such as addiction, prostitution, and dehumanization. Pornography has the ability to alter perceptions of the viewer and others; the fear for Congress is a potential opportunity for cultivating criminal behaviors by allowing personal freedom related to pornography. The role of government is to create a safe society, and Manning made the case that perhaps the easy access to pornography contributes to unlawful behaviors such as sexual slavery and pedophilia. Such unlawful behaviors are socially unacceptable because of

the denial of basic human rights associated with these actions which influence dehumanization.

The issue of the right to freely view and advertise pornography has reached the national stage as of late, largely due to the significant increase in the power and influence of pornography and sexually explicit content in society. Studying internet trends to determine the number of the population who encounter or participate in pornography viewing helps research groups such as Internet Safety 101 understand the relative strength of the pornography industry. Cited from the Huffington Post in 2013, “porn sites get more visitors each month than Netflix, Amazon and Twitter combined” (“Pornography Statistics”, 2014). The most frequently visited adult pornography conglomerate on the web is Pornhub Network, which issued statistics in its 2014 Year in Review, intended to encourage and stimulate investors. According to Pornhub, it individually gathered 18,350,000,000 total visits to the page in 2014. This translated to 5,800 visits per second, to just Pornhub sites alone (“Oh the irony,” 2015). This information establishes internet pornography is in fact a popular trend, indicating either wide-spread use or obsessive behavior among users, based on the volume of visits. Any activity this common in society is capable of exerting a powerful influence. In the end, the pornography industry is a business, and it acts as such. Just as any business would, the pornography industry takes action to promote higher usage and more consumers. The addicting qualities of the product only serve to stimulate more revenue for the producers and distributors.

Interestingly, despite the obvious popularity of internet pornography and the power of the industry, the general public still has a problem with advertising such topics. Pornhub Network recently ran an advertisement campaign in Times Square, the busiest intersection in New York City. Within 48 hours, the advertisement was removed by the

hotel on which the billboard was placed due to numerous complaints. The advertisement itself was not pornographic in nature<sup>1</sup>. However, the text read “all you need is hand,” playing off the popular Beatles song phrase “all you need is love,” implying masturbation instead of love (Dicker, 2014). What appeared as simply a crude joke actually had deeper implications for the effect of pornography on the basic human need for relationship. The advertisement suggested viewing pornographic images or videos was better or easier than finding real love through relationship.

Behavioral therapist Andrea Kuszewski noted the “dopamine-oxytocin combo” released during sex can be experienced while viewing porn, thus forming “an emotional attachment” to these images, which creates the desire to “in essence, date porn” (Hughes, 2014, p. 12). The significance of this point should not be overlooked. Karen Peterson-Iyer, healthcare ethics specialist and professor at Yale University’s School of Divinity, shared a similar view, noting sexualized media causes a misrepresentation of sex and love, “divorced from any authentic human relationship or deeper personal identity” (Peterson-Iyer, 2013, p. 95). The reality of a world with less significance on the social and physical aspects of an intimate relationship is bleak. Pornhub’s report found “love” was the most common word found in comments within the site (“Oh the irony,” 2015). The potential indication being a significant alteration of the meaning of the word “love” in society, perhaps replacing relationship with behavior, as Kuszewski suggested. If men or women replace the need for a loving relationship with behaviors that create simulated experiences, the sanctity of a co-dependent marriage will cease to exist.

## **Psychology**

While distributors of pornography are boasting historically high popularity, the fears of Dr. Manning among others seem to be validated by the increase in unlawful

---

<sup>1</sup> See Appendix D for the advertisement

behavior, associated with child pornography and images of aggression and rape. Internet studies are beginning to identify a trend in pornography preferences: Viewers prefer the actors and actresses to be more violent, and younger. A study of 304 of the most common pornographic scenes viewed in 2014 found “88.2% contained physical aggression” (“Pornography Statistics,” 2014). The concept of pornography is one of entertainment and arousal; at some point the same scenes cease to create the same sense of arousal and the search continues for ‘more’: More obscene, more defiling, more exciting. A Google Trends analysis “indicates that searches for ‘Teen Porn’ have more than tripled between 2005 and 2013” (“Pornography Statistics,” 2014). As with any business, pornographic websites and distributors utilize these data trends to identify consumer demand and then create more content to match the desired subject matter. At what point will consumer demand breach the point of what society knows to be right or wrong? Business mogul and CEO of Berkshire Hathaway Warren Buffett explained in business, “I don’t look to jump over 7-foot bars: I look around for 1-foot bars that I can step over” (Schlesinger, 2009). Large societal shifts do not happen overnight; they take a series of small steps until the grey area between what used to be acceptable and what is not is hardly even noticed.

The pornography industry has latched on to the concept of a slow and steady approach and understands the significance of slowly changing the mindset of consumers. As previously stated, just like any business, pornography companies will do whatever is necessary to create a larger consumer base. For a product like pornography there are psychological and emotional boundaries to overcome in order to increase product popularity. If the majority of consumers find physical aggression such as choking, slapping, hitting, and forceful behavior to be of the highest demand, then the industry will find a way to produce more of this content (“Pornography Statistics,” 2014).

The combined effect of the desire for more and the loss of arousal at what was previously satisfying creates a constantly changing demand, which has and will continue to press forward the line of what society accepts as right or wrong.

Although the majority of the American society does not consistently adhere to the strict moral code found in the Bible, the American population in general still considers pornography wrong. According to data from the Public Religion Research Institute, “only 29 percent of Americans think watching porn is morally acceptable” (Green, 2014) which means 71 percent think it is wrong. However, in a study conducted by the Barna Group in 2014, 78 percent of men and 43 percent of women age 18 to 30 in American indicated they watch pornography at least once a month (Blair, 2014). There are few issues in society the majority view as wrong that are still commonly practiced and not against the law. This gap between what is morally indicated as wrong and what is socially accepted is typically short lived. The fear from a moral, psychological standpoint is societal pressures will gradually weaken the moral principles opposed to pornography until porn culture is found to be ethically acceptable.

### **Rape Culture**

Peterson-Iyer (2013) extended the recently developed phrase ‘porn culture,’ commonly used by political and social groups to proliferate awareness of the growing trend in pornography, by coining the term “rape culture,” highlighting the “aspects of popular culture that make sexual coercion and violence against women seem normal” (p. 108). *Fight the New Drug*, a non-profit with the mission “to educate and raise awareness on the harmful effects of pornography by using science, facts, and personal accounts,” created a video which focused on the adverse mental effects of viewing pornography, including dehumanization, withdrawal from social circles, the constant desire for increased frequency and intensity, and other perceived lasting effects on the personal

lives of pornography users (“The new anti-porn movement,” 2014). Peterson-Iyer (2013) believed “society must empower young women to claim primary responsibility for their own sexuality,” because porn culture teaches “American girls that their bodies and their sexuality are what make them valuable” (p. 105). American society already recognizes and identifies people based on the person’s assets, such as his or her house, car, trust fund, and profession. Rape culture suggests women are frequently being valued based on their sexual promiscuity, and those who are more open to sexual behavior are the higher valued individuals. In a world where women’s rights more openly values women on their personal achievements instead of the historically valued homemaking ability and fertility, the value assigned to a woman who more readily gives away her sexual assets should be considered counter cultural.

The cultural recognition of sexual deviancy does not always include consent on the part of the woman, as the term “rape culture” would suggest. This cultural shift, which was first mentioned in 1975, refers to the “complex set of beliefs that encourages male sexual aggression and supports violence against women. It is a society where violence is seen as sexy and sexuality as violent” (Rentschler, 2014, p. 66). Many cases that attest to the significance of this issue have come up in recent years. Emma Sulkowicz, a former Columbia University student, resolved to carry a mattress for almost an entire school year until her alleged rapist was expelled from campus. Sulkowicz and her classmates presented significant evidence which was dismissed, and the school is currently under federal investigation for “failing to properly adjudicate cases of campus sexual assault” (Dockterman, 2015). Whether or not the rape actually happened is beside the point. The fact that a large public university failed to take any legitimate action toward resolving the claim shows it was not taken seriously. There are many small steps that must take place for a claim of rape to be considered so mundane that no action was

deemed necessary. At the heart of this matter is a shift in the mindset of the students and institution. The increasing acceptance of violent or forceful content in pornography creates a reality in which these actions are more frequently viewed as acceptable.

### LOCALIZING THE DISCUSSION

Large-scale societal topics such as pornography cannot be locally defined or examined from a generalized population due to the variables and context of this particular group. To better ascertain how pornography affects ONU as a population of its own, the demographic and cultural variables must first be understood. As well, attacking the problem from a local perspective incorporates a far more personalized approach which will have a higher rate of success. To reach the ONU population specifically, the topic must be approached by identifying common factors of the community, including cultural preferences, demographic analysis, and an investigation into the current methods used to counteract this behavior within the community, which as a whole finds pornography against its moral code.

#### **Demographics**

The demographic atmosphere of Olivet is an important factor that will influence the route of action taken to counter pornography viewing on campus, its perception, and its overall effectiveness as measured by student participation and resulting change in emphasis on this issue. According to the U.S. News & World Report on Education, Olivet Nazarene University has 3,521 undergraduate students as of January 1, 2016. Of these students, 68 percent live in college-owned or affiliated housing and the gender is favored towards the females, with 62.4 percent of the population (U.S. News College Compass, 2016).



According to data collected in 2014, students at ONU typically come from affluent areas, usually from a mid to high income household. The campus is predominantly white, and is affiliated with the Church of the Nazarene (Olivet Nazarene University, 2014). As a small, private, religious institution, many of the students are drawn by the desire to be a part of the religious community or to participate in athletics. The small college feel allows for greater participation and influence in student life. ONU students come from 43 different states as well as foreign countries. As well, nearly 50 different denominations are represented among the student body, however, not all students are affiliated with the Christian faith (Factoids, 2016).

According to the University Chaplain Rev. Mark Holcomb, appealing spiritually to the over 1,000 off-campus undergraduate students can be significantly more difficult than appealing to the students who live on campus and are more incorporated in the overall spiritual life. Part of this lack of influence comes “from the chapel exemptions, not living under an R.A. (Resident Assistant), and not constantly being a part of the campus community” (M. Holcomb, personal communication, March 4, 2016). Being integrated into the group spiritual life is an important factor for the ONU community. “Chapel is the only time that, for the most part, all Olivet students are together under one roof experiencing the same thing. That’s why we call it the family room” (M. Holcomb, personal communication, March 4, 2016). A different spiritual venue should be created for those students who are not involved in the main campus approaches such as chapel. The idea of a campus as family may seem foreign to most college campuses, but the religious background and small college feel make this environment possible.

### **Understanding Millennials**

Significant factors of the ONU population, such as generational trends and connections to faith, must be identified and deliberated in order to localize the discussion

of pornography. Jeff Fromm, Millennial marketing researcher, entrepreneur, and author, shared his view of Millennials as “complete suckers for genuine passion and transparency” with a reputation of being brand advocates who’s “influence [on] others is boundless” (Fromm, 2013, p. 114). In order to reach a Millennial, a program or individual cannot hide its true intentions. Millennials like to call it like it is, however calling out the weaknesses in others does not necessarily transfer to being willing to call weaknesses out in themselves. While there is significant strength in the idea of branding under the direction of a larger being, Millennials can often be turned away by the idea of institutional direction. Lee Hoke (2004), professor of economics at the University of Tampa, built on the term “prosumer,” coined by American advertising firm Saatchi & Saatchi, by describing the tendency of Millennials to be proactive consumers, high in personalization and involvement (p. 21). Hoke shared his experience with Millennials, who simply refuse to be “told” to do anything, but will “enthusiastically buy-in” when they feel they can participate in bringing about change (p. 23). Being able to capture this level of group participation in bringing about change while still allowing the independent control over their actions will be crucial in the direction of potential solutions to pornography addiction at ONU. When applied to the issue of pornography, seeking this high level of participation translates to a need to encourage sharing and ownership of the issue, by connecting with students on a personal level. Especially applied to the Christian faith in ONU’s community, the appeal of participation in change needs to overcome the moral “thou shalt not’s” associated with pornography.

The bright side to a group like Millennials who are so focused on personal connection is they are also willing to share and promote everything that impacts their day to day lives. A study of college students found that “students prefer word of mouth to receive information” at least 50% of the time, indicating the desire for personal

connection (OnCampus Research, 2012, p. 3). They are more likely to act on information provided to them personally by people they know, even if this information is found online or other virtual formats. This trend provides for quick transfer of ideas and efforts. However, this personal connection can easily be tainted by the presence of a controlling group. If students feel they are being told to talk about an issue, even if they truly care about it, they will feel internally persuaded not to participate, as Hoke suggested. Millennials find it critical to have a personal connection to the issue at hand. Susan Komives (2013), consulting editor for Wiley Publishing, discovered Millennials are drawn to causes with “deep beliefs in greater ideals” and have a desire to “find meaning and purpose or feel a sense of affiliation” with a cause or group (p. 429). In other words, a truly effective cause or group will feel less like an organization and more like a family.

Examining the work of the hugely popular marketing brand, Mekanism, shows how the company appeals to the upcoming generation in unprecedented ways. As a brand, Mekanism relies on edgy material, bold statements, and interactive company design to attract “the wandering eye of the fickle youth market” (Borden, 2010). Jay Kenny, Microsoft’s lifestyle marketing manager, noted how “one of the things Mekanism does incredibly well is understand who they’re trying to reach and how to reach them. You are actually speaking to the audience you are trying to connect with” (Borden, 2010). To reach ONU students, there must be a deeply established sense of personal connection that cannot be forced from the top down, but must be built on a familial type relationship.

### **On Campus Efforts**

Dealing with the issue of pornography on ONU’s campus is not a new idea or an unheard of activity. Just as with any collegiate institution, there are moral issues that must be approached. Due to its religious affiliation, ONU deals with a wider array of

moral issues than most public institutions. For a Christian university, focusing on keeping students safe is not enough. There is a component of spiritual development that takes a much greater sense of focus and effort than a typical public university. Members of the ONU community attack spiritual issues from many different positions: As administrators, spiritual life leaders, counselors, resident assistants, and non-institutionalized student led groups.

### *Restrictions*

Campus leaders understand the methods and efforts related to the issue of pornography because they are the ones tasked with maintaining a spiritually and emotionally healthy student body. Most of the efforts at ONU have come from a top down approach. The institution recognizes the issue pornography poses and utilizes its many branches to attack the problem and support students. One of the most general approaches to countering the popularity of pornography is the institution of an internet filter. Rev. Holcomb understands that “in today’s society, you have to really be intentional about not viewing pornography. The way it is now, you have to be constantly vigilant, because it’ll find you, even if you’re not looking for it” (M. Holcomb, personal communication, March 4, 2016). In an attempt to mend the obvious issue with the high ease of access, all ONU wireless and wired connections are filtered for explicit content. Unfortunately, restrictions only limit the availability and ease of access for pornographic material, and the established culture of pornography and sexuality easily overcomes these relatively low boundaries.

### *Top-Down Approach*

As pornography gains ground and influence in the lives of the Millennial population, there must be a counteractive offensive against pornography in order to build student strength against this powerful issue. Spiritual life staff such as Rev. Holcomb,

resident directors and resident assistants work together to focus on challenging students in their faith and actions. The general approach is to attack spiritual issues such as pornography from a general perspective through chapel and revival services and then follow up with student discussions on similar topics within the smaller context of a resident assistant building bible study. For four years, Rev. Holcomb put together bible study materials intended for use in smaller focus groups called D-Groups, led by resident assistants or student leaders. The attempt was to create an atmosphere of intentionality and personalization of the broader spiritual mission at ONU, where men or women could dig deeper into the more personally relevant aspects of the discussion.

While D-Groups may seem like a great plan with potential for positive change, even great plans poorly implemented will not succeed. Holcomb noted how his plan simply “never got any traction” (M. Holcomb, personal communication, March 4, 2016). The problem with implementing this idea was a lack of participation. When a plan of action requires full participation through many levels of hierarchy, it can easily lose its momentum. Resident directors and resident assistants each have their own agendas as well, and without the full support of these levels, what could have been a campus-wide focus dissolved into the individual, uncollaborated efforts of nearly one-hundred resident assistants. Perhaps the issue was not with the content of the message, but with the follow through of leadership and collaboration. Holcomb recognized he has “no direct connection with any student leaders,” so carrying his message down to the student level gets lost in the mix (M. Holcomb, personal communication, March 4, 2016). Without the direct relationship to students, the passing on of information becomes a much more difficult process, and what would otherwise be a beneficial approach loses significance and continuation. After four years of seemingly ineffective efforts and lack of

participation and connection to student leaders, Holcomb stopped writing the D-Group study guides this year.

### *Counseling*

Other efforts to combat the issue of pornography came from the Counseling department which recognized the emotional and physical health effects of pornography use on students and helps them resolve these issues. Not all efforts of counseling are done on a one-on-one basis, as the department is responsible for implementing focus groups and generating interest in talking about these issues on campus. In mid-February, the Counseling department held a “Porn Project” focus week<sup>2</sup>, dedicated to helping students understand the health issues related to pornography and encouraged them to talk about their issues<sup>3</sup>. As a result of this, Dr. Lisa Vander Veer, licensed clinical psychologist and Director of Wellness and Career Services at ONU, was excited to see at least a handful of students requested help specifically for pornography within the week or so after this event (L. Vander Veer, personal communication, March 14, 2016). Unfortunately, a high amount of willpower and personal conviction is needed to open up to a counselor and admit an inability to control the issue on one’s own.

According to the counseling intake paperwork completed by students who sought help from counseling, there were 54 students who marked “sexual matters” and 66 who indicated “unwanted habits” from August 1, 2015 to March 4, 2016. As well, “pornography” was added to the list of issues at the start of 2016 and 18 students selected this as a problem area within that time period (L. Vander Veer, personal

---

<sup>2</sup> See appendix E for an example newsletter sent to all undergraduate students by Counseling during this focus week.

<sup>3</sup> see appendix B for survey results

communication, March 14, 2016). According to a survey of the ONU population completed on March 2, 2016<sup>4</sup>, 24 percent of the student sample indicated they viewed pornography intentionally within the last seven days, and another 14% in the last month. Of these students who viewed pornography at least once in the last month, 84 percent agree it was harmful to their wellbeing.

If we apply these results to the undergraduate student population of 3,521, there are at least 1,124 students who are intentionally harming their wellbeing on at least a monthly basis<sup>5</sup>. All of these students have full access to the counseling department, and yet only 66 students have sought out counseling for the broader topic of “unwanted habits.” More on these survey results comes in the “Identifying a Solution” section, but to see the low involvement rates of counseling among students is useful. Seeking counseling carries a stigma which makes it an approach that doesn’t translate easily into large-scale, reformative change. While counseling certainly provides some of the best help, the stigma against the personal commitment to seek counseling keeps this solution limited to those students who are either bold enough or desperate enough to seek professional help.

### *Student Leaders*

The opposite approach to seeking professional help would be seeking personal help. The private, peer-to-peer relational approach appeals far more to the Millennial mindset than does an institutionalized approach. In the fall of 2015, a small group of ONU students decided more could be done on campus if they created a group that would “meet regularly, invite professors to speak, and find literature to start discussions” (DiCamillo, 2015). Once a few female students got involved, they decided to split into

---

<sup>5</sup> Calculation: (38% intentionally viewing) x (84% admit it’s harmful) x (3,521 students) = 1,124

gender-specific groups to keep the discussion more relevant. By publicly identifying this need and creating a group, these students were able to organize 18 students in a group that desired change at ONU (DiCamillo, 2015). Unfortunately, without effective leadership or an ability to publicize, since they did not want to be affiliated as a school-led club, the group stopped meeting shortly after. Again, the result of good intentions with poor follow through is still failure. There is significant opportunity as a passionate student to reach out to other students, who are often far more receptive to the personal word-of-mouth approach. However, without established leadership and a broader student base, garnering commitment to the group can be hard and the group will stay limited to the personal relationships of the involved members.

As a mix of the institutional and personal approach, resident assistants are hired by the university specifically to create relationships and take care of a small group of students based on where they live. The spiritual purpose of a resident assistant lies in generating the desired family atmosphere through connection and openness. As a former resident assistant, frequently the context of a personal relationship with a resident is the only one within which a student feels comfortable opening up about personal issues such as pornography addiction. Resident assistants are far enough from the supposed institutional agenda and yet trusted enough as a student leader that the position often carries a certain amount of authority. The pitfalls to this relationship involve the ability of a resident assistant to be an active member of a larger movement, such as the one needed to overcome pornography use on campus. For instance, a resident assistant signs on for a one-year contract, after which the authority and leadership role passes on to a new individual, who has to gain the same level of trust before making progress again. In this way, the follow through, commitment, and ability to personally connect greatly reduce the influence of a resident assistant. As well, in a



resident assistant led movement, the momentum starts and stops with the resident assistant. No circumventing or extending the purpose beyond this leadership role exists.

For a student led movement to hold any lasting significance, it must become part of something greater. The momentum behind the student group was driven by participating in the national “Porn Kills Love” movement led by the non-profit anti-porn group *Fight the New Drug* (DiCamillo, 2015). The authority of a resident assistant comes from being part of the university leadership. Truly, the connection to a larger organization is the only driving force that transforms smaller gatherings into campus-wide movements. In order to maximize the benefit of the independent, small, student-led gatherings, effective and lasting leadership must be in place with the authority to publicize and draw people in without solely depending on the personal connections of students.

#### IDENTIFYING A SOLUTION

Approaching the topic of pornography on the small, private, religious campus of ONU cannot rely on the same national data offered in existing research. The mindset regarding moral issues such as pornography will require a solution tailored to the student body of Christian Millennials. As in any practical sociological analysis, determining the majority mindset related to pornography in order to identify an optimal solution is critical. An understanding of what ONU students know about pornography, their personal opinions, and their exposure to the issue will help formulate a comprehensive mindset of the topic of pornography for an average ONU student. Ideally, the analysis of the survey will not only give insight into the mindset of the ONU student regarding pornography, but it will allow for fact-based brainstorming of a practical solution to such an issue. This student feedback can be compared and contemplated in collaboration with interviews

from faculty to create what should be both a feasible and effective campus-wide solution for the issue of pornography.

### **Survey Methods**

In order to gain this comprehensive understanding, a student survey<sup>6</sup> was created with specific questions to answer all three of the desired aspects of the student mindset. The survey needed to be short enough to be completed without too much distress for students in order to get plentiful, accurate feedback. The survey was distributed online for students to respond on a voluntary basis and was shared through social media, school groups, resident assistants, and through flyers<sup>7</sup> in high traffic, non-gender specific inner campus buildings. In order to attract students, ten \$25 cash awards were given out at random to respondents who gave their student email at the end of the survey. The survey could only be filled out once per student and respondents were required to be currently enrolled students at ONU, in order to get an accurate assessment of the existing student mindset. No results were discarded from this study, but only fully completed responses were analyzed.

#### *Knowledge of Society*

Being a student at ONU, students and faculty frequently hear about the “Olivet bubble.” This term refers to the idea that life is different at ONU and doesn’t necessarily reflect the mentality of the rest of the world. In order to determine the accuracy of this statement as well as identify any significant differences in the mindset of ONU students versus the mindset of America, four questions were taken from recent national surveys

---

<sup>6</sup> See the survey and informed consent as it was presented to students in Appendix A.

<sup>7</sup> The flyer in Appendix C was hung in Ludwig and Nesbitt cafeterias, in Weber hallways, and in the Red Room queue area.

and used to assess ONU students. These questions made up questions four through seven of the survey. The student responses were then compared with the national survey results to demonstrate not only what ONU students think is accurate, but how their understanding does or does not relate to actual, national results.

The most effective way to gauge the differences between what ONU students think is true and the actual truth is to word the questions differently. In the national surveys completed by the Barna Group and the Public Religion Research Institute, the questions were more direct. The Public Religion Research Institute asked males and females from across the nation, "Is watching pornography morally wrong" (Green, 2014). To identify what students think about the world around them, the ONU survey instead asked all students what each gender thought about pornography, seen in questions four and five. The Barna group polled males and females of different age groups from around America about how frequently they viewed pornography (Blair, 2014). To test ONU students on their knowledge of the real world, the student survey instead asked for an opinion of how many of their peers watch pornography at least monthly, seen in question six and seven. This approach allowed the survey to take a less personal approach and instead determine not the personally held opinions, but the opinions about the world around them.

#### *Student Perceptions*

The end goal of this survey sought to determine an actual plan of action so an understanding of what caters to the needs of ONU students had to be gathered. Questions eight and nine of the survey approached the sources of the issue as well as the perceived effectiveness of potential solutions. Question eight sought to understand the reasons why an ONU student may get caught up with or be susceptible to pornography. The results of this question would dictate how the problem must be

approached in order to be effective. Knowing the “why” helped form the structure of the “how,” as in how the solution would operate and what weaknesses it should focus on exposing or minimizing. Question nine was structured to indicate both the preference and effectiveness of enabling a student to stop viewing pornography. This question was set up to determine the immediate response of students, and forced them to choose options in hierarchy, not in collaboration. The responses to this question demonstrated what ONU students identified as the most effective means of helping break the habit, without focusing on which option that particular student would actually be most willing to participate.

### *Significance*

To determine if a problem is significant enough to a population to be motivated to change, it must have a relatively high frequency and it must be prioritized as an issue. Questions 10 and 11 sought to understand the significance of the topic of pornography on ONU’s campus. Question 10 identified the frequency students have personally viewed pornography intentionally. Since pornography viewing could cause emotional or mental side effects, a student did not need to be at the point of overwhelming addiction to still be considered habitual. According to the research stated above, a pornography habit has negative side effects, and any habitual behavior should be considered significant.

With an increase in frequency comes an increase in priority. The more frequently a behavior is practiced, the more powerful or potentially damaging it could become. However, this implies the behavior is in fact damaging. Question 11 asked students to respond whether or not they found pornography to be harmful to the wellbeing of students. The “wellbeing of Olivet students” is intentionally broad as a category. Any harm to the student, whether emotional, spiritual, relational or mental, is significant.

However, if the behavior causes harm to other people, such as in the atmosphere on campus or the active person's significant relationships, this should also be included into the sphere of what is harmful. Without a majority understanding of a topic being considered harmful, action against the behavior will be ineffective.

### **Survey Analysis**

Breaking down the survey results provided some of the most interesting insights into the mindset of the ONU community. At the conclusion of the survey<sup>8</sup>, 204 students fully completed the responses, which is a relatively high sample size for this small community, according to Vander Veer's assessment of the response rate of similarly emotional surveys on campus (L. Vander Veer, personal communication, March 14, 2016). The campus leans towards a female majority at 62 percent female, and in this study 55 percent of the respondents were female, which is a relatively accurate population gender sample. The survey leaned slightly towards the freshman and senior classes, with 30 and 37 percent, respectively. This response percentage is most likely due to resident assistants being able to get responses from freshmen and the researcher's personal connections through friends and classmates as a senior student.

All in all, 204 relatively evenly distributed responses should give a reasonably accurate assessment of the mentality of ONU students regarding pornography use. Using a frequently used online calculation tool, the sample size of 204 was compared to the population size of 3,521 and input with the research standard of 95 percent confidence. This calculation indicates evaluators can be 95 percent certain that the results correctly represent the population, within a confidence interval of plus or minus

---

<sup>8</sup> See appendix B for the summary results of each survey question. Note that for many statistics, comparisons of smaller subsections of this group were used which are not shown.

6.5 percent. Any references to the mentalities or statistics of the population as a whole are based on the constraints of this survey.

*Olivet Bubble*

One of the more interesting takeaways from these responses was the consistent lack of understanding of what the rest of the world thinks about pornography. Taking a closer look at the responses to national surveys, the results demonstrated 65 percent of males and 77 percent of females found pornography morally wrong (Green, 2014). As described, ONU students were asked not how morally correct they personally found pornography viewing to be, but how they thought the world felt about pornography viewing. ONU students responded that only 38 percent of males and 58 percent of females in America found pornography to be morally wrong. These results showed that ONU thinks the world is, on average, 23 percent more accepting of pornography than it actually is. Analyzing this statistic suggests ONU students assume America has far less of an ethical issue with pornography than they actually do. Whether it be due to religion, generational differences, or some other factor, students believe they live in a 23 percent more morally complacent world.

Even though this question is aimed outward at society, the results show an inward dissonance. If ONU students believe they are only temporarily in a space that is stricter against pornography, then when they leave this supposed safe haven, they will find the issue with pornography of less significance than the average American. Dr. Vander Veer related this issue to her work at a public university with a similar moral issue of drinking alcohol. "If they think 95 percent of students drink, they are more likely to drink. But if you say, 'hey, actually, 35 percent of your peers aren't drinking, even though it's a secular university, they are less likely to drink'" (L. Vander Veer, personal communication, March 14, 2016). The reality is, a mentality in which students think

others find pornography acceptable is one where the conviction against using pornography is weakened by social perception.

The power of being able to shift this mentality requires an increase in student knowledge. Educating and speaking out about the harms of pornography use and explaining how America is still predominantly against this issue could help bolster student support. Clearly, the national survey indicated even if a person is not a Christian, there are plenty of reasons to find pornography morally wrong. Just because the rest of America is more religiously diverse than ONU does not necessitate they are morally less convicted by pornography use. Perhaps this mindset is the reason why America has failed to take a greater stand against the pornography industry. The issue with pornography is not simply a Christian problem, it is a human problem.

#### *Popularity*

Despite how infrequently the topic of pornography is mentioned on ONU's campus, the student survey indicates not only does the vast majority of the campus have a history with pornography, but a large number still view it frequently. Of the respondents, 38 percent indicated they viewed pornography within the last month. Males are the more heavily impacted gender, with 43 percent having viewed within the last seven days and another 20 percent within the last month. More shocking than the fact that nearly half of the males on campus have intentionally watched pornography in the last week is that only 4.5 percent indicate they have never intentionally viewed pornography, meaning that nearly every man on campus can relate to the male struggle with pornography. Rev. Holcomb notices there is a reason the book "*Every Man's Battle*" by Fred Stoeker and Steve Arteburn has become one of the most utilized resources in the battle against sexual temptation, "it's because almost every man has dealt with it. That's not to say that women don't, but that almost every man can relate" (M. Holcomb,

personal communication, March 4, 2016). The presence of pornography in a female student's life is also somewhat significant, with 16 percent indicating they intentionally viewed pornography within the last month.

If pornography is this prevalent an issue on ONU's campus, it is interesting that more is not being done to foster an atmosphere of openness and confession. The stigma against speaking up about pornography as a personal sin issue has no place at ONU when 95.5 percent of the male population and 64 percent of the female population has personal experience with the temptation of pornography. Holcomb understands "there is shame attached" to this particular topic. He correctly insinuates "if I'm a religion major, or an R.A. or I'm in a leadership position and I find myself on a site and then I catch myself and realize what I'm doing, well I'm not going to go to a support group, I'm a religion major" (M. Holcomb, personal communication, March 4, 2016). This is the mentality that needs to be broken on this campus. The strongest leaders are the ones who are authentic, honest, and recognize and correct their weaknesses. Just as an effective plan can come to a halt without leadership support, no one will speak up about real issues if leadership does not speak up first.

The shame against speaking of issues such as pornography viewing is a Christian mentality supported by the idea we are better than the society around us; this mentality supports the false mindset that although others may be weak, we are not, which makes confessing weaknesses difficult. The combination of believing Christian students are not as vulnerable as the world around them and the inherent pride problem which causes the feeling of shame in Christians, holds the community back from progress. In order to begin a lasting conversation about pornography on ONU's campus, students need to eliminate the fear of shame, either by slowly easing into an atmosphere of openness. This change will not happen overnight, but in a place where 95.5 percent of



men have a shared experience, with enough communication, the experience will inevitably begin to be shared.

### *Student Perceptions*

The research has come to the conclusion that pornography is just as much a shared issue on campus as it is in the rest of our nation. Students share similar perceptions of the causes of addiction as well as the best way to provide help to a student struggling with pornography. No matter how the group of respondents is categorized or broken into subsections, all the respondents consistently agree that ease of access is by far the number one reason a person would view pornography regularly. Despite the restrictions in place, pornography is easily accessible from nearly any technology that can access the internet. Pornography is no longer limited to a physical object you have to buy or carry with you, or even to pornographic websites. “Anymore, Instagram and Snapchat have become two of the ways that it’s easiest to find it,” Holcomb says, “and there’s no way to be able to block that here” (M. Holcomb, personal communication, March 4, 2016). With something this easy to find, students must have a strong willpower or sense of external accountability to hold back from making the small steps it takes to find pornographic material.

Apart from ease of access, students consistently perceive history of addiction and non-religious background as the next two highest reasons a student would view pornography regularly. With 38 percent of the student sample indicating they have viewed pornography intentionally within the last week or month, the assumption can be made these people are, for the most part, not first time viewers. Those who happened to watch pornography for the first time within the week they responded to the survey are outliers, if there are any. More likely, the students who indicated viewing within the last week are the ones who are viewing pornography regularly, and due to the addictive

aspects of pornography, they probably have been for a long time. Historically, there is no reason to believe the viewing habit will be broken without assistance.

Students generally also agree on the best means of receiving assistance. Across all subsections, 'accountability partner' received the number one vote for the best way to help a student stop viewing pornography the most amount of times. The trend in responses follows that the most personal approaches are the best, such as accountability, counseling, and small groups. The responses decrease in effectiveness as the group size increases, with school-wide awareness events or campus-wide organizations having the lowest ratings. The only exception to this smaller to greater size trend is personal devotion, which falls in the middle. Students recognize pornography addiction is not effectively self-managed. This point simply adds to the argument that navigating through a pornography issue must be a shared experience.

There are two potential holes in the question of the best way to receive assistance as it relates to which option is perceived as the most effective. First, the survey question asks which option is the best, not in which option will students most likely participate. The numbers from counseling show only about 2 percent of the undergraduate student population seeks out counseling for unwanted habits<sup>9</sup>. If we look at the survey average of 38 percent of respondents who have viewed pornography at least once in the last month, that means 36 percent of the student population that actively deals with a pornography issue better be involved with an accountability partner, or else they are not getting the best help possible. Which, we can reasonably assume, they are not. So, even if an option is the best approach, it may not be receiving the level of student participation necessary to create a real focus and change on this campus. This lack of wide participation is where a larger, less personal or less specifically-

---

<sup>9</sup> Calculation: 66 intake forms marked "unwanted habits" / 3,521 undergraduate students = 0.018

focused group could influence Millennials to participate and feel less shame. Although a generalized approach would not be the most effective, perhaps getting the first step in the door will enable students to take the next one into a more personalized approach. This idea brings up the next hole in the question, which is that the question forced a hierarchy of selection. In this way, the results do not clearly show that students dislike the idea of a campus-wide club, only that they like the idea of an accountability partner more. This hierarchy does not allow potential for a stronger combination. The options to be explored increase from six good options to a plethora of better combinations which should be considered.

### APPLYING THE RESULTS

There is a wealth of knowledge about the effects and popularity of pornography, increasing in recent years because of the growing power and influence of the pornography industry. Just because the issue is becoming more frequent and easy to access does not mean society does not have a problem with it. Particularly within the ONU community, the national atmosphere and common tendency for men and women to have a history with pornography is impacting our perception of the issue. While the sexual entertainment industry focuses on the best ways to reach the incoming adult generation, college can be a key time to build up immunity to the constant influence the world will throw at students upon graduation. Charles Duhigg (2012), author of the novel *The Power of Habit: Why We Do What We Do in Life and Business* noticed the trend among consumers to pick up new habits during major life events. Target Corporation, among other brands, tunes in to consumers to capitalize on this trend (p. 192). Entering and exiting college are key life events that pornography companies most likely use to their advantage. The amount of sexually explicit content and marketing directed at

college-age students should be countered with an even more prevalent and consistent defense. Religiously affiliated institutions such as ONU have the unique opportunity to prepare students for the world on a spiritual level, which should not be ignored. The plan of action on campus should be a multi-level approach that is all-inclusive, originates from other students, and opens the door for knowledge and conversation.

### **Brothers' Night**

Combining these major factors takes a great deal of brainstorming, and will most likely take modifications once the plan is in action and a better look at what really works can be taken. Combining the data of existing research, the student survey results, and interviews with prominent figures from the ONU community illustrate a university that understands the harms of pornography but struggles to collectively create effective change. In order to get around this problem and create a unified effort, students, faculty, and spiritual authority must collaborate in a united mission. A great way to encourage collaboration effectively would be a weekly men's group focused on male issues, of which pornography is an almost entirely shared topic. For best results, the group should be held in a large, open area on campus late at night, preferably with food. The group would weave together many levels of the campus institutional hierarchy. Perhaps the most effective way to speak to Millennials would be through their peers, as research would suggest, so the Men's Residential Life team, led by students, may be the best leaders of this weekly event. As well, appearances by pastors and spiritual leaders to speak on pertinent issues would increase a sense of leadership. Resident assistants and other student leaders would be responsible for spreading the word around campus, but the institutional approach of Men's Residential Life would provide access to all male residents. As well, the group would need to be intentional about breaking into smaller

groups devoted to personalizing the issue, and in the case of struggling students, seeking counseling would be encouraged.

#### *Why a General Approach?*

The most comprehensive approach to a large-scale transformation of the mindset and behaviors surrounding the issue of pornography needs to take a large-scale approach. Perhaps the most effective attempts at a unified student body on the issue of pornography comes from individual leaders stepping up and running focus groups. A few male therapists ran a club for a few years on campus called "Men of Integrity" (L. Vander Veer, personal communication, March 14, 2016). The group met late at night and targeted the problem by personalizing the issue within the group and creating an atmosphere of accountability. Rob Gibson, a former Resident Director and counselor, ran a weekly men's group that relaxed the boundaries built against the issue of pornography and lust by categorizing it into the broader context of shared male issues. (M. Holcomb, personal communication, March 4, 2016). Both of these approaches consistently had student turnout and helped the campus intentionally focus on the issue of pornography. Unfortunately, neither of these groups still exist. Although neither was a perfect plan, the all-inclusive atmosphere allowed any student to come who was interested. The campus-wide approach is not limited by who a student knows, which building the student lives in, or in what class the student will graduate.

Another important aspect of the general approach is the issue of shame. Although the ideal community group would not hold back from discussing real issues, shame and pride are still powerful components of student life that hinder progress (M. Holcomb, personal communication, March 4, 2016). By taking a general approach, Brothers' Night can be an effective first step towards getting the male sector of the campus to talk in the first place. Although the survey indicates the best approach to

solving this issue would be smaller connections, this does not mean a larger group should not be the link in the chain that brings students into an environment where deeper one-on-one relationships are intentionally fostered. Remembering the small step approach of business mogul Warren Buffett, sometimes the most effective progress comes from recognizing one manageable piece at a time. As well, not focusing specifically on pornography will be more inviting to those students who may not be willing to admit an issue with pornography just yet. However, once the students are there in greater number than just the few brave students willing to admit pornography addiction to strangers, the power of being a part of something greater will appeal to the Millennial student who desires to take part in a social movement.

#### *Why Only Males?*

Both of the original groups were centered on the male population at ONU. While the survey indicates there is a significant presence of pornography within the female student body, the vast majority of respondents who deal with pornography on a weekly or at least monthly basis are male students. For the purposes of getting this project off the ground, a focus on the male population seems fit. As seen in the dissolution of the “Porn Kills Love” student group, a mixed group often has a harder time feeling comfortable sharing and opening the door to deeply personal conversations (DiCamillo, 2015). However, as the plan is modified and begins to see continued success, if there is an identifiable female interest, a group could easily start and model the Brothers’ Night concept.

#### *Why Brothers?*

One of the greatest advantages of a small, religious institution is the ability to feel, to a degree, part of a family. Frequently, Rev. Holcomb will boldly proclaim in chapel “this is the family room” (M. Holcomb, personal communication, March 4, 2016).

A family atmosphere has become a part of our mission; university president Dr. John Bowling wrote a letter found on the ONU webpage that stated “we are family, and family matters” (Bowling, 2016). Although there are no fraternities, the brotherhood created by the focus on relationships with resident assistants, the athletic teams, or built by any number of the clubs and organizations has the potential to help men feel connected to a greater society of ONU men. Even with the name, Brothers’ Night would serve to build upon this atmosphere by linking male students to a higher male purpose. The religious background of ONU also suggests all Christian men are brothers in Christ, which is a spiritual bond that no secular institution can generate. As Proverbs 27:17 states, as “iron sharpens iron, so one man sharpens another” (English Standard Version).

### **Maximizing Current Efforts**

The mixed bag of efforts coming from different sources across campus struggles to create lasting, collaborative change on campus. Brothers’ Night involves all the different approaches simply by creating a unified setting for conversation. The group breaks down into smaller focus groups where students can create deeper relationships within the small group of their friends. Brothers’ Night has to be intentional about creating space for accountability partners and if need be, the involvement of counselors. Luckily, this generation of students shares a common characteristic of being “complete suckers for genuine passion and transparency,” which in this context means when they feel authentically cared for, they are much more likely to return this attitude (Hoke, 2004, p. 23). Brothers’ Night creates the environment for men to freely be men, and slowly breaks down the walls of communication by openly discussing real issues. A trusting environment is the gateway to starting the conversation about pornography, which has been a silent, internal issue for far too long.

The draw towards a large group approach also comes from recognizing the survey result which suggests 63 percent of the men at ONU have dealt with pornography within the last month. The efforts of counseling and accountability partners with resident assistants are simply not reaching out to the majority of the students who deal with this issue. The problem of shame and the mindset of silence towards the issue of pornography need to be broken on a campus-wide scale before more students will be willing to take advantage of more personal strategies. If the door is not open to conversation, no one will ask if pornography is an issue, and many men will continue living quietly in sin without assistance while the harms of pornography viewing slowly take a toll on the heart, mind, and soul of students at ONU.

Another apparent fear of the Millennial student population would be falling into the supposed “agenda” of a religious institution like ONU. Millennials want to feel independent and self-motivated, which has created a stigma against seeking help or being a part of an institutionalized process. This stigma is why Brother’s Night needs to be led by a student leader, but one with authority. When students act of their own accord, there is no leadership or existing influence to back it up, and the plan may fail. However, Men’s Residential Life creates an opportunity for a group to have full support of the university but made up of current ONU students. This leadership would give the appearance of a student for student organization, while still having the institutional support to keep things going smoothly and provide guidance. As well, as an existing entity of the ONU community, the aspect of being part of something bigger could help students transition easier into this new group.

Brothers’ Night would be a format where all male students are welcome, but it must establish the reputation of confidently and openly discussing real issues. The group cannot become somewhere male residents attend, sit in the back, get pizza, and leave.



The brotherhood will only be established if every member is treated as a brother, which means they must all be involved and engaged in the conversation. This format creates space to share real knowledge and inform students of the truth of issues like pornography. The most important part of Brothers' Night is not structuring too much; it is not a class, it is an open room where men can come just to talk about real issues.

## CONCLUSION

The pornography industry gains new ground and pushes new limits every day in an effort to raise revenues and demand. When sexual content is seen as a business, the actors and actresses become viewed as machines, constantly creating new, bolder content. The American population needs to recognize the dehumanizing characteristics and internal effects pornography has on spiritual, emotional, and relational health. Pornography changes the way Americans define sex and love. At ONU, the mindset that the world must be accepting of the more popular sin issues such as pornography only weakens our own resolve to stand up against it. There is no room for shame and pride to hide a person's true self in a family environment. Establishing a family atmosphere relies on trusted personal relationships, where a student can organize with his or her peers and be a part of a greater community that shares the same resolve to abolish the habit of pornography.

### **What Success Requires**

In order for a comprehensive solution such as Brothers' Night to create lasting, effective change, it must have a leader or group of leaders dedicated to seeing it through. Alterations to the plan can and will most likely need to be changed in order to accomplish success. In the business world, failure is the only indication you tried something challenging. As pornography is clearly a difficult subject to talk about, failure

cannot be viewed as the stopping point, but as a point to reevaluate and improve. Effective leadership will be the ones who see the vision for a porn-free campus and follow it through despite the circumstances.

Brothers' Night must be able to effectively create the space for men to talk freely. Within the context of smaller breakout groups with previously established relationships, the most amount of confession and conversation can be done. The responsibility of the group as a whole is to encourage this opportunity and ensure that those students who need further assistance from accountability partners or counseling are empowered, not shamed, into action. In order to maintain the sense of independence and self-motivation, the general topic should be spoken of freely as a large group, but the smaller group conversations should be left without any further formal instruction except to talk about the night's topic. This free form of conversation will be more constructive, accepted and personalized than a structured set of questions they must follow. In the end, men should talk about what is relevant to them specifically. When a person hangs out with his 'brothers', there is no structured list of questions and interactions to follow. Brotherhood stems from an atmosphere where everyone feels comfortable and no topic is out of the question.

### **Future Uses**

Putting the plan into action will be the first potential use of the data collected. As well, the data and research tools can be applied further to different population groups such as other colleges, churches, or youth organizations. The goal would be for other universities, religious or not, to see the difference ONU is making on the general atmosphere of faith and apply it to their own campuses. Other interesting and useful questions regarding the issue of pornography would be finding out what students define as porn, comparing the priority of solving a porn habit with other ethical issues, and

defining addiction. Determining in what ways students are seeking help on their own and the perceived purpose of seeking out pornography would be helpful information to have as well. Perhaps, when the group is organized, these questions can help start the conversation. However, unrelated to pornography, the survey itself could easily be amended to test the ONU population on other moral topics. The main purpose is not just to create a group, but to create change in the way students see pornography on campus, and more importantly when they graduate. So, after the group has been functioning for a year or so, re-testing the student population could produce results to identify if any recognizable changes are occurring. Another interesting point was brought up by Rev. Holcomb in an interview, in which he stated that over the summer months when only around 400 students were on campus, nearly a million hits to pornography sites occurred through ONU's web service (M. Holcomb, personal communication, March 4, 2016). This observation brings about the question if other members of the Olivet community besides just students would also benefit from support, although the shame barriers here would be inevitably higher with the position of authority. In the end, the researcher has a vision of a campus where discussions happen, the chains of pornography addiction are broken, and a family atmosphere is embrace.

## REFERENCES

- Best practices for every step of survey creation (2014). Retrieved from *Surveys 101*:  
[http://help.surveymonkey.com/articles/en\\_US/kb/5-Tips-for-Writing-a-Great-Survey](http://help.surveymonkey.com/articles/en_US/kb/5-Tips-for-Writing-a-Great-Survey)
- Blair, L. (2014, August 27). *Nearly two-thirds of Christian men view porn monthly; they are watching it at same rate as secular men, says study*. Retrieved from The Christian Post.
- Borden, M. (2010, May 1). The Mekanism guarantee: They engineer virality. *Fast Company*.
- Bowling, J. C. (2016). *Parents and Family*. Retrieved from Olivet Nazarene University :  
<http://www.olivet.edu/parents-and-family/>
- DiCamillo, N. (2015, September 17). Porn kills love: Campus group aims to stop harmful addiction. *Glimmerglass*, p. 5.
- Dicker, R. (2014, October 9). *Pornhub Times Square billboard meets stiff opposition, comes down*. Retrieved from Huffington Post.
- Dockterman, E. (2015, May 19). *Columbia student carries mattress at graduation in protest of campus rape case*. Retrieved from TIME.
- Dolby, J. R. (1969). *I, too, am man*. Waco: Word Books Publishers.
- Duhigg, C. (2012). *The Power of Habit: Why We Do What We Do in Life and Business*. New York: Random House Inc.
- Factoids*. (2016). Retrieved from Olivet Nazarene University:  
<http://www.olivet.edu/factoids/>
- Fromm, J., & Garton, C. (2013). *Marketing to Millenials: Reach the largest and most influential generation of consumers ever*. Saranac Lake, NY: Amacom.

- Green, E. (2014, March 6). *Most people think watching porn is morally wrong*. Retrieved from The Atlantic.
- Gustat, J. (2009). *Survey Methodology: Reliability and Validity* [PowerPoint slides]. Retrieved from [www.tulane.edu/~hivstd/epi626/sm12web.ppt](http://www.tulane.edu/~hivstd/epi626/sm12web.ppt)
- Haight, L. (2013, Oct 11). Soles4Souls raises poverty awareness on campus. *University Wire*. Retrieved from web.
- Hoke, L. (2004). The millennial generation and strategic opportunities for your club. *Club Management*, 83(4), pp. 20-24.
- Hughes, D. (2014). The internet pornography pandemic: The largest unregulated social experiment in human history. *Christian Apologetic Journal*, 10-12.
- Komives, S., & McMahon, T. (2013). In *Exploring Leadership: For college students who want to make a difference* (3rd ed.). Somerset, NJ: John Wiley & Sons.
- Oh, the irony. The most used word in porn site comments is...* (2015, January 21). Retrieved from Fight the New Drug.
- Olivet Nazarene University*. (2014, September 9). Retrieved from StateUniversity: [http://www.stateuniversity.com/universities/IL/Olivet\\_Nazarene\\_University.html](http://www.stateuniversity.com/universities/IL/Olivet_Nazarene_University.html)
- OnCampus Research. (2012). *Student Watch: Behavior and trends of student consumers*. Oberlin, OH: The College Store Magazine.
- Pallotta, D. (2008). *Uncharitable: How restraints on nonprofits undermine their potential*. Hanover, NH: University Press of New England.
- Peterson-Iyer, K. (2013). Mobile porn? Teenage sexting and justice for women. *Journal of the Society of Christian Ethics*, 93-110.
- Pornography statistics*. (2014, June 11). Retrieved from Enough is Enough: <http://internetsafety101.org/Pornographystatistics.htm>

Rentschler, C. A. (2014, Summer). Rape culture and the feminist politics of social media.

*Girlhood Studies*, pp. 65-82.

*Sample Size Calculator*. (2012). Retrieved from Creative Research Systems:

[www.surveysystem.com/sscalc.htm](http://www.surveysystem.com/sscalc.htm)

Schlesinger, J. (2009, November 4). *Another great one-liner from Warren Buffett*.

Retrieved from CBS Moneywatch.

*The new anti-porn movement*. (2014, December). Retrieved from Fight the new drug:

[blog.fightthenewdrug.org](http://blog.fightthenewdrug.org)

U.S. News College Compass. (2016). *Olivet Nazarene University*. Retrieved from U.S.

News & World Report: Education.

## APPENDIX A

3/16/2016

Approaching Pornography Issues at ONU Survey

## Approaching Pornography Issues at ONU

## INFORMED CONSENT DOCUMENT

 25%

Summary:1. Review and accept the Informed Consent (declining will exit the survey)2. Take the survey (11 questions)3. Submit email address if you want to be considered for a cash award! (Ten \$25 cash awards available!)

Informed Consent

Choosing "Next" at the bottom indicates you agree with and consent to this survey. Only click "Next" when you have read this form.

You are being asked to participate in a research project conducted through Olivet Nazarene University. The University requires that you give your signed agreement to participate in this project.

A basic explanation of the project is written below. Please read this explanation and contact the researcher any questions you may have.

If you then decide to participate in the project, please choose to continue at the bottom. A printed copy of this document is available upon request.

**1. Nature and Purpose of the Project:**

The purpose of "Approaching Ethical Issues at ONU" is to examine the ethical mentalities of Olivet students and identify a feasible plan of action that meets the needs of Olivet Nazarene University students in regards to potential ethical issues, with an emphasis on pornography. The extent of this research seeks to determine what Olivet student opinion about a handful of student habits, particularly among their own Millennial generation, and whether or not Olivet students are willing and motivated to participate in actions to minimize the effects of these behaviors on themselves and the Olivet community.

**2. Explanation of Procedures:**

If you decide to participate in this study and you have signed this informed consent, you may proceed with the following short survey which asks opinionated, multiple choice questions about ethical issues in America, potential issues at Olivet, and your experience with this topic. All responses are personal in nature, so there is no right or wrong answer.

Once you have completed the survey, a text box will ask for your email address if you wish to be considered

3/16/2016

Approaching Pornography Issues at ONU Survey

for a cash award. If you do not wish to provide this information, simply leave the box blank. At any time you may decide to stop taking the survey and leave the rest unanswered. In this case, your results will not be used. If you do not want to turn in your survey, you may choose not to do so. Your name or identification will not be associated with the survey in any way.

**3. Discomfort and Risks:**

There is potential minimal risk associated with the personal and emotional factors in the questions related to smoking, drinking, or pornography viewing, since this survey intends to discover the opinions of Olivet students and their connections to the topic. One question asks about your personal experiences, which poses a minimal emotional risk. However, your responses are entirely anonymous and not connected to your identity in any way. No one besides the researchers will look at or gain access to the results.

**4. Benefits:**

The knowledge gained from this study will help us to understand the significance of and solutions to student issues with pornography, and will help establish the best route of action identified from the group study. Some professors might also offer extra credit for students who participate in the study, and participation may offer some educational benefits to participants. If you are interested, future participation in the group and results of the study will be at your disclosure. The group or emotional outlet formed could be greatly beneficial to a large number of students.

**5. Confidentiality:**

All participant information will be held in the strictest confidence. Results will only be seen by the researcher and will not be connected to your identity in any way. The survey results will be accessed only through the secure account of the researcher and will not be printed with any connection to the participant's identity. If any problems arise, the researcher contact information is listed.

**6. Refusal/Withdrawal:**

Refusal to participate in this study will have no effect on any future services you may be entitled to from the University. Anyone who agrees to participate in this study is free to withdraw from the study at any time with no penalty.

*You understand also that it is not possible to identify all potential risks in an experimental procedure, and you believe that reasonable safeguards have been taken to minimize both the known and potential but unknown risks.*

**\* 1. E-sign and consent?**

Yes  No

Next



3/16/2016

Approaching Pornography Issues at ONU Survey

## Approaching Pornography Issues at ONU

50%

**\* 2. Year at Olivet:**

- Freshman
- Sophomore
- Junior
- Senior

**\* 3. Gender:**

- Male
- Female

Other (please specify)

**\* 4. What percent of American males find pornography morally wrong?**

- |                                     |                            |                            |
|-------------------------------------|----------------------------|----------------------------|
| <input type="radio"/> Less than 10% | <input type="radio"/> >40% | <input type="radio"/> >80% |
| <input type="radio"/> >10%          | <input type="radio"/> >50% | <input type="radio"/> >90% |
| <input type="radio"/> >20%          | <input type="radio"/> >60% |                            |
| <input type="radio"/> >30%          | <input type="radio"/> >70% |                            |

**\* 5. What percent of American females find pornography morally wrong?**

- |                                     |                            |                            |
|-------------------------------------|----------------------------|----------------------------|
| <input type="radio"/> Less than 10% | <input type="radio"/> >40% | <input type="radio"/> >80% |
| <input type="radio"/> >10%          | <input type="radio"/> >50% | <input type="radio"/> >90% |
| <input type="radio"/> >20%          | <input type="radio"/> >60% |                            |

3/16/2016

Approaching Pornography Issues at ONU Survey

 >30% >70%

\* 6. How many males age 18-30 in the U.S. do you think view pornography at least once monthly?

 Less than 10% >40% >80% >10% >50% >90% >20% >60% >30% >70%

\* 7. How many females age 18-30 in the U.S. do you think view pornography at least once monthly?

 Less than 10% >40% >80% >10% >50% >90% >20% >60% >30% >70%[Prev](#)[Next](#)

Powered by

See how easy it is to [create a survey](#).

3/16/2016

Approaching Pornography Issues at ONU Survey

## Approaching Pornography Issues at ONU

 75%

\* 8. Rank the #1 reason down to the #5 reason that a person would view pornography regularly (#1 is highest ranking, #5 is lowest)

<input type="text"/>	Non-traditional family structure
<input type="text"/>	Non-religious background
<input type="text"/>	History of addiction
<input type="text"/>	Ease of access
<input type="text"/>	Under the age of 26

\* 9. Rank these choices with the best option as #1 to the worst option as #6, what you think would be the *best* way to help a student stop viewing pornography:

<input type="text"/>	personal devotion
<input type="text"/>	Small group
<input type="text"/>	Campus-wide club/organization
<input type="text"/>	Accountability partner
<input type="text"/>	Counseling
<input type="text"/>	school-wide awareness events

3/16/2016

Approaching Pornography Issues at ONU Survey

**\* 10. When was the last time you intentionally viewed pornography?**

- In the last 7 days
- Last month
- Last six months
- Last year
- Before Olivet
- Never

**\* 11. Respond to the following statement:****"Pornography negatively affects the wellbeing of Olivet students."**

- Strongly disagree  Disagree  Slightly disagree  Slightly agree  Agree
- Strongly agree

Prev

Next

Powered by

See how easy it is to [create a survey](#).

## Approaching Pornography Issues at ONU

100%

**12. Enter your email address if you wish to be included in the cash drawing!**

Email Address

Please press done when completed. Thank you for your time and consideration!



See how easy it is to [create a survey](#).

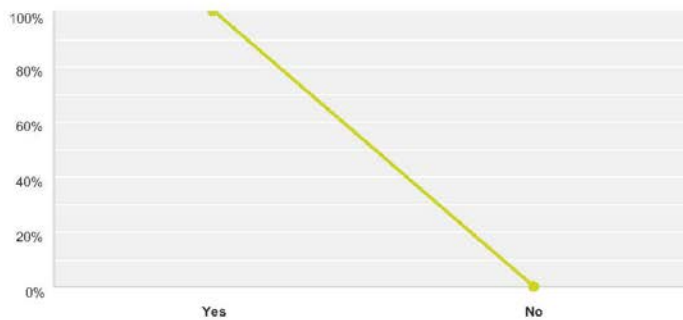
## APPENDIX B

Approaching Pomography Issues at ONU (SHORTENED)

SurveyMonkey

### Q1 E-sign and consent?

Answered: 204 Skipped: 0

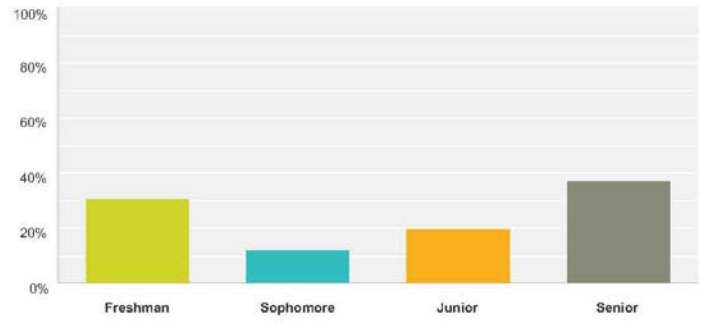


Answer Choices	Responses	
Yes (1)	100.00%	204
No (2)	0.00%	0
<b>Total</b>		<b>204</b>

Basic Statistics				
Minimum	Maximum	Median	Mean	Standard Deviation
1.00	1.00	1.00	1.00	0.00

### Q2 Year at Olivet:

Answered: 204 Skipped: 0



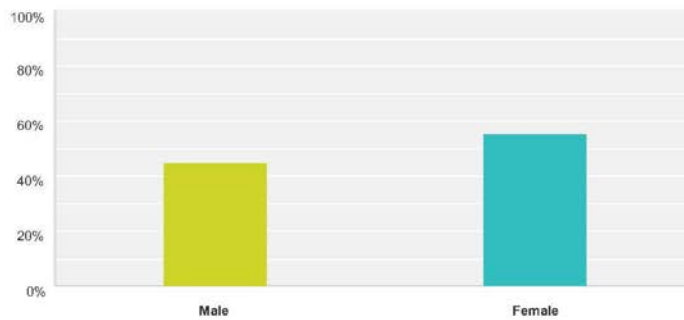
Answer Choices		Responses	
Freshman (1)		30.88%	63
Sophomore (2)		12.25%	25
Junior (3)		19.61%	40
Senior (4)		37.25%	76
<b>Total</b>			<b>204</b>

Basic Statistics				
Minimum	Maximum	Median	Mean	Standard Deviation
1.00	4.00	3.00	2.63	1.26

**Q3 Gender:**

Answered: 204 Skipped: 0



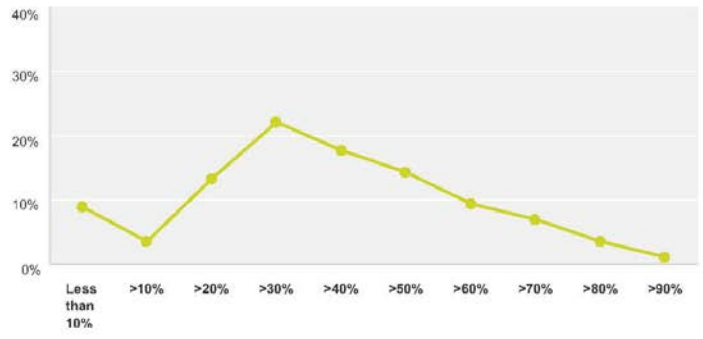
Answer Choices	Responses	
Male (1)	44.61%	91
Female (2)	55.39%	113
<b>Total</b>		<b>204</b>

Basic Statistics				
Minimum	Maximum	Median	Mean	Standard Deviation
1.00	2.00	2.00	1.55	0.50



### Q4 What percent of American males find pornography morally wrong?

Answered: 204 Skipped: 0

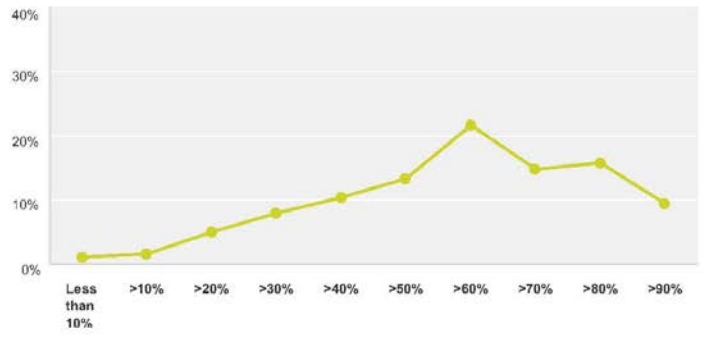


Answer Choices	Responses	
Less than 10% (1)	8.82%	18
>10% (2)	3.43%	7
>20% (3)	13.24%	27
>30% (4)	22.06%	45
>40% (5)	17.65%	36
>50% (6)	14.22%	29
>60% (7)	9.31%	19
>70% (8)	6.86%	14
>80% (9)	3.43%	7
>90% (10)	0.98%	2
<b>Total</b>		<b>204</b>

Basic Statistics				
Minimum	Maximum	Median	Mean	Standard Deviation
1.00	10.00	5.00	4.78	2.09

### Q5 What percent of American females find pornography morally wrong?

Answered: 204 Skipped: 0

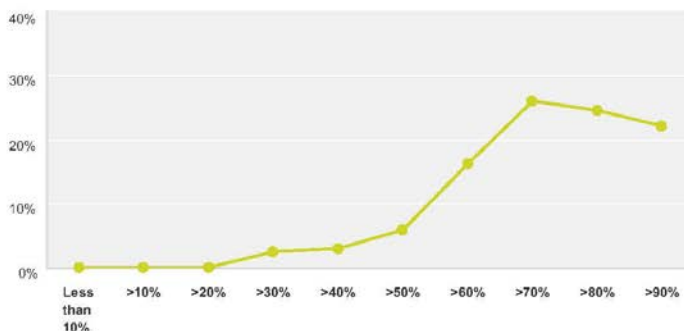


Answer Choices	Responses	
Less than 10% (1)	0.98%	2
>10% (2)	1.47%	3
>20% (3)	4.90%	10
>30% (4)	7.64%	16
>40% (5)	10.29%	21
>50% (6)	13.24%	27
>60% (7)	21.57%	44
>70% (8)	14.71%	30
>80% (9)	15.69%	32
>90% (10)	9.31%	19
<b>Total</b>		<b>204</b>

Basic Statistics				
Minimum	Maximum	Median	Mean	Standard Deviation
1.00	10.00	7.00	6.84	2.08

**Q6 How many males age 18-30 in the U.S. do you think view pornography at least once monthly?**

Answered: 204 Skipped: 0

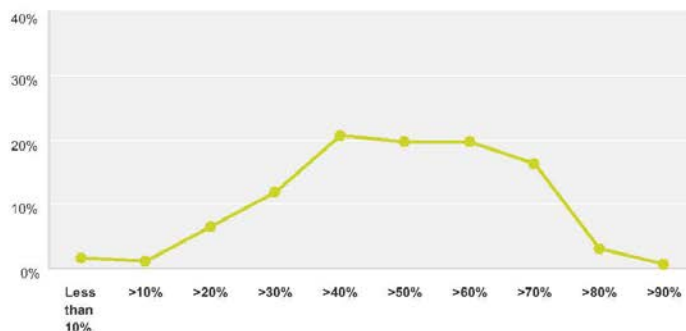


Answer Choices	Responses
Less than 10% (1)	0.00% 0
>10% (2)	0.00% 0
>20% (3)	0.00% 0
>30% (4)	2.45% 5
>40% (5)	2.94% 6
>50% (6)	5.88% 12
>60% (7)	16.18% 33
>70% (8)	25.98% 53
>80% (9)	24.51% 50
>90% (10)	22.06% 45
<b>Total</b>	<b>204</b>

Basic Statistics				
Minimum	Maximum	Median	Mean	Standard Deviation
4.00	10.00	8.00	8.22	1.46

**Q7 How many females age 18-30 in the U.S. do you think view pornography at least once monthly?**

Answered: 204 Skipped: 0

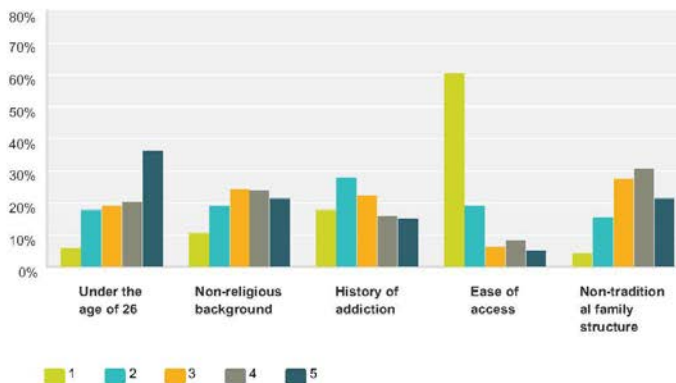


Answer Choices	Responses
Less than 10% (1)	1.47% 3
>10% (2)	0.98% 2
>20% (3)	6.37% 13
>30% (4)	11.76% 24
>40% (5)	20.59% 42
>50% (6)	19.61% 40
>60% (7)	19.61% 40
>70% (8)	16.18% 33
>80% (9)	2.94% 6
>90% (10)	0.49% 1
<b>Total</b>	<b>204</b>

Basic Statistics				
Minimum	Maximum	Median	Mean	Standard Deviation
1.00	10.00	6.00	5.88	1.72

**Q8 Rank the #1 reason down to the #5 reason that a person would view pornography regularly (#1 is highest ranking, #5 is lowest)**

Answered: 204 Skipped: 0

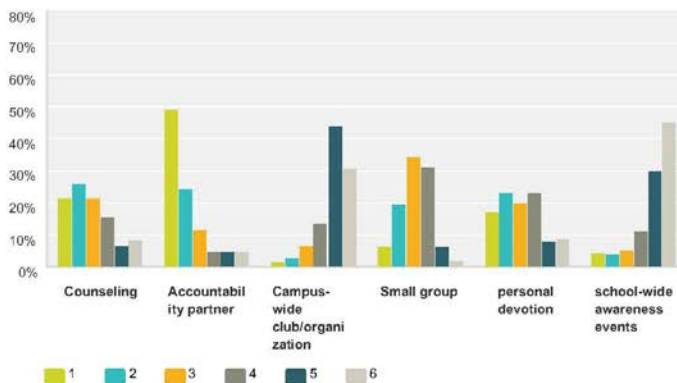


	1	2	3	4	5	Total	Score
Under the age of 26	5.88% 12	18.14% 37	19.12% 39	20.59% 42	36.27% 74	204	2.37
Non-religious background	10.78% 22	19.12% 39	24.51% 50	24.02% 49	21.57% 44	204	2.74
History of addiction	18.14% 37	27.94% 57	22.55% 46	16.18% 33	15.20% 31	204	3.18
Ease of access	60.78% 124	19.12% 39	6.37% 13	8.33% 17	5.39% 11	204	4.22
Non-traditional family structure	4.41% 9	15.69% 32	27.45% 56	30.88% 63	21.57% 44	204	2.50

Basic Statistics						
	Minimum	Maximum	Median	Mean	Standard Deviation	
Under the age of 26	1.00	5.00	4.00	3.63		1.29
Non-religious background	1.00	5.00	3.00	3.26		1.29
History of addiction	1.00	5.00	3.00	2.82		1.32
Ease of access	1.00	5.00	1.00	1.78		1.20
Non-traditional family structure	1.00	5.00	4.00	3.50		1.12

**Q9 Rank these choices with the best option as #1 to the worst option as #6, what you think would be the best way to help a student stop viewing pornography:**

Answered: 204 Skipped: 0

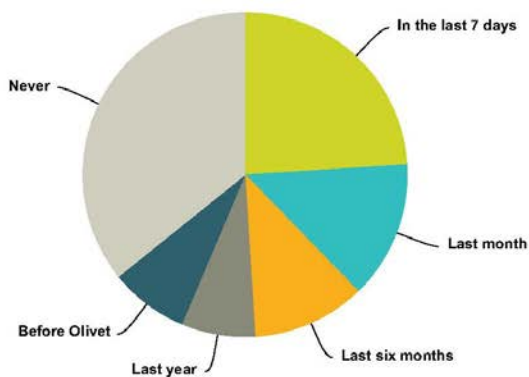


	1	2	3	4	5	6	Total	Score
Counseling	21.57% 44	25.98% 53	21.57% 44	15.69% 32	6.86% 14	8.33% 17	204	4.15
Accountability partner	49.02% 100	24.51% 50	11.76% 24	4.90% 10	4.90% 10	4.90% 10	204	4.93
Campus-wide club/organization	1.47% 3	2.94% 6	6.86% 14	13.73% 28	44.12% 90	30.86% 63	204	2.11
Small group	6.37% 13	19.61% 40	34.31% 70	31.37% 64	6.37% 13	1.96% 4	204	3.82
personal devotion	17.16% 35	23.04% 47	20.10% 41	23.04% 47	7.84% 16	8.82% 18	204	3.92
school-wide awareness events	4.41% 9	3.92% 8	5.39% 11	11.27% 23	29.90% 61	45.10% 92	204	2.06

Basic Statistics						
	Minimum	Maximum	Median	Mean	Standard Deviation	
Counseling		1.00	6.00	3.00	2.85	1.51
Accountability partner		1.00	6.00	2.00	2.07	1.42
Campus-wide club/organization		1.00	6.00	5.00	4.89	1.10
Small group		1.00	6.00	3.00	3.18	1.08
personal devotion		1.00	6.00	3.00	3.08	1.50

### Q10 When was the last time you intentionally viewed pornography?

Answered: 204 Skipped: 0

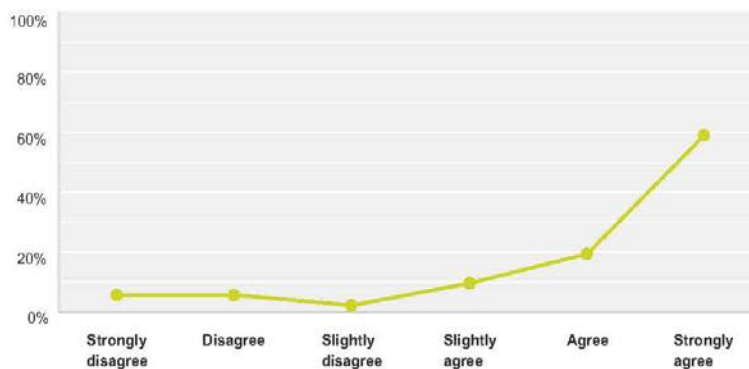


Answer Choices	Responses
In the last 7 days (1)	24.02% 49
Last month (2)	13.73% 28
Last six months (3)	11.27% 23
Last year (4)	7.35% 15
Before Olivet (5)	7.84% 16
Never (6)	35.78% 73
<b>Total</b>	<b>204</b>

Basic Statistics				
Minimum	Maximum	Median	Mean	Standard Deviation
1.00	6.00	4.00	3.69	2.06

**Q11 Respond to the following statement: "Pornography negatively affects the wellbeing of Olivet students."**

Answered: 204 Skipped: 0



Answer Choices	Responses	
Strongly disagree (1)	5.39%	11
Disagree (2)	5.39%	11
Slightly disagree (3)	1.96%	4
Slightly agree (4)	9.31%	19
Agree (5)	19.12%	39
Strongly agree (6)	58.82%	120
<b>Total</b>		<b>204</b>

Basic Statistics				
Minimum	Maximum	Median	Mean	Standard Deviation
1.00	6.00	6.00	5.08	1.45



## APPENDIX C

# PORN STUDY

**Let's talk about it.**

(11 questions, 10 cash awards of \$25 given at random)

(student project)

**[www.surveymonkey.com/r/onu2016](http://www.surveymonkey.com/r/onu2016)**

APPENDIX D




## APPENDIX E

The Porn Project Day 4 - Google Chrome  
<https://outlook.office.com/owa/projection.aspx>

Reply all | Delete | Junk | ...

# THE PORN PROJECT



## overcoming

Over the past few days, we have talked about some of the negative impacts of pornography. We learned about how porn can re-wire the brain in unhealthy ways. The good news is that the reverse is also true: making good choices and practicing good behavior can also re-wire the brain in positive ways!

So how do we change?

1. Don't keep it a secret. Admit your porn use to yourself, God, and others.
2. Restrict access to pornography through accountability software. Some people think this is all they have to do, but this does not address what is driving your porn use.
3. Set up ongoing support and accountability with trusted people in your life.
4. Keep a journal of your triggers, when and where you use, and your moods to help you understand your triggers and usage patterns. When you understand when, where, and why you are most vulnerable, you can do practical things to address the vulnerability.
5. Find new ways to cope with triggers so you can start to integrate healthier behaviors into your daily life.
6. Spend quality time with God. We believe we are all created with a void that can only truly be filled by a close relationship with God. The longing for love and connection is natural, sometimes we just look in the wrong places.

The Counseling Services staff sees people overcome their pornography use all the time! Change is possible and there is staff on campus who would love to help you!

---

## trivia question

**Yesterday's Answer**  
 Do men who look at pornography tend to report loving their wives...  
 a) Less    b) The Same    c) More

**A – Less!** According to a study by Patrick Fagan of the Family Research Council, husbands who look at pornography tend to report loving their wives less than husbands who do not look at pornography. They also report reduced interest in sex with their wives. [You can check out Fagan's paper here.](#)

**Today's Question**  
 What percent of pornography viewing occurs between the normal business hours of 9am and 5pm?  
 a) 20%    b) 70%    c) 55%

Reply to this email with your guess. The correct answer will be given tomorrow. All correct replies will be entered into a raffle at the end of the week!

## we're here to help

If you're interested in a confidential meeting with a therapist at Counseling & Health Services, [click here](#) to request an appointment.

If you would like to talk to the ONU Chaplain, Mark Holcomb, email [mholcomb@olivet.edu](mailto:mholcomb@olivet.edu) to sign up for a meeting time.

## APPENDIX F

This thesis will be presented at two venues. The first is the Associated Colleges of the Chicago Area (ACCA) Student Scholarship Symposium, which will be held on Saturday, April 16, 2016. Research from a variety of different colleges and majors will be presented. The event is held at Concordia University Chicago.

The second venue where this research will be presented is in the library of Olivet Nazarene University in the room known as “the Fishbowl” on Tuesday, April 19, 2016. This presentation is a part of the Olivet Nazarene University Scholar Week.