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The Influence of Pornography Consumption, Religiosity, and Family Sexual Communication on Emerging Adults' Engagement in Hookup Culture in the United States

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ABSTRACT

THE INFLUENCE OF PORNOGRAPHY CONSUMPTION, RELIGIOSITY,
AND FAMILY SEXUAL COMMUNICATION ON EMERGING
ADULTS' ENGAGEMENT IN HOOKUP CULTURE
IN THE UNITED STATES

by

Angie Powels Horner

Chair: Elvin Gabriel

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

College of Education and International Services

Title: THE INFLUENCE OF PORNOGRAPHY CONSUMPTION, RELIGIOSITY, AND FAMILY SEXUAL COMMUNICATION ON EMERGING ADULTS' ENGAGEMENT IN HOOKUP CULTURE IN THE UNITED STATES

Name of researcher: Angie Powels Horner

Name and degree of faculty chair: Elvin Gabriel, Ph.D.

Date completed: August 2019

Purpose

The primary purpose of the current research was to understand the influence of considerable social-cultural factors, including pornography consumption, religiosity, and family sexual communication, on the sexual values and behaviors of the emerging adult population. Particularly, how pornography consumption, religiosity, and family sexual communication influence emerging adult engagement in hookup culture was examined.

Method

Participants completed several surveys, which measured participants' pornography consumption, personal religiosity, family sexual communication, and engagement in hookup culture. A path analysis model was used to analyze the relationship between the proposed variables.

Results

The path analysis model indicated that the initial model was a poor fit for the data. The model, therefore, was revised based on the modification indices. The revised model was found to be a good fit to the data. The revised model indicated that family sexual communication and pornography consumption had positive, direct effects on hookup engagement. The model also showed that religiosity had a negative, direct effect on hookup engagement, while family sexual communication had a positive correlation with pornography consumption and a direct effect on religiosity. Altogether, the model accounted for 6% of the variance in hookup engagement and 5% of the variance in religiosity.

Conclusion

The present study contributed to the body of literature by providing a degree of understanding into the sexual behaviors of the emerging adult population, specifically college students. The results of the study indicated that parental sexual communication serves as an important factor in the development of sexual behaviors, attitudes, and self-conception. Hookup culture is a pervasive phenomenon with numerous contributing factors that present potential risks to emerging adult populations. Mental health professionals must take the knowledge gained from the present research and assist parents, educators, and other helping professionals in becoming competent sexual communicators, as well as to assist clients in making safe, sexually healthy decisions.

Andrews University

College of Education and International Services

THE INFLUENCE OF PORNOGRAPHY CONSUMPTION, RELIGIOSITY,
AND FAMILY SEXUAL COMMUNICATION ON EMERGING
ADULTS' ENGAGEMENT IN HOOKUP CULTURE
IN THE UNITED STATES

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Angie Powels Horner

August 2019

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APPROVAL BY THE COMMITTEE:

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External: Lionel Williams   Date approved

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LIST OF ABBREVIATIONS

CFI	Comparative Fit Index
FSCS	Family Sexual Communication Survey
FSC	Family Sexual Communication
GFI	Goodness of Fit Index
HEAQ	Hookup Engagement and Attitudes Questionnaire
I/E-ROS	Intrinsic/Extrinsic Revised Orientation Scale
NFI	Normed Fit Index
PAUQ	Pornography Acceptance and Use Questionnaire
PNSC	Permissive Nature of Communication Scale
RMSEA	Root Mean Square Error of Approximation
RNSC	Restrictive Nature of Communication Scale
SCT	Social Cognitive Theory
SPSS	Statistical Package for Social Sciences
STIs	Sexually Transmitted Infections

CHAPTER 1

INTRODUCTION

Background of the Problem

For many individuals today, traditional, or "typical," forms of dating are swiftly

becoming a thing of the past, and a "new normal" is on the rise. This new normal is

colloquially referred to as "hooking up." (Garcia, Reiber, Massey, & Merriwether, 2012).

Hooking up is defined as uncommitted, casual sexual encounters (Batchel, 2013;

Fielder & Carey, 2010a; Pearlson, 2016) outside of a relationship, involving sexual

activities that might range from kissing to various types of intercourse (Owen, Fincham,

& Moore, 2011). These sexual activities could take place with friends, acquaintances,

and/or strangers (Owen, Rhoades, Stanley, & Fincham, 2010), and typically do not

signify that a committed relationship will occur, or that one is necessarily desired in the

future (Epstein, Calzo, Smiler, Ward, 2009; Fielder, Walsh, Carey, & Carey, 2013; Stepp,

2007).

While this form of dating or "dating supplement" (Brimeyer & Smith, 2012)

spans age groups, ethnicity, and class, the hookup culture phenomena appears to be most

pervasive on college campuses across the nation, particularly amongst emerging adults.

These individuals range in age from 18 to 25, and are uniquely characterized by a

developmental period of extended adolescence, significant personal change, exploration,

and self-discovery. During this developmental period, individuals are more open to new

experiences and ideologies than during any other developmental period (Arnett, 2000).

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Engaging in hookup culture has become so pervasive it is believed to be a standard part of the college experience, with almost 80% of students engaging in some form of hookup experience (Aubrey & Smith, 2013; Fielder & Carey, 2010b; LaBrie, Hummer, Ghaidarov, Lac, & Kenney, 2014; Owen & Fincham, 2011). One environment that provides greater opportunities for such exploration is the college and graduate school atmosphere. It is during this developmental period and in this environment that individuals are likely to participate in hookup behaviors, narcotic use, and alcohol use (Arnett, 2000). This pervasive normality and expectation of hooking up can be attributed to the hookup culture, which is cultivated on college campuses across the nation. Samovar, Porter and McDaniel (2010) assert culture is a grouping of communal values, goals, ideologies, and practices. The significant acceptance of hookup standards, such as ambiguity of the rules and boundaries surrounding hookups, shared engagement despite personal beliefs, and general expectancy of hooking up, has made hooking up a cultural phenomenon across college campuses and beyond (Aubrey & Smith, 2013; Samovar, Porter, & McDaniel, 2010).

While it is evident that casual sexual behavior existed far before the term "hookup" became a topic of research in the early 2000's (Bogle, 2007), it is apparent that a social and technological shift has occurred since the late 1990's, making hookup culture a perceptible popular culture phenomenon throughout mainstream platforms such as television, internet, film, music, and literature. Since the late 1990's, over 17% of movie content, over 75% of music videos, and 42% of teen magazines saw an increase in sexual content and/or included endorsements of hookup culture (Huston, Wartella, & Donnerstein, 1998). The number of sex scenes on television has doubled from 1998 to

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2005 (Rideout, 2007). And these figures do not account for the exponential increase of various media influencing the endorsement of hookup culture leading into the late 2010's.

More recently, this influence of hookup culture is facilitated through the explosive use of social media and hookup specific applications such as Tinder, Snapchat, Instagram, etc. (Foley, 2018; Tanner & Huggins, 2018). These shifts in popular social culture have impacted the mainstream dating and sexual practices of the present time (Garcia et al., 2012). The mass inundation of hookup culture themes is rife with new models of sociosexual behavior for emerging adults to follow that differ from models of the past. In the 1950's to the late 1960's, the sexual content of mainstream media platforms was virtually non-existent. Cultural shifts in the 1970's gave rise to daytime television that included more open sexual content than previous times, but not to the degree of the explicit exposure of today (The Hollywood Reporter, 2013). Although causality cannot be determined in the research, making it difficult to perceive whether art is imitating life or if art is dictating sociosexual behavior, there is a clear relationship between exposure to sexually explicit content, social norms, and behavior outcomes related to hookup culture.

There are several operational elements that are distinctive to hookup culture. As noted previously in the research definition of hooking up, there are characteristics of hookup culture that differentiate it from other "risky sexual behaviors," such as friends with benefits, or one-night stands. The ambiguity of what actually constitutes "hooking up" provides a general open, public acceptance of the behavior (Barriger & Vélez-Blasini, 2013; Bogle, 2007), as does the advent of hookup-based apps such as Tinder,

which is a hookup app that allows for interested parties within a certain mile radius to select one another based on looks and proximity in order to meet. Numerous apps like this foster an ease of access to potential hookups and a pervasive general acceptance of hookup culture (Hanson, 2017). However, hooking up can still be deemed risky sexual behavior due to the involvement of drugs and alcohol consumption prior to hooking up, which also presents issues of ambiguous consent, sexual assault, rape (Hanson, 2017), increased risk of sexually transmitted infections (STIs) and pregnancy due to the lack of regular contraceptive use when hooking up (Downing-Matibag & Geisinger, 2009), and the negative psychological toll hooking up appears to have on some participants, contributing to issues such as depression and low self-worth (Owen et al., 2010).

<div align="center">Pornography Consumption and Hookup Engagement</div>

Other factors appear to play a role in the normalization of hookup culture. With the advent of the internet and advanced technology, such as personal computers and smartphones, the world has never been more accessible. The internet has also made the consumption of pornography far more available and anonymous than it has ever been (Braithwaite, Coulson, Keddington, & Fincham, 2015). Pinpointing a definition of exactly what can be defined as pornography presents quite a challenge due to the cultural and social contexts that influence the understanding of what can be considered pornography. Society and culture are responsible for defining what is acceptable, and as these elements change, so does what is deemed appropriate. It is possible that, therefore, the literature has been unable to create a consistent definition. The most widespread definition in the literature is "any material that is intended to produce or has the effect of producing sexual arousal" (Rea, 2001, p. 123).

However, for the purposes of this study, internet pornography will be defined as "sexually explicit media with the intent to elicit sexual arousal (Jacobson, 2017; Rea, 2001, p. 123), "such as videos, pictures, and clips depicting nudity, genitalia, fetish, and various sexual acts between adults" (Træen, Nilsen, & Stigum, 2006, p. 245), "which are sought online in chat rooms, websites, advertisements and film" (Morgan, 2011, p. 520). As technology has shifted, mainstream popular entertainment and pornography have formed a socially acceptable alliance. Television, movies, and other media are rife with imagery designed to entertain and arouse (Heldman & Wade, 2010), and in an age where individuals are bombarded with media content almost continually from all avenues, it should come as no surprise that individuals from various age groups have been exposed to and have sought internet pornography.

According to the National Pornography Statistics (Family Safe Media, 2009), a child's average age of first exposure to pornography is between the ages of nine and 11 across genders. In 2009, the porn industry grossed 97 billion dollars around the world, with the United States grossing the most of any country at 13 billion dollars (Family Safe Media, 2009). At the present time, emerging adults ages 18 to 25 are the primary viewers of internet pornography, with 5% more women viewing pornography than men (Chiara, Wolak, & Finkelhor, 2008; Pornhub, 2019). A study of over 300 universities nationwide indicated that 92.4% of the student population admitted to viewing pornography at least once in their lives. Both men and women possess positive attitudes approving of pornography consumption. Internet pornography is also significantly related to the sexual attitudes and behaviors of the viewer (O'Reilly, Knox, & Zusman, 2007). More specifically, pornography consumption is associated with a greater number of individual

hookup partners, increased engagement in hookups involving intercourse, and a greater likelihood to approve of hooking up (Braithwaite et al., 2015).

Internet pornography has significantly impacted the sexual scripts and behaviors of emerging adults, serving as a model of sexual behaviors that influence the attitudes and roles they play in sexual relationship navigation (Braithwaite et al., 2015). Studies have shown that pornography consumption also normalizes sexual behaviors, increases general acceptance of hookup culture, and promotes sexual experimentation. This may be due to the stage of development emerging adults are navigating at the time of their use (Weinberg, Williams, Kleiner, & Orizarry, 2010; Wright & Randall, 2012).

Family Sexual Communication and Hookup Engagement

The environment cultivated in the home lays the foundation for an individual's experience of their world. Parents and caregivers are often responsible for showing a child how to engage, understand and process what they experience (Bandura, 1986). One of the first ways in which this is done is through communication. It is through communication that children learn how to understand and talk about ideas or subjects and to form concepts, and sex is, of course, no different (Christlieb, 2016). The quality of the communication and nature of the messages children and adolescents receive about sex is central to the influence the communication may have on the formation of sexual attitudes. For the purposes of this study, quality sexual communication was defined as communication that is open, candid, and that shows the communicator is comfortable speaking about sexuality. Conversely, low-quality sexual communication was defined by communication that is avoidant, that about which the communicator is embarrassed or

uncomfortable communicating, and that which coveys negative attitudes about sex (Lefkowitz & Espinosa-Hernandez, 2007).

The nature of the sexual messages that are received is also important in the formation of sexual attitudes and behaviors. Within this study, the nature of sexual messages was broken down into two types. Permissive messages are messages characterized by the encouragement of sexual exploration, understanding of one's desires, and acceptance of an individual's choice to engage in pre-marital sex. Conversely, restrictive messages are characterized by a desire to deter sexual exploration, desires, and sexual engagement prior to marriage. The prominent sexual scripts that emerging adults encounter in university settings are often contradictory to the generally restrictive sexual messages individuals receive in the home, and those messages received in the home may not impact engagement in hookup culture as much as those experienced in the university setting.

It appears that individuals who were able to keep an open sexual dialogue in the home are not as motivated to align with the social norms of hooking up in the college environment as are individuals who received restrictive and/or poor-quality sexual communication (Negy, Velezmoro, Reig-Ferrer, Smith-Castro, & Livia, 2016). Several studies have correlated permissive sexual messages with permissive sexual attitudes and engagement in hooking up of emerging adults. The antithesis is also true of restrictive messages, indicating the presence of a relationship between the nature of messages received, subsequent hookup behaviors, and the attitudes of emerging adults. Those individuals with permissive sexual attitudes also indicated receiving permissive messages

that promoted the behaviors, and the same was also true for those with more conservative sexual attitudes and messages (Isaacs, 2012; Mallory, 2016; Petersen & Hyde, 2010).

Religiosity and Hookup Engagement

Researchers have also investigated the influence of religiosity on hookup engagement and, throughout history, religion has served as a regulator of people, including regulation of their cultures, behaviors, perceptions, experiences, and cognitions. It is also a prominent component of many individuals' lives and traditions (Power & Mckinney, 2014). Religiosity is an umbrella term used to quantify varied portions of religious and spiritual beliefs, activities, and doctrines (Penhollow, Young, & Bailey, 2007). For the purpose of this study, religiosity was defined as "devotion to religious beliefs, practices, participation in rituals, activities, group membership, and the perceived importance of these matters in one's life" (Behm-Lawton, 2014; Hull, Hennessy, Bleakley, Fishbein, & Jordan, 2011). Within this study, religiosity was further broken down into two types. Intrinsic religiosity was defined as a committed relationship that focuses on one's spiritual experience while seeking to live a life that is fulfilled by one's Higher Power. Extrinsic religiosity was defined as the utilization of religion and its practices as a tool for personal gain in the forms of decreased negative feelings, such as guilt and dissonance, while increasing positive feelings, such as comfort and relief (Gorsuch & McPherson, 1989; Power & Mckinney, 2014).

Considering that many mainstream religions propagate "traditional values" and principles, which are strongly opposed to premarital sex (Behm-Lawton, 2014; Brimeyer & Smith, 2012), it is not surprising that religiosity appears to have a mitigating effect on engagement in hookup culture and sexual relationships in general (Hull et al., 2011;

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Penhollow et al., 2007). However, these effects tend to be better predicted by religious

event attendance, ritual practices, and membership identification. While the frequency

and duration of these behaviors are important, the measure that appears to be apparent in

mitigating hookup behaviors are an individual's intrinsic or extrinsic religious

motivations and commitments (de Visser, Smith, Richters, & Rissel, 2007).

Although religious messages regarding pre-marital sex tend to remain consistent,

researchers have found that even individuals who are intrinsically and extrinsically

committed to their religion still tend to hook up (Behm-Lawton, 2014; Hull et al., 2011;

Nelson, Padilla-Walker, & Carroll, 2010), indicating that while religiosity possesses a

mitigating effect on engagement in hookup culture, other factors that have a greater effect

on emerging adult hookup behavior may be present. It is possible that the measure of

religiosity individuals ascribe to may affect this behavior. This factor is certainly present

when examining gender differences. Luguis, Brelsford, and Rojas-Guyler (2012) found

that men appear to be affected by their degree of measured religiosity. Conversely,

women reported a greater degree of religiosity than men overall, yet did not appear

deterred from engaging in hookup culture (Luguis et al., 2012). This study was not clear

in regards to the measure of religiosity that men and women in the study reported.

Intrinsic measures of religiosity have been associated with more conservative sexual

views. The impact of these measures of religiosity is worth examination. This study

investigated the influence of family sexual communication, pornography consumption,

and religiosity on emerging adult engagement in hookup culture.

Rationale for the Study

The current research on hookup culture appears to focus on the outcomes of the hookup experience. While STIs, increased pregnancy rates, and psychological issues are quite important and were not be neglected within this study, this study's intention was to not only explore the factors that influence the sexual behavior of emerging adults, but also the possibility of how these behaviors developed. Although these variables have been examined either in isolation, or in relation to other factors that create behavior models which inform us of the risky behaviors associated with hooking up, such as drug and alcohol use, no studies to date have examined the impact of how some of the strongest sociocultural influences, such as religion, family communication, and pornography, in congruence within a conceptual framework, influence the sexual self-concept and sociosexual engagement of emerging adult populations. Clinicians and educators should seek to provide their clients with safe spaces to better understand the influences that may be shaping their sexual attitudes and behaviors. Often, in the course of emerging adults' sexual exploration, individuals may be unaware of the factors that influence their behaviors or the risks these behaviors pose. When one can glean a more profound understanding of the factors that have shaped a client's sexual development and the architecture of the client's behaviors, he or she will become better equipped to serve the client's needs in this area.

Statement of the Problem

Hooking up on college campuses has evolved from a behavior to a cultural normality. The nature of hookup culture amongst emerging adults elicits generally agreed upon views, social scripts, and perceived acceptance of behaviors (Aubrey & Smith,

2013; Owen & Fincham, 2011; Samovar et al., 2010). Studies have shown that a marginal

number of emerging adults do not support hooking up personally (Allison & Risman,

2013; Helm, Gondra, & McBride, 2015), yet 70-80% of students on college campuses

have lifetime hookup experience (Barriger &Vélez-Blasini, 2013; Fielder et al., 2013).

While hookup culture may provide the benefit of sexual exploration without

commitment, along with increased autonomy and potential feelings of empowerment; the

culture may also place participants at risk (Owen & Fincham, 2011). Due to the social

nature of hooking up, substance use is often involved, making individuals vulnerable to

regrettable sexual experiences, complications regarding consent, sexual victimization

(Flack et al., 2007), and increased risks, such as STIs (Lewis, Granato, Blayney,

Lostutter, & Kilmer, 2012), unwanted pregnancy, and psychological issues (Owen &

Fincham, 2011). Emerging adults are believed to be in a pivotal developmental period of

greater exploration, transition, and self-discovery that may make them more open to

engaging in behaviors contrary to previous beliefs (Arnett, 2000).

  Some social-cultural factors (gender, desire for autonomy, and career-

mindedness, to name a few) have been found to play a role in emerging adults'

engagement in hookup culture (Fielder & Carey, 2010a). However, little research focuses

on how influential social, cultural, and environmental factors come together to potentially

shape the values and sexual behaviors of emerging adults and their engagement in

hookup culture. Those influential factors pertain to the family environment, one's

personal religiosity, and an individual's consumption of pornographic material, all of

which have an influence on the formulation of social and sexual behaviors and sexual

attitudes (Braithwaite et al., 2015; Hull et al., 2011; Negy et al., 2016; O'Reilly et al.,

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2007; Penhollow et al., 2007). Research has shown that not only do the attitudes and values that parents communicate to their children extend into adulthood (Arnett, 2000; Negy et al., 2016), the religious values that primary caregivers espouse appear to have long lasting effects on behaviors and values as well (Luguis et al., 2012). The models of "appropriate" sexual behavior also have a strong effect on the later formation of sexual values and behaviors (Bandura, 2002; Peters, 2013). The goal of the current study was to understand how the substantive social-cultural and environmental influences of pornography consumption, religiosity, and family sexual communication affected the sexual values and behaviors of the emerging adult population.

Purpose of the Study

The primary purpose of the current research was to understand the influence of considerable social-cultural factors, including pornography consumption, religiosity, and family sexual communication, on the sexual values and behaviors of the emerging adult population. Particularly, how pornography consumption, religiosity, and family sexual communication influence emerging adult engagement in hookup culture was examined.

The Significance of the Study

This study could impact the ways counselors, parents, and youth are informed about sexual behaviors. Particularly, these individuals could benefit from learning how the social factors of pornography, family communication, and one's religiosity play a role in the formation and the conception of sexual behaviors, not only amongst emerging adults, but of younger populations as well.

This research presented a unique opportunity to completely reexamine the way the mental health profession presents information regarding sexual education to youth

and emerging adults. Providing them with a new understanding of the strong social influences that may affect the development of their sexual self-concept, including the immense pressure to conform to social norms that may not actually exist (i.e., believing that everyone is hooking up when they really are not), might help these individuals to play a more active and educated role in their sexual choices and attitudes (Barriger & Vélez-Blasini, 2013; Fielder & Carey, 2010a). Hookup culture has become a normalized phenomenon, and the better individuals understand how it may operate in various settings, the more equipped mental health professionals, teachers, and consultants can be to help clients and students navigate healthy sexual decisions and form positive sexual concepts.

Conceptual Framework

There are numerous terms and theories that attempt to explicate the experiences, activities, and nuances of how one functions as a social being. The conceptual framework was based on Alfred Bandura's (1978) Social Cognitive Theory (SCT), which focuses on how behavior is shaped within an influential and reciprocal relationship between cognitive, environmental, and behavioral factors. The interplay of these three factors is referred to as "The Reciprocal Determinism Model." Within this model, cognitive factors are the subjective inner experiences of an individual, which include thoughts, perceptions, beliefs, sentiments, acquisition of knowledge, and other individualisms. Environmental factors include the effects of one's social atmosphere; this can include direct and indirect social interactions such as media, friendships, school, etc. Lastly, behavioral factors are described as the intentions and consequences of social transactions.

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Bandura (2002) posits that while each of these factors is reciprocally influential toward the others, the influence of some factors may be stronger than others given the context. For example, a social environment that is rife with sexually suggestive messages may motivate an individual to override cognitive factors, such as feelings or beliefs that are in opposition to the social messages, and engage in behaviors that are presented and/or promoted by the environment. However, while cognitive factors are believed to have a mitigating influence on behavior and environment, these same cognitive factors can also be reshaped by powerful, observable effects and consequences that are present in one's environment. Bandura (1986) refers to this process as learning. In the present study, the focus was on modeling and reinforcement, as these are the cornerstone elements of learning within SCT.

Learning via modeling takes place when an individual can observe the behaviors of others within their direct and indirect environments. The presence of reinforcers, whether they be positive or negative, serve as motivators or deterrents to propagate behaviors that have previously been learned. When individuals experience positive reinforcement for reproducing learned behaviors, those behaviors are then more likely to endure. Conversely, individuals that experience negative consequences are less likely to reproduce these behaviors unless mitigating factors present greater reinforcement to do so (Bandura, 1986).

Hookup culture is a unique social phenomenon with a far-reaching impact on emerging adult sexual behavior. The conceptual framework of this study utilized SCT to establish a deeper understanding of how hookup culture has become a new and pervasive social dating norm, and examined the influence and interplay of pornography

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consumption (environmental factor), family sexual communication (cognitive factor), and religiosity (environmental/cognitive factors), as well as how these constructs affected engagement in hookup culture (behavioral factor).

<center>Social Learning Theory and Pornography</center>

Sexuality is a social construct. It is the product of systems of the learned values, experiences, conceptions, and considerations in a given society. These systems then create sexual norms for the society. As seen in Bandura's Reciprocal Determinism Model, all factors are subject to the influence of one another, and are subject to change (Bandura, 1977). With the massive availability, demand, and consumption of internet pornography in North America and its infiltration into mainstream avenues of entertainment (Chiara et al., 2008), such as movies and television, it is not surprising to see that pornography has an influential role in shaping the current sexual landscape and what is reinforced as normative in various sectors of society. The acquisition of knowledge or learning is most often ascertained via direct or indirect observation of models (Bandura, 1986). Braithwaite et al. (2015) posit that pornography has become a sexual model in our present society, greatly influencing sexual attitudes, roles, and behaviors of the viewers.

All of pornography is but a stage, and the viewers are merely players. The social learning platform pornography provides can greatly contribute to viewers' conceptions of what sexual acts look like, how these acts should unfold, what behaviors are common, and the potential ramifications of these behaviors (Braithwaite et al., 2015). When it is taken into account that the age of exposure to pornography is typically prior to puberty, a time of limited, if any, sexual activity, one then is able to see how pornography can serve

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as an incredibly influential model in the emerging adult's conception of sexuality, as well as his or her attitudes, behaviors, and views of relationships altogether (Braun-Courville & Rojas, 2009; Brown & L'Engle, 2009; Carroll et al., 2008; Peter & Valkenburg, 2010; Wright, 2013). Consuming pornography also serves to normalize the casual sexual encounters that media presents, and has been shown to increase engagement in hookups of all kinds amongst emerging adults (Bridges, Wosnitzer, Scharrer, Sun, & Liberman, 2010; Wright & Randall, 2012).

<div align="center">Social Learning Theory and Religiosity</div>

Religiosity was best understood, for the purposes of this research, as the devotion and regularity of practice of particular religious beliefs, participation in rituals and activities, group membership identification, and the perceived importance of these matters in one's life (Behm-Lawton, 2014; Hull et al., 2011; Nelson et al., 2010;). It is the very nature of religiosity that made it an important element to consider within this framework. The nature of religiosity appears to have a mitigating effect on the likelihood of emerging adults' engaging in hookups. This was most apparent with students who attended church services regularly, and who were either part of an additional organized group (i.e. youth group) or educational institution with a religious emphasis (Hull et al., 2011).

Within the research, religiosity has been found to be a strong vehicle for the socialization of young people, but, too, quite a number of traditional religions give strong messages against sex before marriage (Behm-Lawton, 2014; Brimeyer & Smith, 2012). Although the messages are strong and consistent, many students' beliefs appear to be incongruous with their sexual behavior. Researchers have found that even individuals

who engage in religious practices and who report having beliefs that align with their faith and disavow premarital sex still engage in hookup culture (Behm-Lawton, 2014; Hull et al., 2011, Nelson et al., 2010).

When individuals learn behaviors that are standard and the individual is rewarded for these behaviors, the behaviors are then likely to reoccur. However, as the Model of Reciprocal Determinism highlights, what one has learned is subject to the fluctuation of one's environment, cognitions, and behaviors (Bandura, 1986). While religion may play a role in decreasing the likelihood of one's engagement in hookup culture, it is quite possible that the motivation to align with the perceived normative environment may be responsible for student's inconsonances in belief and behavior, demonstrating the power of social norms (Hull et al., 2011).

Social Learning Theory and Family
Sexual Communication

Communication is one of the first models a child receives. Parents can teach their children what is deemed appropriate or inappropriate in communication with others. It is also via communication that children learn how to talk about subjects and form concepts about topics, such as sexual behavior (Christlieb, 2016). As seen with the examination of emerging adult religiosity, there also appear to be discrepancies within the messages that are communicated and how individuals perceive them (Negy et al., 2016).

When parent-child communication occurs frequently yet is riddled with predominantly restrictive messages about sex, individuals appear to engage in hookup behaviors more often than individuals who received open, honest, and clear messages about sex, even if those messages were restrictive (Lefkowitz et al., 2004). Such

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restrictive messages most often are produced to deter sexual engagement prior to marriage and are not at all encouraging of sexual exploration. In an environment where the social norms are directly contradictory to many of the messages these students received in the home, it appears the individuals who were able to keep an open dialogue regarding sex are as motivated to align with the social norms of the college environment as individuals who were not encouraged to communicate about sex freely with parents (Negy et al., 2016). If the behaviors and conceptions learned from a model are deemed to be flawed, that behavior will typically be abandoned in the search for a more effective model (Bandura, 2002).

<div align="center">Social Learning Theory and Hookup Culture</div>

Individuals are social beings and are rather susceptible to the interplay of various factors that shape the way they think, behave, and conceptualize reality and normalcy (Bandura, 2002). The behaviors and conceptualizations that are implicitly adopted by groups of individuals maintain a powerful influence in dictating what is considered normal and acceptable (Barriger & Vélez-Blasini, 2013). On college campuses across North America, group norms appear to be inundated with sexually explicit messages from mass media, and the formation of sexual scripts are likely to shape social normality within this setting. Sexual scripts are ideas of how one is assumed to behave and communicate in the pursuit of sexual situations (Fielder & Carey, 2010a). The primary way sexual scripts shape behaviors within the social setting is through communication and discussion of hookup behavior. Communicating with peers about hooking up often includes, but is not limited to, the frequency, nature, and social benefits or costs their peers receive from engaging in this behavior. Social scripts serve as an indirect model

from which to learn since these sexual scripts can identify, promote, and normalize

hookup behavior (Holman & Sillars, 2012). If the information and experiences have been

reinforcing, these individuals are more likely to continue hooking up unless there is a

stronger, or more reinforcing, element, such as social acceptance or potential of

relationship formation.

Conversely, the same is believed to be true if individuals have found the

information and/or experiences with hooking up to be punitive. In such an instance, the

likelihood of a person continuing to hookup is low (Bandura, 1986). One element that

may factor into how college students learn to accept hooking up as a norm is through

group and individual comparison. Research shows an overestimation of not only the

perception of college-age adults regarding the pervasiveness of peer hookup behavior, but

also their peers' attitudes regarding engaging in hookup behaviors. Individuals tend to

believe that their peers are hooking up far more than what is actually occurring. They

also believe them to have far more positive attitudes about hooking up than what is true.

This discrepancy creates a pluralistic ignorance between what one learns to expect and

what is occurring. This suggests the presence of a serious flaw in the "hookup model"

that is transmitted through sexual scripts and which places pressure on individuals to fall

in line with the assumed "everyone is doing it and loving it" social norm (Barriger &

Vélez-Blasini, 2013; Fielder & Carey, 2010a). Allison and Risman (2013) found that a

significant number of both male and female emerging adults hold more egalitarian sexual

views and tend to hold negative attitudes of individuals who engage in hooking up

repeatedly (Allison & Risman, 2013; Helm et al., 2015;). This may imply that what

college-age adults are learning about hookups include flawed models rife with expectant

and inflated sexual scripts that reinforce presumption and pressure, and which greatly influence attitudes and conceptions regarding hooking-up.

Social Learning Theory and the Interplay of Pornography Consumption, Religiosity, Family Sexual Communication and Hookup Culture

Behavior is a product of an amalgamation of various factors, including influences of the environment, models an individual learns from, perceptions one forms, and the feedback one receives from his or her interactions with the world. This reciprocal relationship of environmental, cognitive, and behavioral factors is the basis of the reciprocal determinism model (Bandura, 1978). (See Figure 1). For this study, the factors which were included in the model were pornography consumption (environmental factor), family sexual communication (cognitive factor), religiosity (environmental/ cognitive factors), and engagement in hookup culture (behavioral factor).

Within this context, learning takes place through what can be observed directly or indirectly. Sexuality is a social construct. The way we engage in, conceptualize, and normalize what is deemed appropriate and acceptable sexual behavior is determined by social-cultural factors (Bandura, 1977; Christlieb, 2016). Pornography, religiosity, and the family serve as influential models in the emerging adult's conception of sexuality, sexual attitudes, and behaviors (Behm-Lawton, 2014; Carroll et al., 2008; Christlieb, 2016; Wright, 2013). Within this model, emerging adults' cognitive experiences (i.e., internal thoughts, perceptions, etc.) religiosity, consumption of pornography, and family sexual communication will all collectively impact the other. For example, a very religious individual who finds an interest in pornography and enjoys it, but believes it to be wrong, may subsequently begin to think less of his or her religion or harbor shame because his or
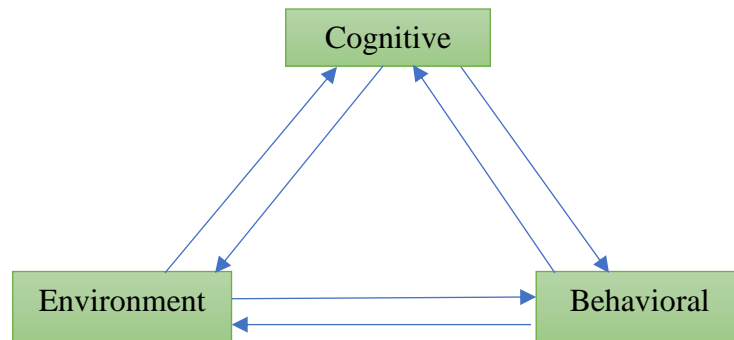
Figure 1. Reciprocal relationship of environmental, cognitive, and behavioral factors

her behaviors are violating pre-established beliefs, yet the pleasurable feelings

experienced motivate this individual to continue through his or her emotional and

cognitive dissonance (de Visser et al., 2007). At times the influence of one factor may be

greater than that of another, such as the strong influence of hookup culture on college

campuses and individuals who engage in hookups even though the behavior violates their

personal beliefs and or does not align with their concept of self (Fielder & Carey, 2010a).

While it is difficult to predict why particular factors hold a greater influence at different

periods of development, within different cultures, and with different groups of people,

when individuals experience enjoyable outcomes the behavior is more likely to endure.

Conversely, individuals who experience negative consequences are less likely to

reproduce behaviors unless mitigating factors present greater reinforcement to do so

(Bandura, 1986). Therefore, it is within the framework of social cognitive theory that the

reciprocally influential relationship between pornography consumption, religiosity,

family sexual communication, and hookup engagement was examined.

Research Questions

Several questions were proposed for the current study that sought to provide unknown information regarding the relationship of the proposed variables.

1) To what extent were emerging adults engaging in hookup culture?

2) Do ethnic or gender differences exist in hookup engagement?

3) To what extent did internet pornography consumption, family sexual communication, and religiosity affect engagement in hooking up?

Definition of Terms

For the purposes of the current study, several important terms have been defined:

Bad Quality Sexual Communication: Communication that is avoidant, wherein the communicator is embarrassed or uncomfortable communicating about sexuality and possesses negative attitudes regarding communicating about sex (Lefkowitz et al., 2004).

Extrinsic Religiosity: An individual who utilizes religion and its practices as a tool for personal gain in the forms of decreasing negative feelings, such as guilt and dissonance, while increasing positive feelings, such as comfort and relief (Gorsuch & McPherson, 1989; Power & Mckinney, 2014).

Emerging Adulthood: Individual from 18 to 25 in a developmental period of extended adolescence characterized by significant self-discovery, personal exploration, and openness to new experiences and ideologies. (Arnett, 2000).

Family Sexual Communication: Including, but not limited to, the breadth of communication, depth of topics discussed, content of the message, quality of the communication, or comfort with the message (Isaacs, 2012).

Good Quality Sexual Communication: Communication that is open, candid, and shows

the communicator is comfortable speaking about sexuality (Lefkowitz &

Espinosa-Hernandez, 2007).

Hookup Culture: Shared general acceptance of hookup standards, beliefs, values,

expectancy, and engagement (Aubrey & Smith, 2013).

Hooking Up: One or more short-term sexual encounters between two individuals who are

not committed to each other, and which typically does not signify that a

committed relationship will occur or is desired (Epstein et al., 2009; Fielder et al,

2013).

Internet Pornography: "Sexually explicit media with the intention to elicit sexual arousal

(Jacobson, 2017; Rea, 2001, p. 123), such as videos, pictures, and clips depicting

nudity, genitalia, fetish, and various sexual acts between adults (Træen et al.,

2006, p. 245), which are sought online in chat rooms, websites, advertisements

and/or film" (Morgan, 2011, p. 520).

Intrinsic Religiosity: An individual who is committed to a relationship focused on

spiritual experience, seeking to live a life that is fulfilled by his or her Higher

Power (Power & Mckinney, 2014; Gorsuch & McPherson, 1989).

Non-penetrative Sexual Hookups: Behaviors including kissing, making out, touching,

and/or oral sex (Fielder, & Carey, 2010a; LaBrie et al., 2014).

Penetrative Sexual Hookups: Vaginal and/or anal intercourse (Fielder, & Carey, 2010a;

LaBrie et al., 2014).

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Permissive Sexual Messages: Encouragement of sexual exploration, understanding of

        one's desires, and acceptance of an individual's choice to engage in pre-marital

        sex (Negy et al., 2016).

Religiosity: Devotion to religious beliefs, practices, participation in rituals, activities,

        group membership, and the perceived importance of these matters in one's life

        (Behm-Lawton, 2014; Hull et al., 2011; Nelson et al., 2010).

Restrictive Sexual Messages: A desire to deter sexual exploration, desires, and sexual

        engagement prior to marriage (Negy et al., 2016).

Limitations of Study

Given the sensitive and explicit nature of the topic, a limitation of the current

research was the requirement of participants to answer questions regarding their sexual

behaviors honestly. Participants may have been uncomfortable with the nature of these

questions, therefore response data may have been limited. Another limitation of the study

was that of response bias, again, due to the nature of the topics participants in this study

were asked (i.e., pornography consumption, sexual activity, and sexual communication).

This content may have motivated participants to present themselves in a more positive

light than what was accurate for their experiences. Another limitation of the study was

the subjective nature of the definition of pornography. As sexually explicit media has

become normalized, the definition of what is considered pornographic has become

subjective, therefore response data regarding pornography consumption may have been

affected.

Delimitations of Study

The first delimitation was the developmental stage of the participants. The individuals included in the current study were those within the age range of 18 to 25. Emerging adult development is characterized by increased autonomy, desire for sexual exploration, and vulnerability to social pressures. The survey sought to understand the social and sexual behaviors of participants, therefore, the emerging adult population was selected for the study.

Another delimitation was the convenience sampling used. QuestionPro was able to provide participants who met the desired parameters of the study by screening for demographic criteria. A large majority of the literature included in the present study has examined emerging adults from North America, therefore, all participants were gathered from North America.

Overview of Methodology

The present study was a nonexperimental, correlation design, which utilized an online survey database to collect data. The study desired to understand how the hookup behavior of emerging adults, ages 18 to 25, was impacted by their pornography consumption, parental communication about sexuality, and degree of religiosity. A convenience sample was used to gather data from QuestionPro, an online service which helps disseminate surveys to target populations. Every QuestionPro participant was cataloged into a database that currently houses millions of participants. Demographic information was obtained from each participant in the database and considered prior to their participation in the study for this survey upon enrollment in the survey database.

This assists researchers in meeting target demographics for participation surveys. QuestionPro provided participants with incentives to complete surveys.

For the present research, a sample of both males and females of diverse ethnic/racial backgrounds within the ages of 18 to 25 were recruited by QuestionPro. All participation in the survey was entirely voluntary. In order to provide the desired power to determine statistical significance within the results, the sample required no less than 300 participants. QuestionPro was able to provide 337 viable participants.

Four instruments were used to gather the data for this study. The Hookup Engagement and Attitudes Questionnaire (HEAQ) (Pearlson, 2016; Peters, 2013) was adapted from the Pearlson Demographics and Hookup Experience Questionnaire (2016), and sections C ("Hookup Culture") and D ("Sexual Risk Taking") of the Peters Sexy Media Diet, Peer Influence, Endorsement of Hookup Culture, Risk-Taking Behaviors Survey Instrument (2013). The HEAQ is a 13-item questionnaire designed to measure participants' engagement in and attitude toward hookup culture engagement. Participants answered the questions in "Yes" or "No," self-report, and multiple-choice formats.

The Content and Quality subscale of the Family Sexual Communication Survey (FSCS) (Isaacs, 2012) measures the extent to which specific sexual messages are transmitted within the family and the perceived quality and nature of these specific messages. The content scale is comprised of 15 items, using seven-point Likert-style questions. The quality scale is comprised of 20 items or topics that focus on the quality of the communication participants received. This scale also utilizes a seven-point, Likert-type scale.

The Intrinsic/Extrinsic Revised Orientation Scale (I/E-ROS) (Gorsuch &

McPherson, 1989) is a measure of intrinsic and extrinsic orientations toward religiosity.

The I/E-ROS Scale is comprised of a 14-item scale. These questions were answered on a

5-point Likert-type scale.

The Pornography Acceptance and Use Questionnaire (PAUQ) (Degomez, 2011),

was adapted from Degomez's (2011) Pornography/Sexual Behavior Questionnaire. It is a

measure of participants' acceptance and use of pornography. The PAUQ is composed of

six questions measured on a 6-point Likert-type scale

Organization of Study

The present study was organized into five chapters. Chapter 1 provided the

background information containing the statement of the problem, the purpose of the

study, the significance of the study, limitations and delimitations, research questions,

definition of terms, conceptual framework, and the organization of the study. Chapter 2

highlighted the review of literature related to the factors of pornography consumption,

religiosity, parental sexual communication, and their relationship to emerging adult

engagement in hookup culture. The sections included in this chapter addressed the

following topics: hookup engagement among emerging college-age adults, the history

and evolution of hookup culture in the United States, the history of internet pornography

in the United States, pornography uses among emerging college-age adults,

relationships between pornography use and engagement in hookup culture behaviors

among emerging college-age adults, religiosity, religiosity as an important research

construct/variable, relationships between religiosity and engagement in hookup culture

behaviors, communication, and a summary. Chapter 3 presents the sampling process and

the population included in the study; the methodology used, which included the research question, research design, instrumentation, data collection procedures, administration of data collection, and analysis. Chapter 4 detailed the results and data analysis of the study, the statistical analysis, and included tables showing the relationships among the selected variables. Chapter 5 contained a summary of the study and sought to integrate the results based on current theory and research. This chapter also detailed a brief discussion regarding the most important findings of the study, and delineated conclusions, recommendations for practice, and recommendations for future research.

CHAPTER 2

LITERATURE REVIEW

Introduction

The review of the literature focused on the sociosexual phenomenon engulfing

college campuses across northern America, known as the hookup culture. This review

examined prior research that investigated pornography usage and personal religiosity

factors of college students as correlates of and safeguards against engagement in hookup

culture. The review began with the inception of hookup culture in North America and its

adoption by college students as the predominant form of sociosexual capital.

Successively, the analysis of the relationship between the consumption of pornography as

a factor in increased participation in hookup culture was conducted. Lastly, the focus of

the review ended with the examination of personal religiosity and its effects on college

student engagement in hookup culture. This study may contribute to the body of

educational knowledge, inform sexual education programs, be utilized as a tool for sexual

risk prevention, and incite further discussion and research in the area of sexual

interaction.

The purpose of this literature review was to examine how religiosity, consumption

of pornography, and family communication regarding sexuality influence emerging adult

engagement in the hookup culture. This review was also performed to elucidate the need

for further study of the relationship between these variables as they pertain to hookup

culture and the underlying motivations for engagement in this culture. This review of the literature presented a need for this future research, bearing in mind very few studies have directly examined the function of religious factors (personal religiosity) in congruence with sociosexual factors (pornography consumption), and familial factors (family communication about sexual attitudes and perceptions) in relation to emerging adult college students' hookup behavior.

The source materials included in this review were gathered through the online databases ProQuest, Psych-Info, and EBSCO Host, retrieved from the James White Library Journals and Periodicals Collection of Andrews University. These articles were published in the following journals: *Archives of Sexual Behavior*, *The Journal of Sex Research*, *American Journal of Health Education*, *Journal of Religion & Health*, *Sexuality Research & Social Policy*, *CyberPsychology & Behavior*, *Health Communication*, and *The Journal of Social, Evolutionary, and Cultural Psychology*. Major key terms utilized in initial searches were 'hookup,' 'hookup culture,' 'internet pornography,' 'religiosity,' 'religion and sex,' and 'sexual risky behavior.'

All source materials prior to the year 2000 were excluded from this review. Exceptions were made for materials that contributed to historical information and theoretical framework. Sources that focused on emerging adult populations, controlled for measures of diversity, and/or conducted studies within North America were also included.

History and Evolution of Hookup
Culture in the United States

Within the last six decades, the delicate dance of courtship and intimacy between men and women has vacillated in new and phenomenal ways. Traditional forms of dating and courtship have given way to what appears to be a new cultural norm among emerging adults. This new normal is referred to as "hooking up" (Garcia et al., 2012). While the research presents a wide range of variability in quantifying hookup behavior, the research does not present a universal definition for hooking up (Brimeyer & Smith, 2012; Fielder et al., 2013; Holman & Sillars, 2012; Lewis et al., 2012). For the purpose of this study hooking up is defined as one or more short-term sexual encounters, ranging from kissing to intercourse, between two individuals not committed to each other, including strangers, friends, or acquaintances, which typically do not signify that a committed relationship will occur, or is necessarily desired in the future (Epstein et al., 2009; Fielder et al., 2013; Stepp, 2007).

Stinson (2010) found that as social and technological innovations occur in society, traditional dating behaviors began to fade. The rise of the automobile for recreational use, theaters, and novel social activities in the early 1920's gave rise to decreased parental supervision and greater autonomy in courtship. These deviations from traditional courtship also provided peer-guided, liberal, sociosexual scripts. The feminist movement, the age of sexual empowerment, and the increased availability and normality of contraceptives contributed to an ever-shifting social climate in North America. This shift also included a nuanced deviation from the marital expectations of one's parents, resulting in elongated periods between dating and marriage (Stinson, 2010).

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Although the sociosexual interactions between men and women were changing on many levels, in the 1960's the public endorsement for emerging adults was still a more conservative view which reserved sexual activity to the confines of marriage (Fielder et al., 2013). This social endorsement was also present in the media of the day. From the 1950's to the late 1960's the sexual content of mainstream media platforms was virtually non-existent. Cultural shifts in the 1970's gave rise to daytime television content, such as soap operas, which included more open sexual content than previous times, yet still paled in comparison to the exposure of today (The Hollywood Reporter, 2013).

Garcia et al. (2012) noted that the sexually explicit images and messages of popular culture have become more intrusive and mainstream over time. While it is evident that sexual behavior has existed far before the term "hookup" became a topic of research in the early 2000's (Bogle, 2007), it is also apparent that a social and technological shift has occurred since the late 1990's, making hookup culture a perceptible popular culture phenomenon throughout mainstream platforms such as television, internet, film, music, and literature. Since the late 1990's, over 17% of movie content, over 75% of music videos, and 42% of teen magazines saw an increase in sexual content and/or included endorsements of hookup culture (Huston et al., 1998). The number of sex scenes on TV has doubled from 1998 to 2005 (Rideout, 2007). These figures do not include the exponential increase of hookup culture endorsement in mass media from 2005 leading into the late 2010's.

More recently, this influence of hookup culture is also facilitated through the explosive use of social media and hookup specific applications like Tinder, Snapchat, Instagram, etc. (Foley, 2018; Tanner & Huggins, 2018). These shifts in popular social

culture have impacted the mainstream dating and sexual practices of the present time particularly for emerging adult populations (Garcia et al., 2012). Causality, though, cannot be determined in the research, making it difficult to perceive whether art is imitating life or if art is dictating sociosexual behavior. There is a clear relationship between exposure to sexually explicit content, social norms, and behavior outcomes related to hookup culture.

Television shows, movies, literature, and music often endorse hookup culture as an emotionally and physically beneficial situation for all parties involved. There is a strong implication that this type of casual interaction circumvents the undesirable issues that are believed to be commonplace in a serious relationship, such as jealousy and restrictions on one's behaviors. Hooking up simply provides the individuals with a "no strings attached," sexually gratifying, mutually beneficial relationship. In some instances, the individuals can receive a supportive emotional component if the encounter takes place between two individuals who consider themselves to be just friends. This is typically referred to as "bed buddies" or a "friends with benefits" relationship. Although there have been numerous terms that attempt to capture the changing nature of sexual relationships devoid of traditional commitment (e.g. risky sexual behavior, bed buddies, etc.), they are unable to capture the nuances of the phenomena at hand (Fielder & Carey 2010a; Owen et al., 2010).

While hooking up can take place between two individuals who identify themselves as friends, it is not a requirement. Hooking up itself is distinguishable from these other behaviors in several ways. Hooking up is an activity that covers a broad range of physical and sexual behaviors. The individuals engaging in a hookup can be familiar

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with each other or they can be strangers, and these two individuals may hook up on several occasions over time. Hooking up is believed to differ from other sexual behaviors because the perception of hookup behaviors has become a cultural normality.

Typically, emerging adults who are hooking up are open about the behavior, as it a pervasively common practice amongst this population. Hooking up is also believed to stave off or delay engagement in an emotionally intimate, committed relationship, which makes it a preferable activity, as it allows one to explore sexuality with multiple individuals without the confines of a committed relationship (Fielder & Carey, 2010b; Garcia et al., 2012; Garcia & Reiber, 2008; Stinson, 2010).

Hookup Engagement Among Emerging Adult College-Age Men and Women: Ethnic and Gender Differences

Hookup culture and its pervasive acceptance amongst college students is a fairly new phenomenon. Until the year 2000, hookup culture had yet to be considered a significant researchable phenomenon. However, it has become distinguishable from similar sexual behaviors of past and present day, which, when considered with other elements, such as hookup specific tech-apps, pop cultural references, and overall public acceptance of the behaviors, makes hookup and the culture it exists within unique to its time. When examining engagement in hookup culture, it appears evident that hooking up has become so commonplace amongst emerging adults on college campuses across North America that it is considered to be part of the normative college experience (Aubrey & Smith, 2013; Fielder & Carey, 2010b; LaBrie et al., 2014; Owen & Fincham, 2011). Therefore, the preponderance of research involving hookup culture has focused on emerging adult college students (Garcia et al., 2012; Stinson, 2010).

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Several studies have found that the developmental transition from high school to college opens a window of vulnerability and likelihood to participate in narcotic and alcohol use, which are both highly associated with risky sexual behaviors and engagement in hookups. According to Arnett (2000), emerging adulthood is a tumultuous developmental period that is subject to a great deal of self-discovery and identity formation, which makes this population quite vulnerable to new experiences and ideologies. It is during this extended adolescence that these individuals are postponing the societal pressures of marriage and parenthood for a wider spectrum of non-descript activities and environments. One environment that provides greater variability in the exploration for this population is the college and graduate school environment (Arnett, 2000). The characteristic behaviors of this population may highlight the variability in an individual's hookup experience. Through a series of event-level studies, researchers have also discovered that both emerging adult men and women appear to report a greater number of positive emotional reactions to hookups than reports of negative emotional reactions to them. This is not to say that negative emotional responses are not reported in relation to hookup experiences. The same studies found positive relationships between engagement in hooking up and increased drug and alcohol use. They also found that women who engaged in hookups reported lower levels of self-esteem (Fielder & Carey, 2010b; Owen & Fincham, 2011).

Conversely, research conducted by Owen et al. (2010) showed that although half of the college students admitted to engaging in hookups within the year, many men, but mostly women, reported negative feelings about their hookup experiences after the fact. Women appear to be placed at greater risk of feeling disappointed and distraught about

their hookup experience (Owen et al., 2010). This may be due to the likelihood that women might have a greater desire for hookup encounters to materialize into committed relationships (Owen & Fincham, 2011; Strokoff, Owen, & Fincham, 2015). However, a student's negative personal feelings about hooking up did not appear to deter them from engaging in the behavior. These participants reported diminished psychological well-being and personal esteem. This may indicate that the incongruence between students' attitudes and their behaviors could produce a dystonic internal struggle (Owen et al., 2010). More recently, researchers have found myriad responses, feelings, and motivations for engagement in hookup culture.

Researchers have developed three primary categories to describe the participant's hookup experience. There are those who tend to engage in the hookup with a full awareness that both parties desire nothing more than sexual gratification. These individuals report more positive reactions following their hookup experience. Conversely, many individuals appear to hook up with the desire to cultivate a meaningful relationship. These individuals appear to engage in increased alcohol consumption prior to hooking up, possibly in the hope of decreasing inhibitions. Subsequently, the group that appears to present with the most negative emotional and psychological symptoms are those who, for whatever reason, feel displeased and confused by their hookup experience. These individuals appear to have increased depressive symptoms, loneliness, and decreased social adjustment (Owen & Fincham, 2011; Strokoff et al., 2015).

Hookup behavior also exposes the participants to increased risk and occurrence of contracting an STI. Downing-Matibag and Geisinger (2009) found that less than half of college students who engaged in hookups were concerned with contracting an STI.

Research has also found that hookup culture manufactures an illusion of safety, which promotes consecutive and, often, co-occurring partners, sparse contraceptive use, and no contraceptive use during oral sex. Many students in this study appeared to believe, or hope, their partners were "clean," yet did not engage in a dialogue with their hookup partners about being tested. Many participants reported that they did not talk with their hookup partners about STIs and contraceptives because they believed these topics would "ruin the mood," stop the encounter altogether, or decrease their pleasure. It appears that many college students have a fallacious perception of their susceptibility to STIs during hookup encounters (Downing-Matibag & Geisinger, 2009).

An additional factor to consider in relation to hookup engagement is the racial/ethnic makeup of the participants. The research on the association of hookup engagement and race appears to be rather inconsistent. Several studies have shown that emerging adults identifying as European American or Caucasian were more likely than the other racial/ethnic groups to engage in hookups, except for participants that identify as multi-ethnic. These participants engage at a rate similar to their European American counterparts (Brimeyer & Smith, 2012; Owen et al., 2010). Participants with the lowest hookup engagement were participants identifying as African American. However, Helm et al. (2015) found Latinos to have the highest rates of hookup engagement, followed by African Americans. When hookup behaviors were broken down into various hookup activities; from kissing to vaginal and anal intercourse, all racial/ethnic groups decreased in engagement as the level of intensity of engagement increased, apart from participants identifying as Asian American. These participants were found to engage in higher levels of vaginal intercourse than their racial/ethnic counterparts. Conversely, when examining

types of hookup engagement, participants identifying as Latino/a had the highest levels of all other forms of hookup engagement except for vaginal and anal intercourse (Helm et al., 2015).

In direct opposition to the findings of Brimeyer and Smith (2012) and Owen et al. (2010), Berntson, Hoffman and Luff (2014) found participants identifying as non-White to be almost three times more likely than White participants to engage in hookups involving intercourse, and two-and-a-half times more likely to engage in a "friend's with benefits" hookup (Berntson et al., 2014). However, within this study, there was no individuation of racial groups to distinguish which non-White group was most likely to engage in hookups involving intercourse.

Another element that may impact hookup engagement is gender. Although engagement in hookup is a pervasive normality amongst emerging adult college students regardless of gender and orientation, both men and women have been found to endorse agreed-upon hookup culture standards and describe hookup encounters in similar terms. Nevertheless, the existence of a double standard regarding the aftermath of sexual behaviors is still a reality (Aubrey & Smith, 2013; Kratzer & Aubrey, 2016). In terms of engagement, both men and women are twice as likely to engage in hookups rather than traditional dating (Bradshaw, Kahn, & Saville, 2010).

Fielder and Carey (2010a) found that male college students engage in hookups at least 10% more often than their female counterparts, which differs from Owen et al.'s findings that there were no significant differences in hookup engagement between men and women (Owen et al., 2010). When evaluating types of hookup engagement, Berntson et al. (2014) found that men were significantly more likely than women to

engage in intercourse during a hookup than they were to engage in other behaviors, such as kissing. Following a hookup encounter, woman were also less likely to experience the same social and sexual benefits as men (Lovejoy, 2015; Berntson et al., 2014).

Several studies have found that academically ambitious female college students place increased importance on success, self-development, and sexual liberation during their college experience and tend to avoid traditional forms of dating and relationships. These elements were found to play a contributing role in female engagement in hookup (Fielder & Carey, 2010a; Fielder et al., 2013; Hamilton & Armstrong, 2009; Owen & Fincham, 2011; Stepp, 2007).

Yet, even in lieu of female students increased personal independence and sexual freedom, female students report regret, stigmatization, shame, sexual assault, and decreased psychological well-being following hookup engagement (Fisher et al. 2012; Flack et al., 2007; Freitas, 2008, 2013; Hamilton & Armstrong, 2009; Institute for American Values, 2001; Stepp, 2007; Williams & Adams, 2013). Gender may be a greater factor in examining the psychological and emotional aftermath of hookup engagement rather than a factor of engagement.

There are numerous factors that affect the understanding of hookup behavior. The current literature on developmental stage, social pressures, ethnicity/race, and gender as it pertains to hookup engagement is lacking in consistency. It is possible that while there are accepted norms that create hookup culture, the ambiguity that pervades hookup culture makes it difficult to gain a clear understanding of the behaviors, motivators, and factors involved.

Internet Pornography

History of Internet Pornography in the United States

Merriam-Webster defines pornography as "the depiction of erotic behavior (excitement movies, pictures, magazines, etc.) intended to cause intense sexual arousal." Hawkins and Zimring (1988) posited in the late 1980's that the social climate of North America would slowly, yet eventually, see an increase in the approval of pornography overall, and they were correct in that assertion. With the advent of the internet, increased usage, social visibility, and support, pornography in North America is rapidly increasing (Beaver & Paul, 2011). Since the late 1990's the prevalence of overtly sexual material available online has virtually exploded. In 1998, the number of distinct pornography-related sites was estimated to be roughly 28,000. However, that number has increased more than 100 times to over 4.2 million and counting. Pornographic media accounts for more than 25% of all internet searches. That equates to more than 40 million established websites, with new sites emerging daily. To present a more global picture, this means that more than 244,661,900 web pages, or 12% of the total internet, is comprised of intentionally pornographic sites (Beaver & Paul, 2011; Perrin, Hala, Madanat, Barnes, & Carolan, 2008). An increasing draw and catalyst to the growth of the consumption of online pornography may also be due to the "Three 'A's." These Three 'A's are also known as the "Triple-A Engine:" accessibility, affordability, and anonymity. It refers to the ease at which these materials can be consumed, the relatively low to no cost of materials on websites, and the ability to have your consumption of these materials remain fairly anonymous (Cooper, 1998). Emerging adults on college campuses also tend to be

among the greatest consumers of internet pornography (Beaver & Paul, 2011); therefore, examining the impact of consumption on sexual behaviors is important.

The emerging adults of today have come of age in a society where mass media is the reigning power. Somehow, the lines between popular entertainment and what can be considered pornography have evolved into an amalgamation of widely accepted entertainment (Heldman & Wade, 2010; Paasonen, Nikunen, & Saarenmaa, 2007). Therefore, it should come as no surprise that men and women of the technical age, of virtually every age group, have been exposed to some manner of pornography. Currently, emerging adult college males are the primary consumers of internet pornography, with activity from college-age women on the rise (Chiara et al., 2008). Many emerging adults support that pornography use is a natural and acceptable expression of human sexuality (Carroll et al., 2008; Olmstead, Negash, Pasley, & Fincham, 2013).

The nature of internet pornography is a continual shifting and developing form of media with a powerful social influence. In an analysis of the most popular pornographic videos, conducted by Bridges et al. (2010), a sample of 304 videos were analyzed and results indicated that the most commonly depicted sexual behavior in the overall sample was female-to-male oral sex, occurring in 90.1% of videos. Conversely, male-to-female oral sex occurred in only a little more than half of videos (54%). Female-to-male oral sex was commonly followed by vaginal intercourse (86.2%). A series termed A.T.M. (i.e., anus to mouth) is an act intended to humiliate the female participant; characterized by introducing fecal matter into the mouth of the female participant following anal sex. This act was featured in 41.1% of mainstream pornographic videos in the sample. Various forms of female penetration were also found to be common in mainstream videos.

Outside of vaginal penetration, double penetration (i.e., vaginal and anal) occurred in

18.1% of the overall sample. Pornographic videos end with a final scene which often

result in the male participant climaxing in the female participant's mouth or face (59%).

Regarding safe sex communication and practices, less than 1% of pornographic content

included concern for STI's or possible pregnancy (Bridges et al., 2010).

The results of the study evoke concern for the psychological, social, and

behavioral effects consumption of pornography may have on its audience with increased

exposure and use. Carroll et al. (2008) found that 87% of emerging adult men and 31% of

women reported some degree of pornography use. Regarding frequency, 48.4% of men

reported viewing pornography at least once a week or more. Women had significantly

lower usage frequency, as only 3.2% reported viewing pornography once a week or more.

This significant difference in pornography usage may be related to attitude differences

between men and women within the sample. One in five men reported that viewing

pornography was unacceptable sexual behavior, yet they continued to consume

pornography. While one in five emerging adult females also reported that pornography

consumption is an acceptable way to express one's sexuality, these individuals rarely

engaged in the activity, indicating, there is a perceptible difference between the sexual

values and sexual behaviors related to consumption (Carroll et al., 2008).

In regards to pornography use and acceptance within the context of a relationship

Olmstead et al., (2013) found that 71 % of emerging adult males and 46% of emerging

adult females believed pornography use alone, with their partner, or both, is an acceptable

practice within a committed relationship. Women also tended to be far more concerned

with qualifying their behaviors under necessary conditions in order to make their viewing

acceptable. On the other hand, emerging adult males reported that pornography consumption was acceptable as a deterrent to infidelity, lack of excitement within the relationship, and as a learning aid for positions and method.

When examining the reported effects of pornography consumption on emerging adult populations, Hald and Malamuth (2008) found that both men and women reported higher levels of acceptance and consumption; however, men reported significantly higher positive effects from pornography consumption (Emmers-Sommer, 2018). Pornography acceptance among emerging adult women was found to be strongly related to increased endorsement of permissive sexuality, alcohol use, binge drinking, and cigarette smoking. As for emerging adult males, acceptance of pornography was related more to the formation of sexual attitudes and family formation values than was pornography use (Carrol et al., 2008). Higher levels of consumption were also related to increased sexual insecurities related to genital self-image (i.e., how one feels about their genital appearance) and partner sexual expectations in both men and women, particularly partner dissatisfaction and infidelity (Tylka, 2015). Although both men and women internalize cognitive distress related to insecurities during sexual activity, women tend to internalize cognitive distress related to performance and insecurities more than men (Goldsmith, Dunkley, Dang, & Gorzalka, 2017). It appears that as female pornography consumption increases, so does the experience of negative effects. This is not surprising considering the amount of aggressive behaviors targeted at women within most of the mainstream pornography and the potential internalization of these behaviors. Bridges et al., (2010) found that 88% of pornographic scenes contained some form of physical aggression toward women. Within 304 mainstream films, a total of 3,375 scenes contained verbally

and physically aggressive acts toward women alone. Nearly all of these scenes (97.2%) referred to women as "bitch" and/or "slut" during a sex act. Of the 3,375 scenes which contained physical aggression, the female participant was either spanked (35.7%), gagged with an object (27.7%), open-hand slapped (14.9%), or had her hair pulled (94.4%) with men as the perpetrators. Women within the scenes consistently responded to the aggressive acts with increased desire or silence (Bridges et al., 2010).

Regular exposure to this content has emerged as one of the many risk factors contributing to attitudes that increase acceptance of sexual aggression toward women and the objectification of women. Those who believed sexual depictions within pornography to be a realistic form of sex tended to report more positive effects, and both men and women reported light, negative effects of pornography consumption related to their perception of women. Pornography consumption amongst emerging adults was also found to increase acceptance of rape myths, sexually aggressive behavior, and sexual deception (i.e., "telling someone I love you," or getting some one very drunk or high in order to engage in sexual acts) among emerging adult men (Hald & Malamuth, 2008; Seabrook, Ward, & Giaccardi, 2018). These correlations were not surprising considering the preponderance of violence towards women that is promoted in mainstream pornography.

Pornography consumption in emerging adult populations also influences cognitive aspects of sexuality (i.e., an individual's sexual perceptions of the self and others). Emerging adults with increased rates of consumption experience cognitive distractions during sexual activity related to insecurities regarding their bodies and their sexual performance. Pornography consumption also motivates consumers to see themselves

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through an observer lens, which is likely to create or exacerbate body or performance expectations and concerns during sexual activity. These unrealistic expectations of others also promote dissatisfaction with one's partner's appearance and sexual abilities, possibly desiring an experience that mirrors the pornography they consume. The more individuals engage in and internalize the pornographic material they consume, the more likely they are to have greater expectations of themselves and their partners (Goldsmith et al., 2017).

Pornography Use Among Emerging College-Age Men and Women

The early and recurrent exposure of sexualized media and pornography itself has left a dominating mark on the college-age, emerging adult population, most evidently in their outlook on sexuality and sexual activities (Heldman & Wade, 2010). According to several researchers on the topic of pornography and hookup culture, there seems to be a strong belief that the mass inundation and accessibility of porn has incited, if not birthed, the hookup culture (Fugère, Escoto, Cousins, Riggs, & Haerich, 2008; Garcia & Reiber, 2008; Heldman & Wade, 2010). Pornography draws an oppositional line in the sand against the previously held mores of pleasurable sex. Pornography refutes the idea that mutually pleasurable sex must contain any form of monogamy, commitment, or paired sex. Pornography also strongly promotes oral and anal sex as commonplace activities during most sexual encounters. This ideal has greatly influenced the sexual scripts amongst emerging adult college students today.

As the rate of fellatio (mouth-to-penis) increases and the rate of cunnilingus (mouth-to-vagina) decreases in pornographic media, there appears to be a similar trend in the reports of college students' hookup experiences. Both men and women are reporting

fellatio to be a common occurrence during a hookup, while cunnilingus is less common (Hamilton & Armstrong, 2009; Heldman & Wade, 2010). College-age women also appear to be reporting fewer negative reactions to internet pornography consumption. This could be related to the acceptance of the negative relationship between fellatio and cunnilingus hookups amongst college students (Heldman & Wade, 2010).

According to Braithwaite et al. (2015), there is a correlation between an individual's consumption of pornography and his or her engagement in hookup behavior. In their study, Braithwaite and colleagues found that college students who viewed pornography reported more frequent hookups. These hookups were also more likely to include both penetrative and non-penetrative sex with multiple partners. The air of mutually enjoyable, emotionally detached, and overall casual nature of hookup culture is remarkably identical to the portrayals seen in pornographic media (Garcia et al., 2012; Stinson, 2010). Pornography is likely the hand which has molded and influenced the hookup culture of today (Hamilton & Armstrong, 2009; Heldman & Wade, 2010).

Religiosity: A Conceptual Overview

Religiosity is an umbrella term used to quantify varied portions of religious and spiritual beliefs, activities, and doctrines (Penhollow et al., 2007). It tends to have a great deal to do with the significance placed upon religious norms, the frequency of participation in religious events, and the degree to which one identifies with these idiosyncratic norms. Spirituality, in this context, is understood as the supportive connections established within one's faith experience or religious atmospheres (Rowatt & Schmitt, 2003). There is consensus within the research that almost every world religious group presents ideas about sexual conduct to its congregants. These groups also attempt

to exert some degree of influence upon the member's sociosexual paradigm and their sexual behaviors. Rowatt and Schmitt (2003) outline the apparent difference between what is quantified as religiosity versus spirituality. While spirituality, in this context, is understood as the supportive connections established within one's faith experience or religious atmospheres (Rowatt & Schmitt, 2003), religiosity is broken down into two types of behaviors and beliefs. Intrinsic religiosity is characterized as behaviors and beliefs that center around a commitment to a relationship focused on spiritual experience, seeking to live a life fulfilled by a Higher Power. Extrinsic religiosity is characterized by behaviors and beliefs that function as a tool for personal gain in the forms of decreasing negative feelings, such as guilt and dissonance, while increasing positive feelings, such as comfort and relief (Power & Mckinney, 2014).

Research has indicated that the very nature of religiosity has been shown to shield against engagement in risky sexual hookup behaviors (Penhollow et al., 2007). The nature of religiosity appears to have the ability to affect decision making and influence individuals' attitudes towards sexuality and behavior. Religiosity also tends to decrease emerging adults' engagement in pre-marital sex (Penhollow et al., 2007). These sexual decisions and attitudes are also affected by different measures of religiosity. Sexual behaviors tend to be better predicted by the religious conduct the individual possesses, while sexual attitudes are most often related to individuals' religious attitudes.

The greater amount of time individuals spend steeped in religious activities (extrinsic) and spiritual experiences (intrinsic), the more their sociosexual behaviors and attitudes will be influenced by their personal religiosity. These activities span a wide range of behaviors (e.g., church attendance, outreach, etc.). One's increased level of

engagement may also increase his or her private significance of the religion as well. This may contribute to attitudes and behaviors that emerging adults have regarding pre-marital sex (de Visser et al., 2007). The frequency of religious attendance and attitude toward spirituality are also very closely linked to decreases in the frequency of various types of sexual intercourse, number of unique sexual partners, age of first sexual experience, and increased abstinence from sexual activity (de Visser et al., 2007; Farmer, Trapnell, & Meston, 2009; Lefkowitz, Gillen, Shearer, & Boone, 2004).

<div align="center">Religiosity and Hookup Engagement Among
Emerging College-Age Men and Women</div>

In a study conducted by Moore and Davidson (2006), the number of sexually active, emerging adult women is on the rise and currently at an all-time high. In an age where even though hooking up is a normative college experience (Fielder & Carey, 2010b), there has been an increase in sexual activity. Naturally, there is a relationship between individuals who tend to report greater internalization of religious and spiritual values and more conservative views on sexual behaviors. However, when it comes to the practice, importance, and internalization of religious and spiritual values, notable gender differences exist where hooking up is involved.

In a study by Luigis et al. (2013), women's engagement in hookup behaviors were greatly influenced by their personal sexual attitudes rather than their degree of reported religiosity, even though women tended to report higher levels of personal religiosity. On the other hand, men's engagement in hookup culture was not only affected by their attitudes towards sex but also by their degree of religiosity and spirituality. While there is no singular religious factor that determines engagement in hookup culture for men or

women, there does appear to be an interesting disconnect between the influence of personal practice and behaviors between men and women.

It is rather difficult to discuss emerging adult religiosity without bringing the strong pull of pornography into the conversation, particularly when examining the apparent differences in emerging adult female sexual behaviors and attitudes in relation to religiosity and the behaviors and attitudes of emerging adult males in relation to the same. While there are numerous factors that impact religiosity and hookup behavior, pornography consumption patterns may be the key to gaining more insight.

Baltazar et al. (2010) examined the use of pornography amongst 751 emerging adult participants attending a conservative Christian university. Male participants were reported to feel the most negative spiritual effects of pornography use. A little less than half of males in the sample (43%) felt that their pornography consumption somehow diminished their relationship with God, comparative to only 20% of female participants. Within the sample, 20% of male participants also reported that their pornography consumption caused them to lose interest in spiritual activities, while only 9% of female participants reported the same feelings. This is consistent with Short, Kasper, and Wetterneck's (2015) findings that pornography consumption is related to decreases in religious activity attendance, and increased usage interferes with one's relationship with God. They also found that pornography consumption renders religious activities and commitment to their religious practices less important.

Pornography consumption also has an indirect effect on emerging adult religiosity and hookup behavior through parent behaviors, particularly that of fathers. Fathers who engage in pornography consumption are less likely to talk about and read about their

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religious practices with their children as frequently as those who do not consume pornography. Pornography has been found to have a strong, negative effect on religious socialization. When examining those that are of traditional mainstream Christian faith practices, this was not the case for female parents (Perry, 2015). It is possible that because women in these faith practices tend to report greater levels of intrinsic religiosity then men (Luguis et al., 2012), females may not feel that their sexual behaviors negatively affect or place their internal relationship with God in jeopardy. In contrast, emerging adult males may feel their extrinsic or behavior-based relationships with God may be placed in jeopardy when they engage in conflicting behaviors. Individuals who hold a more intrinsic and spiritual relationship with God are less likely to consume pornography. It appears that increased church attendance and engagement in religious activities may be a protective factor due to the consistent and constant exposure to religious messages that condemn these sexual behaviors (Short et al., 2015).

Family Sexual Communication

Communication is a subjective term that shifts in meaning depending on the individual defining the terms and the subject matter. Family sexual communication can be understood as frequent, verbal communication about any content a parent or guardian may deem to be sexual, including relationships, intercourse, fidelity, and more. This communication could also consist of one-time lectures provided to one's child for numerous purposes. The assumption appears to be that the more often parents speak to their children about sexual topics, the better their children's understanding of the subject becomes. Nevertheless, the frequency of communication regarding sex may not be

particularly helpful if the quality of that communication is lacking (Lefkowitz et al., 2004).

The quality of parent-child sexual communication is defined by degree of openness, ability to be candid, and one's level of comfort with the subject matter. The tone of the conversation also has an impact on the quality of the conversation. When parents present and/or respond to information negatively or become embarrassed and/or avoidant, the quality of the communication is diminished. On the contrary, good quality parent-child sexual communication, (communication that is open, candid, and comfortable), has been found to positively impact the development of more thoughtful and careful sexual views later in life (Lefkowitz et al., 2004), and to increase the regularity of couples' sexual communication once these individuals become sexually active, however, the quality of this communication is unknown (Isaacs, 2012).

Another important element that deserves examination and appears to be crucial to parent-child sexual communication is the nature of the message presented. The nature of a message can not only affect the quality of the message, but also the way in which the message is received and interpreted. Research has shown that the nature of parent-child sexual communication tends to differ based on the gender of the child. Female children regularly receive messages that are restrictive in nature, which suggest that sexual relationships are to be avoided. Conversely, their male counterparts receive messages that are far more permissive in nature, indicating that sexual relationships are to be explored by males (Diiorio, Pluhar, & Belcher, 2003; Morgan, Thorn, & Zurbriggaen, 2010). Isaacs (2012) elucidates the existence of a relationship between parent-child sexual communication and the behaviors and attitudes of adolescents and emerging adults. The

idea that a relationship may also exist between the nature of the messages presented and the subsequent sexual attitudes and behaviors of men and women is highly plausible.

While compiling a meta-analysis of research on gender differences in sexuality from 1999 to 2007, Petersen and Hyde (2010) discovered that while the chasm between the sexual attitudes and behaviors of men and women continues to decrease, it is still evident that men continue to maintain more permissive sexual endorsements of behaviors than women. These findings were confirmed by several studies that correlated permissive messages with permissive sexual attitudes and behaviors of emerging adults. Findings show the antithesis to be true regarding restrictive messages, indicating the presence of a relationship between the nature of the message and the subsequent behaviors and attitudes of emerging adults. Those individuals with permissive sexual attitudes also indicated receiving permissive messages throughout their development that promoted the behaviors, and the reverse was also true for those with more conservative sexual attitudes and messages (Isaacs, 2012; Mallory, 2016; Petersen & Hyde, 2010). On the contrary, Negy et al. (2016) assert, according to their findings, that it is not so much the nature of the message, i.e. permissive or restrictive, that impacts emerging adults' sexual attitudes and behaviors, but rather the perception of the message that the receiver holds.

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Family Sexual Communication and Hookup Culture
Among Emerging Adult College-Age Men and
Women: Ethnic and Gender Differences

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Analysis and Summary of Literature Review Findings

The review of the present literature highlights the perpetually shifting nature of sexual behavior and its evolution. Hookup culture is a fairly new cultural phenomenon with nuances that are yet to be uncovered. With behaviors that are distinctly unique to the hookup culture, the research has suggested the population that is most affected by this shifting sexual landscape is college-age emerging adults. Hooking up has become so prevalent amongst this population it is believed to be a normative, or even expected, part of the college experience. Future research may seek to examine why this population appears to be more susceptible to hookup culture than others. Factors such as consumption of pornography are believed to promote a desire to hookup. There are also factors at work that have been regarded as safeguards against risky sexual behavior, such as one's religious affiliation and faith practices. The current literature regarding hookup culture tends to focus on the emotional, behavioral, and health risks associated with hookup behavior without much consideration for the factors that influence the development of emerging adults' sexual attitudes and behaviors that result in hookup engagement.

The current review exposed a portion of the general mindset of emerging adults' thoughts regarding their hookup behavior. For many individuals, hooking up is a normative and often expected part of the college dating experience, if not a dating replacement altogether. Whether it is a lack of awareness of the psychological, emotional, and health risks this behavior presents, or an overwhelming pressure to follow the social zeitgeist of the times, greater focus is needed regarding the motivational factors and prior correlates to emerging adult engagement in the hookup culture. The review of current

literature also brings to light the vulnerability to STIs and unwanted pregnancy that is associated with engagement in the hookup culture. Considering that the nature of most hookups is engaged in with familiar friends or acquaintances, it is quite possible that the sharing of sexual histories, use of contraception, and undergoing STI testing is believed to be unnecessary, or may possibly a deterrent to hooking up. There are enumerative possibilities as to what may motivate, or cause, this population to be susceptible to these behaviors. The review of the literature also elucidates the certainty of change within the sociosexual realm. To some, the prevalence of the hookup culture could be quantified as the deterioration of personal values; to others it may be the evolution of a sexual revolution. Although many find the behaviors involved in the new sexual culture concerning, it is quite possible that exploration of the unknown will always be accompanied by fear and risk. The future of hookup culture research must examine the aforementioned factors. The information future research could provide has the potential to serve as a vehicle to inform mental health care professionals and emerging adults of the potential risks involved in their hookup behaviors. It could also serve as a platform to revamp sex-education curriculums to better equip children and adolescents to face the state of their sexual world and uncover social vulnerabilities that may have a great impact on this population. The following chapters will provide a more through view into the methodology, instrumentation, and statistical analysis used in the present study.

CHAPTER 3

METHODOLOGY

Introduction

The present study was designed to examine the influence of pornography

consumption, family sexual communication, and personal religiosity on emerging adults'

engagement in hookup culture across North America. The dependent variable in the

current study was engagement in hookup culture. The independent variables examined in

the current study were pornography consumption, family sexual communication, and

religiosity. The demographics included in the current study were as follows: age, gender,

race/ethnicity, and college setting (single-sex, mixed-sex, private, public, and religious

institutions). This chapter highlights the research design that was utilized to examine the

relationships among the variables, the instrumentation used, measures of reliability and

validity, population, sampling, data collection procedures, and analysis of said

procedures.

Research Questions

1) To what extent are emerging adults engaging in hookup culture?

2) Do ethnic or gender differences exist in hookup engagement?

3) To what extent will internet pornography consumption, family sexual

communication, and religiosity affect engagement in hookup?

Research Design

The present study utilized a non-experimental, correlation research design. Within this design, there was no manipulation of the variables by the researcher. This provided an acceptable understanding of the given phenomena and their relationship to selected variables without presuming a causality. Data was obtained through an online survey research methodology. A convenience sampling was used to examine the impact of pornography consumption, family sexual communication, and emerging adult engagement in hookup culture across North America.

The survey method was deemed to be the best fit for the purposes of this study due to the subjectivity of the variables involved. The survey method is amongst the most widely used formats of data collection for a selected group's beliefs, attitudes, experiences, and more. This method was selected for several reasons. The online survey method allowed the respondents to self-administer the survey at their convenience. It also provided the respondent with potential privacy during an administration that is not typically provided with paper-and-pencil administrations of surveys. Utilizing an online survey method also allowed for the sampling of large populations and provided data expeditiously.

This method also presented information in a format that was user-friendly, clear, and anonymous, which tends to increase response rates. This method was also less costly than interview or paper-and-pencil methods. However, survey research methods also possess limitations. Online survey methods do not allow an interviewer to examine the reasons for a respondent's particular answers. Another disadvantage of the survey method is the lack of detailed information comparative to an interview method of data collection.

Lastly, when utilizing incentives for respondents, there are individuals who may be motivated to receive the incentive with no intention to contribute meaningful information to the research.

Population and Sample

The present study desired to understand how emerging adult engagement in hookup culture was influenced by their consumption of pornography, religiosity, and parental communication about sexuality. For the purposes of this study, emerging adults were defined as individuals ages 18 to 25. The sample was collected via a convenience sample from the leading online survey service titled QuestionPro. QuestionPro serves individuals in the dissemination of desired surveys to target populations and provides survey data to the individual researcher. Every QuestionPro participant is cataloged into a database that currently houses millions of participants (QuestionPro, 2019). Participants' demographic information is obtained from the participants upon enrollment in the survey database. This assists researchers in meeting target demographics for participation in surveys (S. Shantikari, personal communication, February 14th, 2019). QuestionPro also provided participants with incentives in order to complete the present survey. QuestionPro also allowed the researcher to provide additional incentives to participants, which are advertised prior to their participation (S. Shantikari, personal communication, February 27th, 2019). For the purposes of this study, the participants provided by QuestionPro were voluntary and of diverse racial and ethnic backgrounds; QuestionPro provided enough participants to meet the desired effect size of respondents.

Instrumentation

This section outlines the measurements utilized to gather data, and these instruments are then described and discussed. In order to gain psychometric data for this study, four instruments and demographic questionnaires were utilized: the HEAQ (Pearlson, 2016; Peters, 2013), the PAUQ (Degomez, 2011), the I/E-ROS (Gorsuch & McPherson, 1989), and the FSCS (Isaacs, 2012),

The Hookup Engagement and Attitudes Questionnaire

The HEAQ (Pearlson, 2016; Peters, 2013) was adapted from Pearlson's (2016) Demographics and Hookup Experience Questionnaire and Peters's (2013) Sexy Media Diet, Peer Influence, Endorsement of Hookup Culture, Risk-Taking Behaviors Survey Instrument, Sections C ("Hookup Culture") and D ("Sexual Risk Taking"). The HEAQ is a 13-item questionnaire designed to measure participants' engagement in hookups. The questionnaire asked questions related to hookup engagement (e.g, "*Have you ever engaged in a hookup?*"; "*How many hookup partners have you had in the last 12 months?*"), the behaviors participants engaged in during hookup encounters (e.g., *"When hooking up, what behaviors have you engaged in?"; "When hooking up, how often do you use protection/contraception/condoms?"*), and lastly, it measured participants' attitudes and perceptions regarding hookups (e.g., "*What are your personal beliefs about hooking up?; "How common do you believe hooking up is on your campus?"; "Have you ever felt pressured to engage in hooking up in order to fit in?"*). Participants answered the questions in "Yes" or "No," self-report format, or selected responses from a multiple-choice format. The construct validity of the HEAQ was been very well established in multiple studies, with hookup defined as casual sexual encounters with no desire for

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relationship (Epstein et al., 2009; Fielder & Carey, 2010a; Fielder & Carey, 2010b; Hyatte, 2016; LaBrie et al., 2014; Lefkowitz & Espinosa-Hernandez, 2007).

The internal consistency of hookup engagement as measured by the Cronbach's is $\alpha = 0.74$, and for attitudes pertaining to hookup, Cronbach's is $\alpha = 0.90$ (Peters, 2013).

<center>The Pornography Acceptance and Use Questionnaire</center>

For the current study, the PAUQ (Degomez, 2011) was adapted from Degomez's Pornography/Sexual Behavior Questionnaire, a measure of participants' acceptance and use of pornography. The PAUQ was composed of six questions, including two questions pertaining to Pornography Acceptance (Pa): (*"Viewing pornographic material (such as magazines, movies, and/or Internet sites) is an acceptable way to express one's sexuality; "Viewing pornography is a harmless activity"*), measured on a six-point Likert-type scale (1 = strongly disagree, 6 = strongly agree). The additional four questions measured Pornography Use (Pu): ("*At what age did you view pornographic material for the first time (such as Internet sites, movies and/or magazines)?"; "How frequently do you view pornographic material (such as Internet sites, movies and/or magazines)?"; "How many hours per week do you spend viewing pornographic material (such as Internet sites, movies and/or magazines)?"; "For what length of time have you viewed pornographic material (such as Internet sites, movies and/or magazines)?"*) measured on a five-point Likert-type scale (0 = none, 5 = more than five hours week, or 0 = none, 5 = more than six years). Construct validity was established through various studies correlating the PAUQ with other measures (Perrin et al., 2008; O'Reilly et al., 2007; Paasonen et al. , 2007; Traeen et al., 2006). The internal consistency of the Pornography Acceptance

dimension as measured by Cronbach's is $\alpha = 0.88$, and Pornography Use as measured by Cronbach's is $\alpha = 0.83$ (Degomez, 2011).

<div align="center">The Intrinsic/Extrinsic Revised Orientation Scale</div>

The I/E-ROS (Gorsuch & McPherson, 1989) is a measure of intrinsic and extrinsic orientations toward religiosity. The I/E-ROS Scale contains 14 questions. These questions were answered on a five-point Likert-type scale (0 = strongly disagree, 4 = strongly agree). The Extrinsic Religious items were subdivided into two categories: Personal Orientation (Ep) (e.g., "*I pray mainly to gain relief and protection"; "Prayer is for peace and happiness"; "What religion offers me most is comfort in times of trouble and sorrow"*), and Social Orientation (Es) (e.g., "*I go to church because it helps me to make friends"; "I go to church mostly to spend time with my friends"; "I go to church mainly because I enjoy seeing people I know there"*). Intrinsic Orientation was measured by eight items. Examples include: "*It is important to me to spend time in private thought and prayer"; "I have often had a strong sense of God's presence"; "My whole approach to life is based on my religion.*" Individual scores were summed and resulted in two scores, based on which the participants were divided into categories according to their external or internal religiosity. Higher scores indicated higher levels of a specific religious orientation. Reliability of the Intrinsic Dimension as measured by Cronbach's is $\alpha = 0.83$. For Personal Orientation, Cronbach's is $\alpha = 0.57$; for Social Orientation, Cronbach's is $\alpha = 0.58$; for the overall Extrinsic Dimension Cronbach's is $\alpha = 0.65$ (Gorsuch & McPherson, 1989). The scale's validity was well supported in a variety of studies, with intrinsic orientation defined as religion as a main motivation, and extrinsic as a neutral stance towards religion (Gorsuch & McPherson, 1989; Tiliopoulos, Bikker,

Coxon, & Hawkin, 2007). Validity was reported to be 0.07 regarding intrinsic against

extrinsic personal, 0.12 regarding intrinsic against extrinsic social, and 0.41 regarding the

two extrinsic subscales (Gorsuch & McPherson, 1989).

<center>The Family Sexual Communication Scale</center>

The Content and Quality Subscales of the FSCS (Isaacs, 2012) measured the

extent to which specific sexual messages were transmitted within the family and the

perceived quality of those communications. The scale consisted of messages that were

relevant to the specific sexual behavior variables that are included in this study, namely

hookups, condom/contraceptive use, number of sexual partners, fidelity, unplanned

pregnancy, STIs, and various types of sexual behavior. The Content Subscale was

comprised of 15 seven-point Likert-type questions (0 = Haven't discussed, 1 = strongly

disagree, 7 = strongly agree), such as: "*My parents have told me to always use

protection"; "My parents have made it clear that sex is only appropriate in marriage";

"My parents have directly or indirectly said it was okay for me to have sex for the

pleasure and joy of it."* The Quality Subscale was comprised of 20 topics that focused on

the quality of the communication they received regarding each topic, such as: "*oral sex";

"parents' attitudes about me having sex"; "resources to help deal with sexual

trauma/rape";* and *"non-sexual ways to show love."* The scale utilized a 7-point Likert-

type scale (0 = Never discussed, 1 = Very bad, 7 = Very good). The scale's validity was

well supported in several studies, with quality defined as ease of understanding and

comfort in provision of information and content which were defined as subject matter

(DiIorio et al., 2003; Isaacs, 2012; Lefkowitz & Espinosa-Hernandez, 2007). The

<center>63</center>

reliability of the Content Subscale had a Cronbach's of $\alpha = 0.74$; the Quality Subscale had a Cronbach's of $\alpha = 0.95$ (Isaacs, 2012).

Procedures

The present study was a nonexperimental, correlation design which utilized an online survey database to collect data. The study desired to understand how the hookup behavior of emerging adults, ages 18 to 25, was influenced by their pornography consumption, parental communication about sexuality, and degree of religiosity.

The Andrews University's Institutional Review Board was contacted to seek approval of the present study prior to recruitment of survey participants. The details of the target population, instrumentation, projected survey procedures, and potential risks of the study were submitted to the Institutional Review Board. To the researcher's knowledge no harm would come to any participants included in the study. Upon approval from the Institutional Review Board the examiner was cleared to move forward in the research process. A dissertation proposal (i.e., the first three chapters of the dissertation document) was presented to the dissertation committee. Once the document and projected procedures were approved, the researcher was cleared to move forward in the data gathering process.

A convenience sample was used to gather data from QuestionPro, an online service which helps disseminate surveys to target populations. A QuestionPro agent was provided to the researcher in order to assure all qualifying criteria and desired populations were provided. QuestionPro was provided with the following criteria regarding the target population and demographics:

- Emerging adults between the ages of 18-25

- Currently enrolled in a college or university in the U.S.

- Have engaged in hookup

- Ethnic/racial diversity

- 400 participants or more

Every QuestionPro participant is cataloged into a database that currently houses millions of participants. Demographic and qualifying information was obtained from each participant prior to their participation in the present study and after. All participants who did not meet the desired criteria were removed from the sample.

Upon opening the survey, participants were informed of the explicit and sensitive nature of the subject material prior to consenting to engage in the survey. The primary researcher's contact information, as well as the contact information of the dissertation chair, were provided to participants within the informed consent, for use if they had questions or concerns. Participants were able to discontinue participation at any time. Following the informed consent, demographic information was collected which included: age, gender, orientation, education, type of college, race/ethnicity, and religious orientation (Appendix C). The participants then completed the HEAQ, the PAUQ, the I/EROS, and the FSCS; after respondents completed the surveys, a final screen appeared thanking them for participating in the study.

QuestionPro gathered male and female participants of diverse racial/ethnic backgrounds. Each participant was provided with incentives to complete the surveys. QuestionPro provided participants with points that were redeemable as virtual money. In order to provide the desired power to determine statistical significance regarding the

results, the sample required no less than 300 participants. QuestionPro was able to provide 337 viable participants.

Treatment of Data

In order to maintain the anonymity of all respondents, QuestionPro employed a Respondent Anonymity Assurance which removes traceable information (i.e., name, account information, IP address) and replaces it with a randomized code. This code insured that each participant only took the survey once from the given IP address. Once collected, participant information was compiled into an Excel document and downloaded from QuestionPro; then it was placed into a Statistical Package for Social Sciences (SPSS) file to be analyzed. The data was kept on a password-protected personal laptop and backed up onto an external hard drive to ensure the security of respondent information. Apart from the principal researcher, the only individuals provided access to the raw data were members of the dissertation committee. In adherence to the Instructional Review Board privacy policy, the data will be deleted after three years.

Data Analysis

The data for the present study were analyzed using several analysis measures. To identify the extent to which emerging adults were engaging in hookup culture a descriptive analysis was used. To examine the presence of gender and ethnic/race differences in hookup engagement, a Chi-squared test of independence was utilized. The Chi-squared test of independence allows for the relationship between two categorical variables and frequencies to be compared and displayed. Finally, to examine the relationship among the variables in the study, a path analysis with latent variables was utilized. Path analysis was an appropriate fit for the study as it provided directional

relationships between the variables. It also indicated magnitude of relationships. Path analysis with latent variables also allowed the researcher to analyze multiple variables and test the fit of the hypothesized model that was developed based on the current literature. Although path analysis cannot determine causality, it allows for the postulation of causal relationships among variables.

Summary

The current chapter described the research methodology of the present study. The study employed a path analysis model in order to examine the relationships among pornography consumption, family sexual communication, and religiosity in relation to hookup engagement. Data was gathered from an online convenience sample acquired from QuestionPro. The sample consisted of individuals from diverse backgrounds between the ages of 18-25. The research design was outlined along with the instruments that were used to measure each variable. The procedures and treatment of data were described, followed by the analysis of the data. Chapter 4 will present the results of the analysis, and Chapter 5 will present a summary, discussion, and implications for practice and future research.

CHAPTER 4

RESULTS

Introduction

The primary purpose of the current research was to understand the impact of

social-cultural factors, including pornography consumption, religiosity, and family sexual

communication on the sexual values and behaviors of the emerging adult population.

Particularly, how pornography consumption, religiosity, and family sexual

communication impact emerging adult engagement in hookup culture was examined. The

additional purposes of the study were to identify whether there were ethnic and gender

differences in hookup engagement and how emerging adults are engaging in hookup

culture. Statistical analyses used included descriptive statistics, Chi-squared test of

independence, and a path analysis with latent variables. This chapter will present a

description of the demographic characteristics of participants, a description of the

variables involved in the study, and the results of each research question.

Description of the Sample

The "New Normal Survey" was introduced to a total of 984 individuals. Of those

that viewed the survey, 502 individuals consented to and completed the "New Normal

Survey." Of those that completed the survey, 163 participants were excluded from the

study for failure to meet the criteria (i.e., did not endorse engagement in hookup culture).

Once these cases were removed from the data set, 337 cases remained in the data set and

were included in the data analysis. A total of 337 participants, ranging in age from 18-25, were included in the sample. The sample was comprised of predominantly female participants (75.1%), and participants who are straight/heterosexual (70.6%). Male participants made up less than a quarter of the overall sample (22.6%). The most frequently endorsed ethnic/racial participant characteristic was European American/White (46.6%) followed by African/African American/Black (22.5%) and Hispanic/Latinx American (16.3%).

Overall, 31.8% of participants were college freshman followed by college seniors (20.2%). Of the overall sample, 67.4% of participants attended public universities.

Over one-fourth of the respondents identified as Atheist (29.4%), followed by Protestant Christians (27.0%), and Catholic (24.0%), making up approximately 80.4% of the research sample. The remaining 19.6 % of the sample was comprised of those that identified as Other (6.2%), followed by Orthodox Christian (3.6%), Jewish (2.4%), Muslim (2.1%), Mormon (1.8%), Buddhist (1.5%), and Hindu (1.2%). (See Table 1.)

Instrument Reliability

Table 2 lists the Cronbach's alpha for each instrument used within the present study. All instruments demonstrated acceptable levels of internal consistency (i.e., levels at .7 and above). This indicates that each scale measured the desired latent constructs. The I/E-ROS and the FSCS demonstrated excellent internal consistency (i.e., levels at .9 and above). The HEAQ survey demonstrated the lowest internal consistency at .7, which was still within the acceptable range. The HEAQ measures several constructs. However, for the purpose of this study only the Hookup Engagement Scale was utilized, which indicated an internal consistency level of .7.

Table 1

Respondents' Demographic Characteristics

Demographic	N	%
Gender		
Female	253	75.1
Male	76	22.6
Transgender	5	1.5
Other	3	0.9
Sexual Orientation		
Straight	238	70.6
Bisexual	76	26.6
Lesbian	11	3.3
Gay	11	3.3
Asexual	1	0.3
Ethnicity		
European-American/White	157	46.6
African/African American/Black	76	22.5
Hispanic/Latinx American	55	16.3
Asian/Asian-American/Pacific Islander	31	9.2
Multi-ethnic	15	4.5
Native American	1	0.3
Indian American	1	0.3
Middle Eastern	1	0.3
Current Level of Education		
Freshman	107	31.8
Senior	68	20.2
Sophomore	62	18.4
Junior	57	16.9
Graduate School	43	12.8
Type of College/University		
Public	227	67.4
Private	67	19.9
Private Religious	21	6.2
Historically Black (HBCU)	14	4.2
Other	8	2.4
Religious Affiliation		
Atheist/Agnostic/I Don't Know	99	29.4
Protestant/Christian	94	27.0
Catholic	81	24.0
Other	21	6.2
Orthodox Christian	12	3.6
Jewish	8	2.4
Muslim	7	2.1
Mormon	6	1.8
Buddhist	5	1.5
Hindu	4	1.2

Table 2

Internal Reliability

Instrument	*N*	*M*	*SD*	# Items	α	Skewness	Kurtosis
Pornography Acceptance and Use Questionnaire				5	.719		
Attitudes Subscale	337	5.14	1.35	2	.803	-.355	-.231
Use Subscale	337	1.63	.964	3	.608	.003	.024
The Intrinsic/Extrinsic Revised and Single-Item Scale				10	.907		
Intrinsic	337	2.83	1.107	7	.917	-.167	-1.039
Extrinsic	337	2.15	1.061	3	.888	.744	-.145
Family Sexual Communication Scale				31	.940		
Quality	266	4.77	1.48	7	.880	-.135	-.444
Content Nature	266	4.74	1.26	10	.867	-.251	-.300
Permissive Nature	266	3.38	1.47	6	.836	.289	-.279
Restrictive Nature	266	4.24	1.66	5	.852	.063	-.967
Risk/Moral Nature	266	5.23	1.25	4	.632	-.690	-.371
Hookup Engagement and Attitudes Questionnaire							
Engagement Scale	337	3.20	1.55	5	.700	-.230	-1.342

Variable Descriptions

Endorsement of Family Sexual Communication Scale

Table 3 presents each question of the FSCS by subscale (i.e., content, quality, permissive, restrictive, risk/moral). The table also indicates the percent of the sample that endorsed or agreed with the subscale items. The Content Subscale of the FSCS measures the content of sexual communication that has been discussed with participants by their primary caregiver/s. The Content Subscale revealed that 10.5% to 39.8% of the

Table 3

Descriptive Statistics of Subscale: Content of FSCS

Content of Communication	N	M	SD	% [a]	% [b]
25. Fidelity (being faithful to a partner)	236	5.41	1.65	52.5	11.3
24. Monogamy (having only one partner)	215	5.05	1.80	41.8	19.2
30. Gender specific info regarding men and women (menstruation, ejaculation)	215	4.88	1.74	39.8	19.2
32. Sexual orientation (attraction; hetero-, homo-, bi-sexual)	230	4.82	1.87	41.3	13.5
23. Resisting sexual pressure	205	4.77	1.80	33.8	22.9
22. Oral Sex	171	4.57	1.89	27.2	35.7
26. The enjoyment/fun/pleasure of sexual relationships	200	4.52	1.86	29.3	24.8
27. Parents' attitudes about me having sex	222	4.42	1.86	31.8	16.5
28. Masturbation	160	4.33	1.90	21.3	39.8
31. Non-sexual ways to show love	238	4.08	2.66	51.0	10.5

Note. %[a] = "Somewhat Good – Very Good" quality of the content presented. %[b] = those that "Never Discussed" the content presented.

respondents had not discussed sex-related topics included in the family communication scale. For example, 39.8% had no discussions about masturbation; and 35.7% had not discussed about oral sex.

Areas that were rated as having 'good' to 'very good' family discussions included non-fidelity (52.5%), sexual ways to love (51.0%), and monogamy (41.8%). Least discussed are about masturbation (21.3%) and oral sex (27.2%). See Table 3 for a complete summary of the family communication on sexual content.

<div align="center">

Endorsement of Quality of Family Sexual
Communication
</div>

The Quality Subscale of the FSCS measures participants' perception of the quality of sexual communication participants received from their primary caregiver/s. Descriptive analysis of the Quality Subscale revealed that 50.5% to 72.5% of the overall sample endorsed receiving "Somewhat Good to Very Good" quality communication regarding the subscale items. The most frequently endorsed topic of quality communication was "condom use," followed by "unplanned pregnancies." The least frequently endorsed topics of quality communication was "abortion" followed by "STDs (other than HIV/AIDS such as Gonorrhea, Herpes, Syphilis, etc.)." However, The Quality Subscale also revealed that 6.8% to 28.6% of the overall sample endorsed "Haven't discussed" the items listed with their primary caregiver/s. "Resources to help deal w/ sexual trauma/rape" were the topics primary caregivers did not talk to participants about endorsed item followed by "Abortion," and "STDs (other than HIV/AIDS such as Gonorrhea, Herpes, Syphilis, etc.)." (See Table 4).

Table 4

Descriptive Statistics of Subscale: Quality of FSCS

Quality of Communication	*N*	M	*SD*	%[a]	%[b]
18. Condom use	248	.53	1.58	72.5	6.80
19. Unplanned pregnancies	237	.92	1.82	59.1	10.9
17. HIV/AIDS	225	.83	1.86	55.1	15.4
14. Rape/molestation/sexual harassment	227	.76	1.93	54.2	14.7
20. Abortion	222	.64	1.94	50.5	16.5
16. STDs (other than HIV/AIDS such as Gonorrhea, Herpes, Syphilis, etc.)	288	.64	1.90	50.5	14.3
29. Resources to help deal w/ sexual trauma/rape	337	.07	2.81	54.2	28.6

Note. %[a] = "Somewhat Good – Very Good" quality of the content presented. %[b] = those that "Never Discussed" the content presented

"abortion" followed by "STDs (other than HIV/AIDS such as Gonorrhea, Herpes,

Syphilis, etc.)." However, The Quality Subscale also revealed that 6.8% to 28.6% of the

overall sample endorsed "Haven't discussed" the items listed with their primary

caregiver/s. "Resources to help deal w/ sexual trauma/rape" were the topics primary

caregivers did not talk to participants about item followed by "Abortion," and "STDs

(such as Gonorrhea, Herpes, Syphilis, etc.)," other than HIV/AIDS.

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Endorsement of Permissive Nature of
Family Sexual Communication

</div>

The Nature Subscale of the FSCS measures participants' perception of the

permissive or restrictive nature of communication received from primary caregiver/s. The

Permissive Nature of Communication Scale (PNCS) revealed that 12.0% to 30.8% of the overall sample "slightly agree" to "strongly agree" to receiving permissive messages from primary caregiver/s. "Sex for pleasure and joy" was the most frequently endorsed item, followed by "making mistakes when it comes to being faithful to one partner." "It is ok not to use protection during sex" followed by "exploring sexual urges at a young age" were the items with the lowest frequency of "agree to strongly agree." Between 18.8% and 32.3% of participants reported never discussing these items with their primary caregiver/s. "Explore my sexual urges even if they are unconventional" was the least discussed item, followed by "okay for me not to use protection when I have sex." (See Table 5.)

The Restrictive Nature of Communication Scale (RNSC) revealed that 33.2% to 74.8% of the overall sample "slightly agree" to "strongly agree" to receiving restrictive messages from primary caregiver/s. "Always use protection," followed by "being discouraged from having sex until I am older," and "abstinence (not having sex)" were the most frequently endorsed restrictive messages participants received. "Discouraged from sex until married" and "sex is only appropriate in marriage" were the least frequently endorsed restrictive massages participants received. The RNSC also revealed that 6.4% to 20.7% of participants reported they "Haven't Discussed" these items with their primary caregiver/s. (See Table 6).

<div align="center">

Endorsement of the Risk/Moral Nature of
Family Sexual Communication Subscale

</div>

Lastly, The Risk/Moral Nature of Communication Subscale (RMNC) indicated that 48.1% to 74.8% of the overall sample "slightly agree" to "strongly agree" to

Table 5

Descriptive Statistics of Subscale: Permissive Nature of FSCS

Permissive Nature of Communication	*N*	*M*	*SD*	%[a]	%[b]
9. My parents have directly or indirectly encouraged me to "play the field" (have multiple partners).	201	3.24	1.92	22.1	24.4
12. My parents directly or indirectly encourage me to explore my sexual urges even if they are unconventional (i.e. certain sexual positions, multiple sexual partners, hooking up).	180	3.36	1.86	18.0	32.3
6. My parents have directly or indirectly said it was okay for me not to use protection when I have sex.	191	2.80	1.86	12.0	28.2
2. My parents have encouraged me to explore my sexual urges even at a young age.	191	3.05	1.78	14.3	28.2
8. My parents have made it clear that we all make mistakes when it comes to being faithful to one partner.	216	3.65	2.00	26.0	18.8
10. My parents have directly or indirectly said it was okay for me to have sex for the pleasure and joy of it.	215	4.00	1.88	30.8	19.2

Note. %[a] = "Somewhat Good – Very Good" quality of the content presented. %[b] = "Haven't Discussed" the content presented

receiving restrictive message from primary caregiver/s. "Always use protection" and "never cheat" were the most frequently endorsed risk/moral messages participants received. While "saving sex for someone you love" followed by "have as few partners as possible" were the least frequently endorsed risk/moral messages participants received. The RMNC also revealed that 6.4% to 15.8% of participants endorsed "Haven't

Table 6

Descriptive Statistics of Subscale: Restrictive Nature of FSCS

Restrictive Nature of Communication	N	M	SD	%[a]	%[b]
4. My parents have told me to always use protection.	249	5.95	1.52	74.5	.4
21 Abstinence (not having sex).	226	4.74	1.90	47.0	5.0
14. My parents have discouraged me from engaging in sexual activities until I am older.	241	4.49	2.00	47.0	.4
10. My parents have discouraged me from engaging in sexual activities until I am married.	223	4.10	2.06	36.5	6.2
1. My parents have told me to wait to have sex until I am married.	211	4.08	2.12	32.3	0.7
13. My parents have made it clear that sex is only appropriate in marriage.	215	.95	2.13	32.3	9.2

Note. %a = "Slightly Agree – Strongly Agree." %b = "Haven't Discussed" the content presented

discussed" these items with their primary caregiver/s. "Have as few sexual partners as possible" was the most frequently endorsed item, followed by "sex isn't necessarily only for marriage but must be saved for someone you love." (See Table 7).

Endorsement of the Intrinsic/Extrinsic Revised Orientation Subscales

Table 8 presents each question of the I/E-ROS by subscale (i.e., intrinsic/extrinsic). The table also displays the percentage of the sample that endorsed "agree" and "strongly agree" with the subscale items. The Intrinsic Religiosity Subscale of the I/E-ROS measures the extent to which participants endorse the religious behaviors and beliefs included in the subscales. The Intrinsic Orientation Subscale revealed that

Table 7

Descriptive Statistics of Subscale Risk/Moral Nature of FSCS

Risk/ Moral Nature of Communication	*N*	*M*	*SD*	%[a]	%[b]
4. My parents have told me to always use protection.	249	.95	1.52	74.8	6.4
3. My parents have made it clear that one should never cheat on one's partner.	247	.42	1.63	66.1	.1
1. My parents have directly or indirectly encouraged me to have as few sexual partners as possible.	224	.95	1.75	51.9	5.8
7. My parents say that sex isn't necessarily only for marriage but must be saved for someone you love.	227	.67	1.84	48.1	4.7

Note. %[a] = "Slightly Agree – Strongly Agree." %[b] = "Haven't Discussed" the content presented.

27.6% to 50.4% of the overall sample "agree" to "strongly agree" with the items found in the Intrinsic Religious Orientation Subscale. The most frequently endorsed item was "prayer is for peace and happiness." The least frequently endorsed item was "living life according to religious beliefs." The Extrinsic Orientation Subscale of the I/E-ROS revealed 15.7% to 13.4% of the overall sample "agree" to "strongly agree" with items in the extrinsic religious orientation subscale. The most frequently endorsed item was "I enjoy going to church to see people I know there." The least frequently endorsed item was "I go to church mostly to spend time with my friends." Between 65.6% and 71.2% of the overall sample disagreed that they engage in any extrinsic religious beliefs and behaviors (See Table 8).

Table 8

Descriptive Statistics of the I/E-ROS

Intrinsic Orientation Subscale	N	M	SD	%
2. It is important to me to spend time in private thought and prayer.	337	2.98	1.42	41.8
3. I have often had a strong sense of God's presence.	337	2.95	1.44	40.7
6. Prayer is for peace and happiness.	337	3.21	1.37	50.4
1. I enjoy reading about my religion.	337	2.94	1.33	38.9
12. What religion offers me most is comfort in times of trouble and sorrow.	337	2.92	1.39	40.1
4. I pray mainly to gain relief and protection.	337	2.85	1.40	38.0
5. I try hard to live all my life according to my religious belief.	337	2.60	1.26	27.6
Extrinsic Orientation Subscale				
7. I go to church because it helps me make friends.	337	2.12	1.16	13.6
8. I go to church mostly to spend time with my friends.	337	2.08	1.15	13.4
10. I go to church mainly because I enjoy seeing people I know there.	337	2.23	1.20	15.7

Endorsement of Pornography Acceptance and Use Questionnaire

The endorsement of PAUQ measures participants' attitudes towards internet

pornography and personal consumption of internet pornography (see Tables 9 and 10).

The descriptive analysis of the Acceptance Subscale revealed that 62.0% to

71.5% of the overall sample "agreed" internet pornography is an acceptable and harmless

Table 9

Descriptive Statistics of PAUQ: Pornography Acceptance

Pornography Acceptance	N	M	SD	%[a]	%[b]
1. Viewing porn is an acceptable way to express one's sexuality.	337	5.32	1.40	71.5	8.3
2. Viewing porn is a harmless activity.	337	4.45	1.54	62.0	17.0

Note. %[a] = "Slightly Agree – Strongly Agree." %[b] = "Haven't Discussed" the content presented.

Table 10

Descriptive Statistics of PAUQ: Pornography Use

Pornography Use	N	M	SD	%	%
3. For what length of time have you viewed porn?	337	2.71	1.74	41.9[a]	14.2[d]
4. How frequently do you view porn?	337	1.26	1.08	61.4[b]	26.7[d]
5. How many hours a week do you spend viewing porn?	337	.93	.868	54.6[c]	30.6[d]

Note. "%, a" = participants who have watched porn for 5-6yrs or more. "%, b" = participants who view porn between 1 to 3 times a week. "%, c" = participants who view porn 1 to 2 hours per week. "%[d]" = "Never/ None"

activity. Between 8.3% and 17.0% of the overall sample "disagreed" to "strongly disagreed."

The Use Subscale indicated that 41.9% to 61.4% of the overall sample endorsed some amount of pornography use. The most frequently endorsed item was "How frequently do you view porn" with 61.4 % of the sample watching 1-3 hours of porn per week. The least frequently endorsed item was "For what length of time have you viewed porn" with 41.9% of the sample endorsed 5 to 6 years or more of pornography usage.

Between 14.2% and 30.6% of participants have "never watched porn" or "do not watch porn."

Results by Question

The following section will present the results of each research question:

1. To what extent are emerging adults engaging in hookup culture?

2. Are there ethnic and gender differences in hookup engagement?

3. To what extent will internet pornography consumption, family sexual communication, and religiosity affect engagement in hookup?

Research Question One

The first research question in the present study sought to identify to what extent emerging adults are engaging in hookup culture. In order to determine the extent of engagement a descriptive analysis of the HEAQ subscales was conducted. The results of the analysis revealed that the most frequent behavior engaged in by emerging adults in the present study was "made out" (89%), followed by "touching/ fondling" (76.3%), and intercourse (57.9%) (See Table 11). Of the overall sample, about two thirds of the sample (70.3%) reported lifetime hookups ranging from one to five partners and 6% of participants

reporting a range from 20-50 partners. Participants are typically engaging in hookup with acquaintances (67.4%) and are using condoms in a little more than half of their sexual encounters. More than half of the present sample has never received negative comments from their peers regarding their hookup behaviors (67.4%) or have made negative comments about a peer's hookup behaviors (67.1%). Three-fourths of the sample reported never feeling directly pressured to hookup in order to fit in (75.4%), although much of the sample (90.3%) believe that hookup is very common on their college campus. Even though most of the overall sample (83.1%) reports hookup experiences to be overall positive, only a little more than half of the present sample (59.3%) would absolutely hook up again in the future (See Tables 11, 12, and 13).

Table 11

Descriptive Statistics of HEAQ: Engagement Scale

Engagement Scale	*N*	%
1. Drank	337	37.4
2. Made out	337	89.0
3. Touching/fondling	337	76.3
4. Receiving oral sex	337	40.9
5. Giving oral sex	337	48.7
6. Intercourse	337	57.9

Note. % = participants that engaged in the listed hookup behaviors.

Table 12

Descriptive Statistics of HEAQ: Experience Scale

Experience	*N*	%
1. At the time of the hookup encounter, what did you consider this person?	337	67.4[a]
2. How often do you use protection (condoms) when hooking up?	337	55.2[b]
3. Have you ever received negative comments about your engagement in hookups?	337	67.4[c]
4. Have you ever made negative comments about your peers' engagement in hookups?	337	67.1[c]
5. Have you ever felt pressured to hookup in order to fit in?	337	75.4[c]

Note. "% a" = participants that considered their hookup partner an acquaintance. "%, b" = participants that "always" use condoms when hooking up. "%, c" = participants that endorsed "no" to feeling pressure to hookup, making, and receiving negative comments.

Table 13

Attitudes About Hooking Up

Attitude	*N*	%
1. How open are you to hooking up in the future?	337	59.3
2. How common are hookups on your campus?	337	90.2
3. In your experience, hooking up is an overall positive or negative experience?	337	83.1

Note. "%, a" = participants that endorse "Probably" to "absolutely." "%, b" = participants that endorse "kind of common to very common." "%, c" = participants that endorsed "positive."

Research Question Two

The second research question in the present study sought to identify if there are ethnic and gender differences in hookup engagement. In order to determine if gender differences occurred in hookup, Chi squared test of independence was conducted. This analysis revealed that the relationship between gender and "Made out" was statistically significant (χ^2= 3.852, $p < .050$) Indicating that female participants (90.9%) are more likely than males to engage in make out level hookup. While there are no significant differences on other hookup engagement behaviors it is important to note the additional gender difference that are present in the sample. Specifically, females are more likely to make out (90.9%) and give oral (50.6%), while males are more likely to receive oral (57.9%) and engage in intercourse (63.2%) (See Table 14).

To determine if there are ethnic differences in hookup engagement, a Chi-squared test of independence was conducted. The results of this analysis revealed that the relationship between ethnicity and hookup was significant in terms of ethnicity and "Making Out"($\chi^2 = 16.067$, $p < .003$), indicating participants identify as Multi-Ethnic (100%) are significantly more likely than other racial ethnic groups to engage in hookup that include "making out." Followed by European American/ White (93%) participants. Those that identify as Asian/ Asian American/ Pacific Islander (77.4%) are the least likely ethnic group in the sample to engage in hookup that includes 'Making out" (See Table 15).

Research Question Three

The third and final question of the present study examined the relationships among the variables. The predictor, or latent, variables included internet pornography

Table 14

Chi-squared Test on Independence for Gender and Hookup Engagement

Hookup Engagement	Female	Male	χ^2	p
Drank	93 (36.8)	32 (42.1)	.709	.400
Make out	230 (90.9)	63 (82.9)	3.852	.050*
Touch/fondling	194 (76.7)	56 (73.7)	.287	.592
Receive oral sex	116 (45.8)	44 (57.9)	3.394	.065
Give oral sex	128 (50.6)	31(40.8)	2.249	.134
Intercourse V/A	143 (56.5)	48 (63.2)	1.057	.304

Note. *indicates a significant difference; *P* = the test of significance; X2= Chi-square test. Figures in (parentheses) = percentages

Table 15

Chi-squared Test on Independence for Hookup and Ethnicity

Group	African/ African American/ Black	Asian/Asian American/ Pacific Islander	European American/ White	Hispanic/ Latinx American	Multi-ethnic	χ^2	p
Drank	27(21.6)	10(8.0)	65(52.0)	19(15.2)	4(3.2)	2.641	.620
Make Out	61(80.3)	24(77.4)	147(93.6)	50(90.9)	16(100)	15.736	.003*
Touch/ Foundling	52(68.4)	24(77.4)	126(80.3)	41(74.5)	13(81.3)	4.311	.366
Receiving Oral Sex	39(51.3)	17(54.8)	78(4569.7)	24(43.6)	7(43.8)	1.416	.841
Give Oral Sex	31(40.8)	14(45.2)	86(54.8)	25(45.5)	8(50.8)	4.613	.329
Intercourse V/A	40(52.6)	16(51.6)	99(63.1)	31(56.4)	9(56.3)	3.146	.534

Note. *indicates a significant difference; *P* = the test of significance; X2= Chi square test. Figures in (parentheses) = percentages

consumption, family sexual communication, and religiosity. The primary outcome

variable was hookup engagement. A path analysis with latent variables was used to

determine the relationship between internet pornography consumption, family sexual

communication, religiosity influence, and emerging adult hookup engagement.

The hypothesized model is shown in Figure 2. The model was evaluated via IBM SPSS

Amos 23. According to Meyers, Gamst, and Guarino (2013) the acceptable goodness of

fit indices to use when examining a model include The Goodness of Fit Index (GFI $\geq$

.90), the Normed Fit Index (NFI $\geq$ .95), the Comparative Fit Index (CFI $\geq$ .95), and the

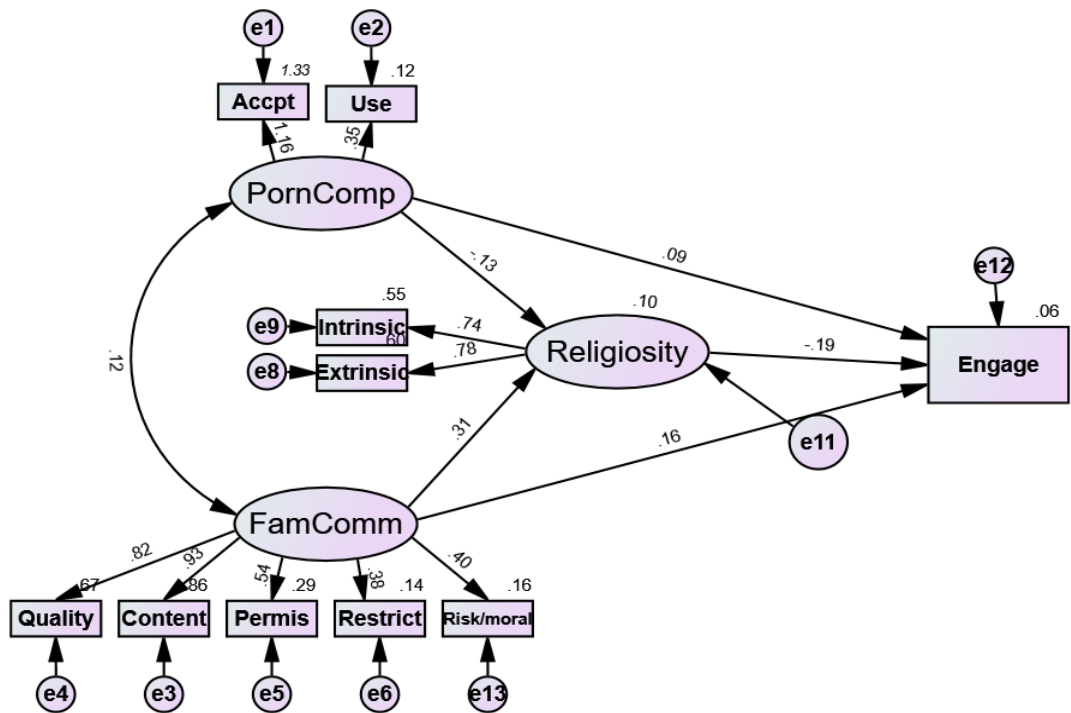Root Mean Square Error of Approximation (RMSEA $\leq$ .06).

Figure 2. Hypothesized model.

The Chi-square for the hypothesized model was 141.62 ($df = 30$, $N = 337$, $p = $ .001), which was statistically significant, indicating the model did not appear to be a good fit. The fit indices of the hypothesized path model with latent variables yielded an NFI of .837, a CFI of .865, a RMSEA value of .105, and a GFI was not reported, indicating the model was not an acceptable fit.

As the original hypothesized model did not achieve an acceptable fit to explain PC, FSC, and Religiosity on hookup engagement, the hypothesized model was revised. The modification indices were examined in order to improve the model. Pornography consumption was not a significant predictor of religiosity ($r = -.13$), therefore, the path from pornography consumption to religiosity was removed. The model was further respecified by reconfiguring the latent variable "Hookup" into an observed variable and adding the latent variables involved in hookup engagement (i.e, Touching/fondling, receive oral sex, give oral sex, intercourse). As a result of these changes, the modified model produced a slightly improved fit, as shown by the fit statistics. The chi-square of the revised model decreased to 89.77($df = 49$, $N = 337$, $p = 001$), but was still statistically significant ($p = .001$). The GFI was equal to .947. The NFI was equal to .866, the CFI was equal to .932, and the obtained RMSEA value was .056 with a 90% confidence interval of .068 to .269, all of which indicate the revised model is a good fit to the data. The final model is shown in Figure 3. See Table 16 for the Goodness of Fit Indices.

The standardized path coefficients of the revised model are displayed in Figure 3 and are summarized in Tables 16 and 17. In the revised model the combination of Pornography consumption ($\beta = .16$), Family Sexual Communication ($\beta = .14$), and Religiosity ($\beta = -.11$) together accounted for 5% of the variance in hookup engagement.

Pornography consumption was the strongest positive direct predictor of hookup

engagement. Both pornography consumption and FSC had positive direct effects on

Hookup engagement, indicating that higher frequency of pornography consumption and

increased FSC levels were significantly correlated with greater hookup engagement. FSC

also had an indirect effect (β= .20), on hookup engagement via religiosity, accounting for

4% of the variance in Religiosity. A slight covariance was present between FSC and

pornography consumption.

Religiosity's strongest negative direct effect was β= -.11, indicating that greater

endorsement of intrinsic religiosity was significantly correlated with lower hookup

engagement. Pornography consumption's strongest direct effect on hookup
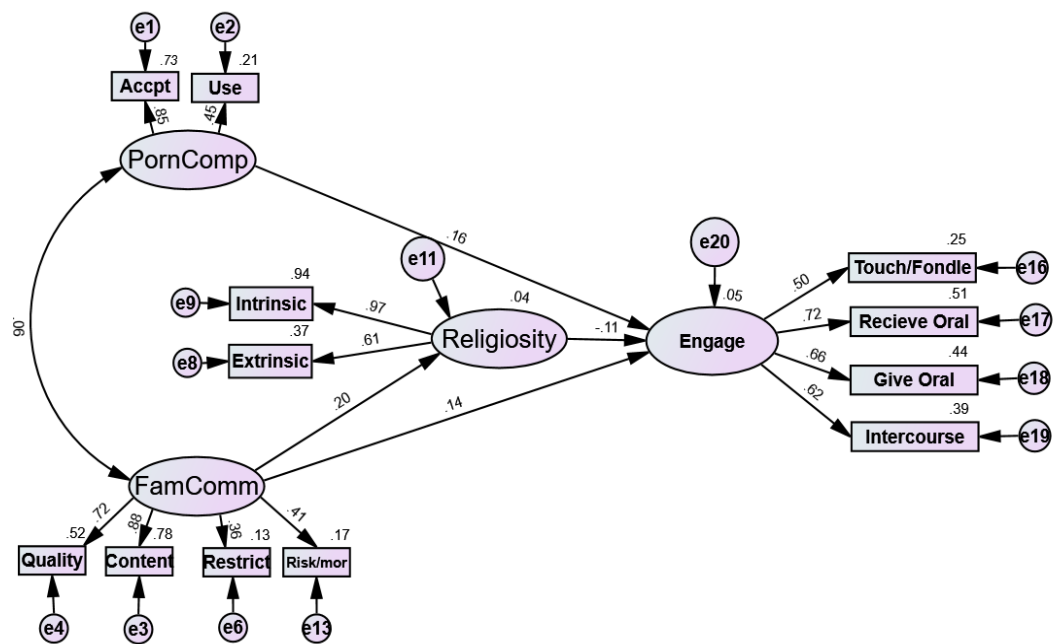
Figure 3. Revised model.

Table 16

Chi-square and Goodness of Fit Indices for Revised Model

Model	x^2	p	f	GFI	NFI	FI	RMSEA
Hypothesized	141.62	<.001	0	***	837	865	.105
Revised	89.77	<.001	9	.947	.866	932	.056

Table 17

Summary of Causal Effects of Revised Hookup Engagement Model

Outcome	Determinant	Causal Effects		Total
		Direct	Indirect	
Religiosity (R^2 = .04)	Family Communication	0.20	---	.20
Hookup (R^2 = .05)	Family Communication	0.14	---	0.14
	Religiosity	0.11	---	0.11
	Porn Comp	0.16	---	0.16

engagement was β= .16. FSC; the strongest direct effect was on religiosity (β= .20), indicating that increased family sexual communication was correlated with endorsement of intrinsic religiosity.

Summary

The current chapter described the results of the study. First, the characteristics of the data sample were described, then the instrument reliability and endorsement percentages were described. Lastly, the results of each research question were shown and described. The results of the analyses conducted in this chapter indicate the most frequent hookup behavior amongst emerging adults in the present study is Making out, followed by Touching/fondling, and Intercourse. Although, participants report having positive hookup experiences and not feeling pressured to hookup, many in the sample are not open to hooking up in the future.

Both gender and ethnic differences in hookup engagement were found, which indicates that women are more likely than men to engage in making-out level hookups, while men are more likely to engage in intercourse level hookups. Participants that identify as Multi-ethnic are more likely than any other racial group to engage in hookups that include making out.

The revised model of hookup engagement as identified by FSC, Pornography Consumption, and Religiosity accounts for 5% of the variance in Hookup Engagement. Chapter 5 will discuss the results and implications of the findings considering the research questions and the existent literature.

Chapter 5

SUMMARY, DISCUSSION, AND IMPLICATIONS

Introduction

In the present chapter, the content of the previous four chapters will be

summarized. The purpose of the study will be described, the existing literature will be

summarized, the methodology will be outlined, and the results of the current study will be

presented. The findings will be discussed as they relate to the existing literature, as will

the limitations of the present study. The chapter will conclude with a discussion

pertaining to the implications for future practice and future research opportunities.

Purpose of the Study

The primary purpose of the current research was to understand the impact of

considerable social-cultural factors, including pornography consumption, religiosity, and

family sexual communication, on the sexual behaviors and attitudes of the emerging adult

population. Particularly, how pornography consumption, religiosity, and family sexual

communication impact emerging adult engagement in the hookup culture was examined.

Summary of the Literature Review

Hookup Culture

Hookup culture is a unique grouping of communal values, goals, ideologies, and

practices, which are identified by significant acceptance of standards, behaviors,

attitudes. These include: a pervasive acceptance of the ambiguity of hookup rules,

boundaries, and behaviors; a shared engagement in hooking up despite potential violation of personal beliefs; and a generally understood expectancy of hookup as a form of social engagement. Hooking up has become a cultural phenomenon amongst college students on many campuses across the nation (Aubrey & Smith, 2013; Samovar et al., 2010). "Hooking up" is defined as "one or more short-term sexual encounters, ranging from kissing to intercourse, between two individuals who are not committed to each other, including strangers, friends, or acquaintances, and which typically does not signify that a committed relationship will occur or is necessarily desired in the future" (Epstein et al., 2009; Fielder et al., 2013; Stepp, 2007).

While hooking up spans age groups, gender, and race, emerging adults are particularly likely to engage in hooking up. Emerging adulthood is a tumultuous developmental period that is subject to a great deal of self-discovery and identity formation, which makes this population more open to new experiences and ideologies than other age groups. One environment that provides a platform of exploration for emerging adult populations is the college and graduate school environment (Arnett, 2000). The experiences of those that engage in hookup are both positive and negative (Owen et al., 2010; Strokoff et al., 2015). The intention and reasons for hookup affect perceptions of experiences (Owen & Fincham, 2011; Strokoff et al., 2015). Issues including exposure to STIs, substance use, and ambiguous consent contribute to individuals' negative feelings following hookup experiences (Downing-Matibag & Geisinger, 2009).

Religiosity

Religiosity is an umbrella term used to quantify varied portions of religious and spiritual beliefs, activities, and doctrines. There is agreement that most religious groups attempt to exert some degree of influence upon the member's sociosexual paradigm and their sexual behaviors (Penhollow et al., 2007). Religiosity is broken down into two types of behaviors and beliefs. According to Power and Mckinney (2014), intrinsic religiosity is characterized as behaviors and beliefs that are centered on a commitment to a relationship focused on spiritual experience and seeking to live a life fulfilled by a Higher Power. Extrinsic religiosity is characterized by behaviors and beliefs which function as tools for personal gain in the forms of decreasing negative feelings, such as guilt, and dissonance, while increasing positive feelings, such as comfort and relief (Power & Mckinney, 2014).

The nature of religiosity appears to have the ability to affect decision making and influence individuals' attitudes towards sexuality and behavior. Religiosity also tends to decrease emerging adults' engagement in pre-marital sex (Penhollow et al., 2007). These sexual decisions and attitudes are also affected by different measures of religiosity. Sexual behaviors tend to be better predicted by the religious conduct that the individual possesses (intrinsic), while sexual attitudes are most often related to individuals' religious attitudes (extrinsic). Women's engagement in hookup behaviors were greatly influenced by their personal sexual attitudes, rather than their degree of reported religiosity, even though women tended to report higher levels of personal religiosity. On the other hand, men's engagement in hookup culture was not only affected by their attitudes towards sex, but also by their degree of religiosity and spirituality (Luguis et al., 2012).

Internet Pornography

Pornography is the depiction of erotic behavior (i.e., excitement through movies, pictures, magazines, etc.) intended to cause intense sexual arousal. With the advent of the internet, increased usage, social visibility, and support of pornography in North America, consumption is rapidly increasing (Beaver & Paul, 2011). More than 244,661,900 web pages, or roughly over 12% of the internet is comprised of pornographic sites (Beaver & Paul, 2011; Perrin et al., 2008).

This continuous increase is related to the accessibility, affordability, and anonymity of internet pornography. It comes as no surprise that men and women of the technical age, of virtually every age group, have been exposed to some manner of pornography. Currently, emerging adult male college-age students are the primary consumers of internet pornography, with activity from college-age women on the rise (Chiara et al., 2008).

Many authors hold a strong belief that the mass inundation and accessibility of porn has incited, if not birthed, the hookup culture amongst emerging adults (Fugère et al., 2008; Garcia & Reiber, 2008; Heldman & Wade, 2010). Pornography refutes the idea that mutually pleasurable sex must contain any form of monogamy, commitment, or partnered sex. As the type of sexual activities increase or decrease in pornographic media (i.e., oral sex, anal sex, etc.) there appears to be a similar trend in the reports of college students' hookup experiences (Hamilton & Armstrong, 2009; Heldman & Wade, 2010). A correlation has been found between an individual's consumption of pornography and their engagement in hookup behavior. College students who viewed pornography

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reported more frequent hookups, which included intercourse with multiple partners (Braithwaite et al., 2015).

<div align="center">Family Sexual Communication</div>

Communication is a subjective term that shifts in meaning depending on the individual defining the terms and the subject matter. Family sexual communication can be understood as frequent verbal communication about any content a parent or guardian may deem to be sexual, including relationships, intercourse, fidelity, and more. This communication could also consist of one-time lectures provided to one's child for numerous purposes. The quality of parent-child sexual communication is defined by the degree of openness, ability to be candid, and one's level of comfort with the subject matter. High quality parent-child sexual communication has been found to positively impact the development of more thoughtful and careful sexual views later in life (Lefkowitz & Espinosa-Hernandez, 2007). The nature of a message can not only affect the quality of the message, but also the way in which the message is received and interpreted.

Research has shown that the nature of parent-child sexual communication tends to differ based on the gender of the child. Female children are more likely to receive messages that are restrictive in nature, suggesting that sexual relationships are to be avoided. Conversely, their male counterparts receive messages that are far more permissive in nature, indicating that sexual relationships are to be explored by males (Diiorio et al., 2003; Morgan et al., 2010).

While the chasm between the sexual attitudes and behaviors of men and women continue to decrease, it is evident that men continue to maintain more permissive sexual

endorsements of behaviors than women (Petersen & Hyde, 2010). These findings were supported by several studies that correlated permissive messages with permissive sexual attitudes and behaviors of emerging adults (Isaacs, 2012; Mallory, 2016; Petersen & Hyde, 2010). Negy et al. (2016) assert it is not the nature of the message (i.e. permissive or restrictive) that impacts emerging adults' sexual attitudes and behaviors, but, rather, the perception of the message that the receiver holds. The influence of the communicated values and attitudes of parents or guardians are believed to be enduring and substantive for their children far into adulthood (Negy et al., 2016).

Methodology

The present study employed a non-experimental, correlational research design, utilizing a survey research method. The convenience sample was comprised of emerging adults ranging from 18 to 25 years of age who resided in the United States and endorsed personal engagement in hooking up. Participants completed an online self-report survey through QuestionPro, an online survey database. The survey measured hookup engagement, internet pornography consumption, and family sexual communication, and gathered demographic information. Hookup engagement was measured with the HEAQ. Family Sexual Communication was measured with the FSCS. Religiosity was measured with the I/E-ROS. Pornography consumption was measured with the PAUQ. A path analysis was used to examine the relationship of the proposed variables and address the research questions which guided the present study.

Findings and Discussion

Demographic Characteristics of the Sample

Participants of the present study were gathered from a convenience sample through QuestionPro. The "New Normal Survey" was introduced to a total of 984 individuals. Of those that viewed the survey, 502 individuals consented to and completed the "New Normal Survey." Of those that completed the survey, 163 participants were excluded from the study for failure to meet the criteria (i.e., did not endorse "engagement in hookup culture"). Once these cases were removed from the data set, 337 cases remained in the data set and were included in the data analysis.

A total of 337 participants, ranging in age from 18 to 25, were included in the sample. The sample was comprised of predominantly female participants (71.5%) and those who identified as straight (70.6%). The most frequently endorsed participant characteristic was European American/White (46.6), followed by African/African American/Black (22.5%) and Hispanic/Latinx American (16.3%). About 30% of participants (31.8%) were college freshman, followed by college seniors (20.2%). Of the overall sample, 67.4% of participants attended public universities.

Over one-fourth of the respondents identified as Atheist (29.4%), followed by Protestant Christian (27.0%), and Catholic (24.0%), making up approximately 80.4% of the research sample. The remaining 19.6 % of the sample was comprised of those that identified as Other (6.2%), followed by Orthodox Christian (3.6%), Jewish (2.4%), Muslim (2.1%), Mormon (1.8%), Buddhist (1.5%) and Hindu (1.2%). sample.

Research Question One

To what extent are emerging adults engaging in hookup culture?

Findings

The results of the descriptive analysis of the HEAQ subscales revealed that the

most frequent behavior engaged in by emerging adults in the present study was

intercourse (31.5%) (See Table 6). Of the overall sample, 70.3% of participants reported

lifetime hookups ranging from one to five partners, and 6% of participants reported a

range from 20-50 partners. Typically, participants reported engaging in hookups with

acquaintances (67.4%) and using condoms in a little more than half of their sexual

encounters (55.2%). More than half of the present sample had never received negative

comments from their peers regarding their hookup behaviors (67.4%) or had made

negative comments about a peer's hookup behaviors (67.1%). Three-fourths of the

sample reported never feeling pressured to hookup in order to fit in (75.4%). Most of the

sample (90.3%) believed that hookup was common to very common on their college

campus. Even though most of the overall sample (83.1%) reported hookup experiences to

be positive overall, only a little more than half of the present sample (59.3%) reported

they would absolutely hook up again in the future.

Discussion

The findings of this study regarding emerging adult engagement in hookup

culture is supported by existing literature (Allison & Risman, 2013; Barriger & Vélez-

Blasini, 2013; Downing-Matibag & Geisinger, 2009; Fielder & Carey, 2010a; Fielder &

Carey, 2010b; Garcia et al., 2012; Garcia & Reiber, 2008; Helm et al., 2015; Owen et al.,

2010; Owen & Fincham, 2011; Stinson, 2010). The supporting literature indicated that

engaging in hookups is a normative college experience for emerging adults. In fact, this

behavior is so common that there is a pervasive overestimation that everyone is hooking

up, and that they are generally having positive experiences. Engagement is occurring between acquaintances, strangers, and friends. However, discussing contraception and STIs can be viewed as a "mood killer," so contraceptive use varies. The literature also shows that, while there is a belief that the majority of those who engage in hookup are having enjoyable experiences, the endorsement of desire to engage in future hookups varied; yet it tended to be lower than the rates of actual engagement.

This suggests that although emerging adults are reporting positive experiences in hookup encounters, they do not endorse desires for future hookups at the same rates. When examining the results of the current study, these findings were not surprising. They may also speak to a lack of awareness of the actual social pressures to engage in hookup culture that emerging adults may be experiencing. The pervasive nature of hookups on college campuses, the general acceptance of engagement, overestimations of peer engagement, and discrepancies in engagement and desire all point to a general pressure to conform once one is in an environment where hookup culture is the dominate culture.

<div align="center">Research Question Two</div>

Are there ethnic and gender differences in hookup engagement?

Findings

Although the sample of the present study was predominantly female (75.1%) and European American/White (46.6 %), the overall finding indicated the relationship between gender and "Made out" was statistically significant ($\chi^2 = 3.852$, $p < .050$), indicating that female participants (90.9%) are more likely than males to engage in make out level hookup. While there are no significant differences on other hookup engagement behaviors it is important to note the additional gender differences that are present in the

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sample. Specifically, females are more likely to make out (90.9%) and give oral sex (50.6%), while males are more likely to receive oral sex (57.9%) and engage in intercourse (63.2%). The analysis also revealed that the relationship between ethnicity and hookup was significant in terms of ethnicity and "Making Out"($\chi^2 = 16.067$, $p < .003$), indicating participants who identify as Multi-Ethnic (100%) are significantly more likely than other racial ethnic groups to engage in hookups that include "making out;" followed by European American/White (93%) participants. Those who identify as Asian/Asian American/Pacific Islander (77.4%) are the least likely ethnic group in the sample to engage in hookup that includes 'Making out."

Discussion

While the current body of literature is inconclusive regarding the impact of gender and racial/ethnic differences of participants as it pertains to hookup engagement, the findings of the present study are supported by literature (Bradshaw et al., 2010; Owen et al., 2010). The findings of the current study align with Owen et al., (2010) that hookup engagement is a normative experience for both emerging adult men and women and presented no significant gender differences in hookup engagement. Both men and women have been found to endorse agreed upon hookup culture standards and describe hookup encounters in similar terms.

In terms of particular engagement behaviors, the literature supports that emerging adult men are significantly more likely to engage in intercourse during a hookup than other behaviors, such as kissing, whereas women tend to engage in hookups that involve kissing at higher rates than those that involve intercourse (Aubrey & Smith, 2013; Kratzer & Aubrey, 2016). This was not the case for the present study. Of the overall

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sample, female participants were found to engage in making out (90.9%) and touching/fondling 76.7) far more than any other hookup behavior more than any other hookup behavior (23.7%). While males in the sample engaged in intercourse more than female participants (63.2%), they also engaged in make out (82.9%) more than any other hookup activity.

These results were mildly surprising as they deviate from the larger body of research, which asserts that emerging adult females' hookup behaviors are less intense (i.e., inclusive of intercourse), less frequent, and less likely to engage, while male participants are far less likely to engage in make out during hookup. However, there also appears to be a clear difference when it comes to gender and oral sex. As seen in the research of Bridges, et al. (2010), the sequencing of sexual behavior in porn overwhelmingly presents female participants as giving oral sex frequently, yet receiving oral sex from the male participant slightly more than half of the time. In the present research female participants reported giving oral sex in 50% of hookups, while male participants gave oral sex 40.8% of the time. Although the difference are not statistically significant, they speak to the potential influence of pornographic material serving as a sexual model for both men and women.

The findings of the present study also speak to a potential profile of hookup expectation based on gender. Female participants appear to desire lower levels of engagement (i.e., make out, touching/fondling), as male participants appear to desire higher levels of engagement (i.e., intercourse, receive oral sex). Due to the ambiguous nature of expectancy within hookup culture, the lack of explicit communication regarding desires, varying familiarity with partners, and over estimation of peer engagement, this

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expectancy discrepancy may open participants up to a number of concerns, including issues with continued consent, disappointment, confusion, and increased potential for sexual assault.

In terms of ethnicity, the current literature is also inconclusive regarding significant differences in engagement. Several studies have shown that emerging adults identifying as European American/Caucasian and Multiethnic were more likely than the other racial/ethnic groups to engage in hookups (Brimeyer & Smith, 2012; Owen et al., 2010). The results of the present study align with Brimeyer and Smith's (2012) and Owen et al.'s, (2010) findings, as European American/White participants engaged in hookup at greater levels than other ethnic groups in the sample. On the contrary, Helm et al. (2015) found Latinos to have the highest rates of hookup engagement, followed by African Americans. Conversely, when examining hookup engagement behavior, participants identifying as Latino/a had the highest levels of all other forms of hookup engagement, except for vaginal and anal intercourse (Helm et al., 2015). The findings of the present study deviated from the literature, with participants who identify as European American/White reporting the highest levels of intercourse (63.1%), followed by Hispanic/Latinx American participants (56.4%) Multi-Ethnic (56.3%). Asian/Asian American/Pacific Islander participants (51.6%) reported the lowest level of intercourse.

It is also very possible that culture and acculturation may play a part in the discrepancies within the literature regarding hookup behaviors and race/ethnicity. All cultures hold messages about the sexual behaviors that are more permissible than others. This may play a role in participant behavior when examining race/ ethnicity.

Given the pervasive nature of hookup engagement across orientation, gender, and race (Aubrey & Smith, 2013; Owen & Fincham, 2011), and the sexually explorative nature of the emerging adult developmental period (Arnett, 2000), it appears that the sexual behaviors of emerging adults are becoming more egalitarian in practice across gender and race/ ethnicity. The present results regarding ethnicity and gender outcomes were not surprising.

<div align="center">Research Question 3</div>

To what extent will internet pornography consumption, family sexual communication, and religiosity affect engagement in hookup?

Findings

In the present study, the revised model about the combination of pornography consumption, Family Sexual Communication, and Religiosity together accounted for 5% of the variance in hookup engagement. Pornography consumption was the strongest positive direct predictor of hookup engagement. Both pornography consumption and Family Sexual Communication had positive direct effects on Hookup engagement, indicating that higher frequency of pornography consumption and increased Family Sexual Communication levels were significantly correlated with greater hookup engagement. Family Sexual Communication also had an indirect effect on hookup engagement via religiosity, accounting for 4% of the variance in Religiosity. A slight covariance was present between Family Sexual Communication and pornography consumption. The Religiosity negative direct effect indicates that greater endorsement of intrinsic religiosity was significantly correlated with lower hookup engagement. Family Sexual Communication's strongest direct effect was on religiosity, indicating that

increased family sexual communication was correlated with endorsement of intrinsic religiosity.

Discussion

The findings of this study regarding religiosity as a mediating variable of hookup engagement is supported by existing literature (Cochran, Chamlin, Beeghley, & Fenwick, 2004; de Visser et al., 2007; Farmer et al., 2009; Hamilton & Armstrong, 2009; Lefkowitz et al., 2004; Luguis et al., 2012; Penhollow et al., 2007). These results speak to the effect that religious attitudes, values, and practices have on sexual attitudes and behaviors. In disagreement with the current findings, Luguis et al. (2012) found that women are less likely to be affected by religiosity regarding hookup. Participants within the current study endorsed items of intrinsic religiosity far more than items of extrinsic religiosity (27% to 50.0%). Therefore, the inverse effect between religiosity and hookup engagement was supported. This finding, conversely, is consistent with Luguis et al.'s (2012) findings that women tend to report greater amounts of personal religiosity. However, it is contradictory to the findings of Farmer et al. (2009), which indicate that the more intrinsically religious an individuals practice is, the less likely they are to engage in hookup. The current findings indicate that the hookup engagement of participants within the current study was negatively impacted by their religiosity endorsements. It also indicates that other factors may account for the discrepancies within the literature that are worthy of examination.

Literature also supports pornography consumption as a strong predictor of hookup engagement (Braithwaite et al., 2015; Heldman & Wade, 2010). Asserting that the more often individuals consume pornography, the more likely they are to utilize pornographic

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material as a sexual model, engage in the behaviors they have seen, and hold expectations for these behaviors to occur. However, in terms of family sexual communication as a direct predictor of hookup engagement, a number (32.3% to 75.4%) of participants reported receiving restrictive messages from primary caregivers.

It is clear that a general discomfort of caregivers appeared, based on the trend of participants' reports. Messages were restrictive or moral safeguard oriented. Permissive messages that may allow for the individual to explore, question, and dialogue with their primary caregiver, were never discussed with their primary caregiver/s (i.e., oral sex, masturbation, exploration of sexual urges, rape.) Yet, of the participants that did communicate with caregivers about the topics present in the survey, 12.0% to 72.5% received "somewhat good" to "Very good" quality communication. Therefore, it appears that the lack of balanced communication and quality received by participants may increase hookup engagement.

This finding did not precisely align with the larger body of literature. However, Negy et al. (2016) did find that the perception of the messages an individual receives is what impacts sexual attitudes and behaviors. Negy et al. also found that those who maintained open dialogue about sexual behaviors with primary caregivers were less motivated to align with the social norms of hookup culture. This was also supported by Lefkowitz & Espinosa-Hernandez (2007), who found that when parent-child sexual communication is predominantly restrictive, individuals appear to engage in hookups more than individuals who received open, honest, and clear messages about sex.

These findings were not surprising, as they are supported by the current literature of the social factors related to hookup engagement. Nevertheless, due to the model's

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inability to explain more than 5 % of the variance, it is highly likely that the present variables do not provide enough information to speak to what influences emerging adults' engagement in hookup culture. The findings do, however, elucidate that the content and nature of family sexual communication play an important role in hookup engagement. These results also indicate that family sexual communication has an impact on all social factors included in the present study which have been found to play a role in the shaping of emerging adult sexual attitudes and behavior.

Limitations

Several limitations of the present study should be considered. Given the sensitive and explicit nature of the topic, the first limitation of the current study was the requirement of participants to answer questions regarding their sexual behaviors honestly. Participants may have been uncomfortable with the nature of these questions; therefore, response data was limited.

Another limitation of the study was that of response bias; again, due to the nature of the topics participants in this study were asked (i.e., pornography consumption, sexual activity, and sexual communication). This content may have motivated participants to present themselves in a more positive light than what was accurate for their experiences.

An additional limitation of the study was the subjective nature of the definition of pornography. As sexually explicit media has become normalized, the definition of what is considered pornographic has become subjective; therefore, response data regarding pornography consumption may have been affected.

The use of a non-experimental design was another limitation of the present study. Although the present research provided an understanding of the relationships that existed

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among the proposed variables, the non-experimental design did not allow for the results to speak to direct cause-and-effect between the variables.

A final limitation of the present study was the usage of an online convenience sample. Using QuestionPro limited the sample to only those that had internet access. It also presented the possibility of fraudulent survey submissions by individuals seeking the incentives offered for participation rather than a desire to contribute to the field of knowledge. Furthermore, the use of an online convenience sample limited access to a broader span of cultural backgrounds. It is possible that the population of individuals that sign up to engage in online surveys differ from the general population. Many of the participants in the study were European American/White females, which may limit the generalizability of the results of the current study.

Implications for Practice

1. The current research provides important insight into the social factors of family sexual communication, religiosity, pornography consumption, and the ways in which they impact emerging adults' sexual behaviors and attitudes. It is important that professionals utilize this information to better the field of psychology and the populations they serve.

2. Helping professionals must be aware of the responsibility they hold to inform other health professionals, educators, families, and clients about the interplay of these commonplace social factors and their impact on sexual behaviors.

3. Helping professionals also have a duty to contribute to the wellbeing of their clients and the field of psychology through training programs. Professionals should be seeking training that equips trainees with understanding the various

risks, benefits, and social pressures that impact the formation of sexual behaviors and attitudes.

4. Helping professionals, too, must step outside of their discipline and work with other professionals, including medical care professionals, school administrators, educators, and youth leaders, in order to provide egalitarian psychosexual education and communication to young men, young women, and families regarding protective factors, risk factors, and social influences regarding sexual behaviors. These professionals must also inform parents of the significant impact they have on the formation of their children's sexual attitudes and behaviors, and provide them with the appropriate tools to be effective communicators regarding sexual topics.

5. Helping professionals should provide information and dialogue with individuals early in their development about the effects of pornography consumption, hookup engagement and the unique experiences of developmental stages that may put them more at risk.

6. Helping professionals should be informing clients and providing psychoeducation regarding the psychological and emotional risks associated with hookup engagement.

Implications for Future Research

1. Future research is needed to understand the gaps in the literature regarding the nuances of social factors in relation to sexual behaviors and attitudes by exploring other factors that may better explain the variance within hookup engagement.

2. Future research should take a deeper look into the functions of individual culture (ethnicity/race) as it relates not only to hookup engagement, but also to the formation of sexual attitudes.

3. Future research should take a qualitative approach to gather more detailed data on the motivations, perceived social pressures, and developmental factors that impact sexual behavior and attitudes.

4. Future research should examine the impact of technology and hookup motivated sites and apps (i.e., Tinder, Instagram, snapchat, etc.) as they relate to the formation of sexual attitudes and behaviors.

5. Future research should take an in-depth qualitative approach into the gender specific psychosocial/emotional effects of hookup behaviors in males. Very little research has taken such an approach; therefore, it may be beneficial to the body of knowledge to examine these effects in the male population.

6. Future research should examine other potential mediating variables and protective factors based on culture, gender, and orientation.

7. Future research should look at the formation of sexual attitudes and behaviors of younger populations. It is important to look at protective factors and formation of attitudes as early as possible.

APPENDIX A

INFORMED CONSENT

<h1 style="text-align:center">Informed Consent</h1>

Purpose

You have been invited to engage in a research study titled "The New Normal: The Impact of Pornography Consumption, Religiosity, and Family Sexual Communication, On Emerging Adult Engagement in Hookup Culture" The purpose of this research study is to examine the hookup behaviors of emerging adults and the impact that their consumption of pornographic materials, religiosity, and family sexual communication have on this behavior.

Research Procedures

This research is being conducted by Angie Powels Horner, a Ph.D. candidate at Andrews University in Berrien Springs, Michigan. This research study is overseen by Dr. Elvin Gabriel, Ed.D. The results of this research will be utilized in the dissertation of Angie Powels Horner and may be subject to being published in professional literature publications and presented at professional conferences.

Participation

To participate in the present study, you must be between the ages of 18-25. Your participation in this study is completely voluntary. If you chose to participate in this study you are under no obligation to participate and may discontinue the survey at any point in time.

Risk, Benefit, and Consumption

While there is no foreseeable risk or potential benefit correlated to your participation in this research, the subject matter of the research is sensitive in nature. If the content of the survey becomes alarming or upsetting, please feel free to call the toll free number 1-800-273-TALK (8255). As is the policy of the survey company, upon your completion of the survey you will be awarded points which are redeemable for a monetary prize.

Confidentiality

All information and survey responses will remain completely confidential and anonymous. The information you provide will be coded and research data will only be reported in the agglomeration.

Contact Information

If you have any questions at any point in time regarding the survey, your participation in the current research, or your rights as a participant, you may contact the principle researcher, Angie Powels Horner at Angph23@gmail.com. You may also contact the research supervisor Dr. Elvin Gabriel at gabriel@andrews.edu or (269) 471-6223.

Consent

Your time and participation in the current research is greatly appreciated. Please begin the survey by clicking on "continue" below. By clicking this button you are providing your consent to participate in the research study detailed above.

APPENDIX B

DEMOGRAPHIC QUESTIONNAIRE

Demographic Questionnaire

AGE: _____

Gender

- o Female

- o Male

- o Tranz

- o other

Sexual Orientation

- o Asexual

- o Bisexual

- o Gay

- o Lesbian

- o Straight

Education

- o Graduate Student

- o College Senior

- o College Junior

- o College Sophomore

- o College Freshman

Type of College

- o Other
- o Private
- o Private religious
- o Public
- o HBCU

Race/Ethnicity

- o African
- o African American
- o Caribbean American/Black
- o Asian
- o Asian American
- o Pacific Islander
- o European American/ White
- o Latinx
- o Latinx/American
- o Hispanic
- o Other

Religious Affiliation

- o   Evangelical Protestant

- o   Mainline Protestant

- o   Historically Black Protestant

- o   Adventist

- o   Catholic

- o   Mormon

- o   Orthodox Christian

- o   Jehovah's Witness

- o   Other Christian

- o   Jewish

- o   Muslim

- o   Buddhist

- o   Hindu

- o   Other World Religion

- o   Unaffiliated Religion

- o   Atheist

- o   Agnostic

- o   Don't know

- o   Other

APPENDIX C

SURVEYS

Hookup Engagement and Attitudes Questionnaire

Please answer the following questions to the best of your ability. Many of the questions are sensitive in nature, but it is important that you answer all questions honestly.

A. *"Hooking up" is defined as one or more unattached casual sexual encounters outside of a relationship involving sexual activities ranging from kissing to various types of intercourse with friends, acquaintances, and strangers. Using this definition, please answer the following questions.*

1. Have you ever engaged in a hookup?

   a. YES.   b) NO
   b. How many hookup partners have you had in your life time?
   c. How many hookup partners have you had in the last 12 months?

B. *Please think of your most recent heterosexual hookup experience and answer the following questions.* (Only answer if you answered YES to A1)

1. During your most recent hookup encounter which of the following events/actions took place? (please check all that apply)

   a. Drank alcohol
   b. Made out/kissed
   c. Touching/fondling body and genitals
   d. Receiving oral sex
   e. Giving oral sex
   f. Sexual intercourse (vaginal, or anal)

2. At the time of the hookup encounter, what did you consider this person?

   a. Friend
   b. Acquaintance
   c. Stranger

3. How often do you use protection (condoms) when hooking up?

    a. Never
    b. Some of the time
    c. Always

C. *Please answer the following questions.*

1. What are your personal beliefs about hooking up (please select the best option for you)

    a. It's enjoyable/fun
    b. It's a way to explore your sexuality/freedom
    c. It's not that big of a deal
    d. It's a normal part of college
    e. It can be damaging to one or both parties involved

2. Have you ever received negative comments about your engagement in hookups?

    a. YES   b. NO

3. Have you ever made negative comments about your peer's engagement in hookups?

    a. YES   b. NO

4. How common are hookups on your campus?

    a. To a great extent
    b. Very common
    c. Somewhat common
    d. A little common
    e. Not at all common

5. Have you ever felt pressured to engage in hooking up in order to fit in?

    a. YES   b. NO

6. In your experience hooking up is an overall _____
   experience*?*
   a.   Negative   b. Positive

7. How open are you to hooking up in the future?

   a. Absolutely not
   b. Probably
   c. Maybe
   d. Probably not
   e. Absolutely not

Pornography Acceptance and Use Questionnaire

Please answer the following questions to the best of your ability. Many of the questions are sensitive in nature, but it is important that you answer all questions honestly.

1) Viewing pornographic material (such as Internet sites, movies and/or magazines) is an acceptable way to express one's sexuality.

> 1=very strongly disagree
> 2=strongly disagree
> 3=disagree
> 4=agree
> 5=strongly agree
> 6=very strongly agree

2) Viewing pornography is a harmless activity

> 1=very strongly disagree
> 2=strongly disagree
> 3=disagree
> 4=agree
> 5=strongly agree
> 6=very strongly agree

3) For what length of time have you viewed pornographic material (such as Internet sites, movies and/or magazines)?

> 0 = none
> 1 = 6 months or less
> 2 = 1 – 2 years
> 3 = 3 – 4 years
> 4 = 5 – 6 years
> 5 = more than 6 years.

4) How frequently do you view pornographic material (such as Internet sites, movies and/or magazines)?

> 0 = none
> 1 = Once per week
> 2 = 2-3 times per week
> 3 = 1 –2 times per day

4 = 3-5 times per day

5 = 6 or more times a day

5) How many hours per week do you spend viewing pornographic material (such as Internet sites, movies and/or magazines)?

0 = none

1 = 1–2 hours week

2 = 2–3 hours week

3= 3-4 hours week

4= 4–5 hours week

5 = more than 5 hours week.

Revised Intrinsic/Extrinsic Religious Orientation Scale

Please indicate how strongly you agree with each of the statements using the following scale:

1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree

1. I enjoy reading about my religion.
2. It is important to me to spend time in private thought and prayer.
3. I have often had a strong sense of God's presence
4. I pray mainly to gain relief and protection.
5. I try hard to live all my life according to my religious beliefs
6. Prayer is for peace and happiness.
7. I go to church because it helps me to make friends
8. I go to church mostly to spend time with my friends.
9. My whole approach to life is based on my religion
10. I go to church mainly because I enjoy seeing people I know there.
11. It doesn't much matter what I believe so long as I am good
12. What religion offers me most is comfort in times of trouble and sorrow.
13. Although I am religious, I don't let it affect my daily life.
14. Although I believe in my religion, many other things are more important in life.

The Adapted Family Sexual Communication Scale
(FSCS) Content and Quality Measures

Please complete the following questionnaire as honestly and thoroughly as possible regarding the sexual communication you have received from your parents and or guardians.

Many of the questions are formatted in a Likert-type style. This means you will be asked to answer questions on a scale usually ranging from 1 to 7 with 1 and 7 representing opposite extremes (i.e. strongly agree to strongly disagree). Please read the instructions before each section carefully as the meanings of these numbers does vary from section to section

Thinking about the sexual communication you have had with your parents/ guardians up until this point in your life, please select the number that best describes how well the statement describes what your parents have communicated with you about sex.

1=Strongly disagree, 2=Moderately disagree, 3=Slightly disagree, 4=Neither agree nor disagree, 5=Slightly agree, 6=Moderately agree, 7=Strongly agree, NA=Haven't discussed).

1. My parents have told me to wait to have sex until I am
    married.   1 2 3 4 5 6 7 NA

2. My parents have encouraged me to explore my sexual urges
    even at a young age.   1 2 3 4 5 6 7 NA

3. My parents have made it clear that one should never cheat
    on one's partner.   1 2 3 4 5 6 7 NA

4. My parents have told me to always use protection.   1 2 3 4 5 6 7 NA

5. My parents have directly or indirectly encouraged me to
    have as few sexual partners as possible.   1 2 3 4 5 6 7 NA

6. My parents have directly or indirectly said it was okay for
    me not to use protection when I have sex.   1 2 3 4 5 6 7 NA

7. My parents say that sex isn't necessarily only for marriage
    but must be saved for someone you love.   1 2 3 4 5 6 7 NA

8. My parents have made it clear that we all make mistakes
    when it comes to being faithful to one partner.   1 2 3 4 5 6 7 NA

9. My parents have directly or indirectly encouraged me to
    "play the field" (have multiple partners).   1 2 3 4 5 6 7 NA

10. My parents have directly or indirectly said it was okay for
    me to have sex for the pleasure and joy of it.   1 2 3 4 5 6 7 NA

11. My parents have discouraged me from engaging in sexual
    activities until I am married.   1 2 3 4 5 6 7 NA

12. My parents directly or indirectly encourage me to explore
    my sexual urges even if they are unconventional (i.e. certain
    sexual positions, multiple sexual partners, hooking up). 1 2 3 4 5 6 7 NA

13. My parents have made it clear that sex is only appropriate in
    marriage.   1 2 3 4 5 6 7 NA

14. My parents have discouraged me from engaging in sexual
    activities until I am older.   1 2 3 4 5 6 7 NA

15. My parents have directly or indirectly made it clear that there
    are appropriate and inappropriate types of sexual behavior
    (regarding things such as sexual positions, multiple sexual
    partners, hooking up, etc).   1 2 3 4 5 6 7 NA

Still thinking about the sexual communication you have had with your parents/<u>guardians up until this point in your life</u>, please choose the number that best describes how <u>good or bad the communication about each subject was</u>.

If you have never discussed the subject, please select "0."

0=Never discussed, 1=Very bad, 2=Bad, 3=Somewhat bad, 4=Okay, 5=Somewhat good, 6=Good, 7=Very good

1. STDs (other than HIV/AIDS such as Gonorrhea, Herpes, syphilis, etc.).   0 1 2 3 4 5 6 7

2. HIV/AIDS.   0 1 2 3 4 5 6 7

3. Condom Use.   0 1 2 3 4 5 6 7

4. Unplanned pregnancies.   0 1 2 3 4 5 6 7

5. Abortion.   0 1 2 3 4 5 6 7

6. Abstinence (not having sex).   0 1 2 3 4 5 6 7

7. Oral sex.   0 1 2 3 4 5 6 7

8. Resisting sexual pressure.   0 1 2 3 4 5 6 7

9. Monogamy (having only one partner).   0 1 2 3 4 5 6 7

10. Fidelity (being faithful to a partner).   0 1 2 3 4 5 6 7

11. The enjoyment/fun/pleasure of sexual relationships.   0 1 2 3 4 5 6 7

12. Parents' attitudes about me having sex.   0 1 2 3 4 5 6 7

13. Masturbation.   0 1 2 3 4 5 6 7

14. Rape/molestation/sexual harassment.   0 1 2 3 4 5 6 7

15. Resources available to help with family planning (i.e., Planned Parenthood).   0 1 2 3 4 5 6 7

16   Resources to help deal w/ sexual trauma/rape.   0 1 2 3 4 5 6 7

17. Statistics about sexually active adolescents.   0 1 2 3 4 5 6 7

18. Gender specific info regarding men and women
     (menstruation, ejaculation).   0 1 2 3 4 5 6 7

19. Non-sexual ways to show love.   0 1 2 3 4 5 6 7

20. Sexual orientation (Attraction; hetero-, homo-, bi-sexual).   0 1 2 3 4 5 6 7

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