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Libertinism: An Alternative to Traditional Religion

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LIBERTINISM: AN ALTERNATIVE TO TRADITIONAL RELIGION

A Thesis

Presented to

the Faculty of the Department of Sociology

Western Kentucky University

Bowling Green, Kentucky

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

Jerome E. Johnson

April 1972

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LIBERTINISM: AN ALTERNATIVE TO TRADITIONAL RELIGION

APPROVED

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CHAPTER I

INTRODUCTION

In recent years there has been a considerable increase in the amount of empirical research done in the area of the sociology of religion. Most of this type of research has been a gradual attempt of working toward the possibility of establishing a causal relationship between religious beliefs and human social behavior. This thesis may be considered a similar such attempt.

J. Milton Yinger defines the sociology of religion as being the scientific study of the ways in which society, culture, and personality influences religion and reciprocally the ways in which religion affects society, culture, and personality.¹ The substance of this thesis is dependent upon the validity of the preceding definition, and it especially focuses upon the second half of the definition. More specifically, this analysis will be concerned with the relationship between one's religious beliefs and his position in the social order of society in terms of his social perspective.

For the purpose of this study one's religious beliefs and one's social perspective will be considered in terms of conservatism

¹J. Milton Yinger, Religion, Society and the Individual (London and New York: The Macmillan Co., 1957), pp. 20-21.

and liberalism. The extent to which one is conservative or liberal in regard to religious belief will be measured by a religious conservatism index. Similarly, one's conservatism or liberalism in regard to his social perspective will be indicated by a libertinism index.

This study is based on the premise that there is a relationship between an individual's religious belief and his social attitudes and behavior. This premise is somewhat grounded in cognitive consistency theory or, according to Leon Festinger, cognitive consonance. Festinger suggests that there is a natural tendency toward consonance between one's beliefs and behavior when he states that "the presence of dissonance gives rise to pressures to reduce or eliminate the dissonance."² The basic contention here is akin to Glock and Stark's discussion of religion and the integration of society. They agree with Durkheim in suggesting that religion is an essential and primary factor in the creating and maintaining of social integration. The ways in which religion is a factor in social integration follow: (1) it gives support to social and individual values through its belief system; (2) reinforcement of identification and commitment to these values is provided through ritualism; and (3) its eternal rewards and punishment system helps in the reinforcing of values and behavior.³ Drawing upon the work by

²Leon Festinger, A Theory of Cognitive Dissonance (Stanford: Stanford University Press, 1957), p. 18.

³Charles Y. Glock and Rodney Stark, Religion and Society in Tension (Chicago: Rand-McNally, 1965), p. 171.

Glock and Stark, there would be utility in clarifying some concepts used in the preceding discussion. "Religion" as used here does not necessarily mean institutionalized religion, but rather that which is defined as "sacred" by society, in other words, a value orientation.⁴ It is in this manner that religion is a fundamental factor in social integration. Furthermore, there is perhaps a need to differentiate between values and beliefs. "Values" are preferences for some state of being, while "beliefs" are statements about the true nature of things.⁵

The psychological consonance model as critiqued by Richard White is also applicable in the grounding of the premise on which this study is based. In his discussion, White examines the two basic assumptions on which the process of religious influence is based. These assumptions are, first, "that theology is the primary source of religious behavior" and second, that individuals seek a consonance between what they "believe" and their attitudes and behavior in spheres of life other than religion.⁶

It is upon this substantiation of the aforementioned premise regarding the relationship between one's religious beliefs and his social attitudes and behavior, that this study will proceed. Therefore, the purpose of this thesis will be

⁴Ibid., p. 180.

⁵Ibid., p. 173.

⁶Richard H. White, "Toward a Theory of Religious Influence," Pacific Sociological Review, II (Spring, 1968), p. 24.

the testing of the supposed relationship between religious orientation and attitude toward individual behavior.

CHAPTER II

REVIEW OF LITERATURE

The review of literature will consist of the examination of selected research and discussion related to the variables of the relationship chosen for analysis. Initially, the discussion will be concerned with works related to the variable concerning religious beliefs. Concentration in this area will be directed to the state of religion and its importance in society today, as well as a review of some attempts at measuring the religious variable. This will be followed by a survey of the literature on religion as at least a partial factor determining whether one is a conservative or a libertine in regard to his social perspective. For the purpose of this study one's social perspective will be determined by one's attitude toward such social issues as premarital sex and the use and sale of marijuana. Consequently, the review of literature related to the social perspective variable will be limited to these particular social issues.

The state of religion and its importance in society has changed considerably in recent years. In a particular longitudinal study conducted from 1933-1949, the results indicated that students' attitudes toward God were increasingly favorable. Also,

the students were reported to have had increasingly more favorable attitudes both before and after World War II in regard to the influence of religion on their conduct and the reality of God. The results also suggested that there was a regular change to a more favorable attitude toward both God and the Church during the same period.¹ In a similar study Hastings and Hoge reported that their data suggested that religious attitudes and practices of college students were stronger and more orthodox during the early 1950's than in the 1930's, but since the late 1950's they have declined.² Generally speaking, research over the past two decades seems to indicate that especially among college students the religiously liberal groups have strengthened and the conservative groups have weakened.³

Glock and Stark comment, "While many Americans are still firmly committed to the traditional supernatural conceptions of a personal God, a divine Saviour, and promise of eternal life, the trend is away from these convictions."⁴ Glock and Stark contend that while only a minority of church members in society today reject or doubt the existence of some kind of a personal

¹A. R. Gilliland, "Changes in Religious Beliefs of College Students," The Journal of Social Psychology, XXXVII (Feb., 1953), pp. 113-114.

²Philip K. Hastings and Dean R. Hoge, "Religious Change Among College Students Over Two Decades," Social Forces, XLIX (Sept., 1970), p. 16.

³Ibid., p. 18.

⁴Rodney Stark and Charles Y. Glock, American Piety: The Nature of Religious Commitment (Los Angeles: University of California Press, 1968), p. 205.

God, an increasing number tend to reject traditional "articles of faith" such as Christ's miracles, the promise of the second coming, life after death, and the existence of a Devil.⁵

The Gallup Opinion Poll reported in a special report on religion that while a majority of those individuals interviewed who lacked a college education believe the Bible is "completely true," only about one in five of college juniors and seniors holds this view. Furthermore, the college groups are more critical of the church. Approximately 50 percent believe the church fails to reach the people who need it most; it fails to explain its basic concepts; and that the church has not kept pace with today's world. In addition they report that 33 percent of college juniors and seniors attend church or religious services "seldom" or "never."⁶ In Gallup polls and other studies the importance of the education factor has been recognized in considering the religious factor in relationship to another variable. This will be of fundamental importance in the analysis.

Yinger also draws special attention to Gallup Polls in one of his more recent works where he discusses the future of religion in American society. He notes that according to Gallup from 1957-1968 there was an increase of 53 percent of those that believed that the influence of religion in America is decreasing.⁷

⁵Ibid., p. 206.

⁶Gallup Opinion Index, "Special Report on Religion," 1967, pp. 30-36.

⁷J. Milton Yinger, The Scientific Study of Religion (London and New York: The Macmillan Co., 1970), p. 490.

George Gallup reported elsewhere that 62 percent of those interviewed just last year say religion is not a relevant part of their life at the present time. In addition, 43 percent felt that religion is largely old fashioned and out of date.⁸

An article that recently appeared in the New York Times, based on public opinion data, reported that the reasons most often given for believing that religion is losing ground included: the church is "outdated"; it is not relevant in today's world; "morals are breaking down"; and "people are becoming more materialistic."⁹ Glock and Stark suggest that the ecumenical movement is a more observable indication that religious revolution is taking place.¹⁰

Recently it has been reported that students who describe their political and social philosophy as "conservative" are far more likely to say organized religion is relevant than are those who label themselves as "liberal."¹¹ This generalization, as will be pointed out in the next chapter, is explicitly related to the hypothesis to be tested in this thesis.

⁸George Gallup, Jr. and John O. Davies III, "Religion in America," The Gallup Opinion Index report no. 70, (April, 1971), p. 51.

⁹"Influence of Religion is Decreasing," New York Times, June 1, 1969, p. 39.

¹⁰Rodney Stark and Charles Y. Glock, American Piety, p. 206.

¹¹George Gallup, Jr. and John O. Davies III, "Religion in America," p. 51.

In a study conducted over two decades concerning the moral values of college students, the results indicated that the religious item yielded the greatest increases in severity of attitudes of moral judgment.¹² This brings up the matter of how religious belief or religiosity is measured. This has been one of the most obvious and fundamental problems in the sociology of religion. Traditionally, the extent of one's religiosity has been determined by how regularly he attends church services. Since it is possible for an individual to be religious without being a regular church attender, it can be concluded that religion is too complex a variable to be treated unidimensionally. Glock and Stark made a substantial advancement in this area when they presented the five dimensions of religiosity supposedly found in any religion. The experiential dimension is concerned with the experiencing of religious emotions and the feeling involved in achieving direct knowledge of ultimate reality. The ideological dimension is involved with the extent to which the religious person will adhere to certain beliefs. This is based on the characteristic that every religion sets forth some set beliefs to which its followers are expected to hold. The ritualistic dimension is concerned with the specific rituals and practices to which a religion expects its participants to adhere. The intellectual dimension has to do with the expectations a particular religion has for its participants to

¹²Saloman Rettig and Benjamin Pasamanick, "Changes in Moral Values Among College Students: A Factorial Study," American Sociological Review XXIV, (Dec., 1959), p. 660.

be informed and knowledgeable of its sacred scriptures and the beliefs it advocates. The consequential dimension is concerned with the teachings of the religion in regard to the attitudes one should hold and the things one should do as a result of these teachings.¹³ Faulkner and DeJong took this theoretical analysis of religion and tested it empirically, through the utilization of Guttman scales. After examining the interrelationships among these five dimensions of religiosity, they concluded that the relationships among the dimensions were positive but varied in degree. They commented that "the highest correlations were, in every case, associated with the ideological dimension while the lowest correlations were associated with the consequential dimension."¹⁴ While ideally one would employ all five dimensions in the measurement of religiosity, the present analysis will especially employ the ideological and ritualistic dimensions. Gibbs and Crader report that "if only the belief, practice, and experience dimensions are considered, the correlations (Gammas of .70 to .80) are too high for empirical support of the multidimensionality assumption."¹⁵

¹³ Charles Y. Glock and Rodney Stark, Religion and Society in Tension (Chicago: Rand-McNally), 1965, pp. 19-21.

¹⁴ Joseph E. Faulkner and Gordon F. DeJong, "Religiosity in 5-D: An Empirical Analysis," Social Forces XLIV, (1965), p. 252.

¹⁵ James O. Gibbs and Kelly W. Crader, "A Criticism of Two Recent Attempts to Scale Glock and Stark's Dimensions of Religiosity: A Research Note," Sociological Analysis XXXI, (Summer, 1970), p. 112.

Turning now to the variable concerning the social perspective of an individual and how it relates to his religious beliefs, it seems most appropriate, initially, to report Michael Argyle's comment regarding the religious conservative.

It has been shown that religious conservatives tend to be authoritarian and extrapunitive in personality and accordingly are prejudiced towards minority groups, have a high rate of delinquency and they have a low rate of sexual activity.¹⁶

It is this general idea, and particularly the aspect regarding sexuality, with which this study will be concerned.

Conjecture concerning the relationship between religion and sex is by no means a new phenomenon for sociologists. Max Weber, in one of the more pioneering endeavors in the sociology of religion, writes: "The relationship of religion to sexuality is extraordinarily intimate."¹⁷ Argyle suggests further that religious people report a lower total level of sexual activity, particularly for pre-marital intercourse.¹⁸

For the purpose of this study, religious conservatives will be considered those individuals who indicate a high degree of religiosity, specifically in terms of the two dimensions mentioned earlier. Religious liberals will be those who indicate a low degree of religiosity.

¹⁶Michael Argyle, Religious Behavior (London: Routledge and Kegan Paul, 1958), p. 174.

¹⁷Max Weber, The Sociology of Religion, trans. by Ephraim Fischhoff, (Boston: Beacon Press, 1922), p. 236.

¹⁸Michael Argyle, Religious Behavior, p. 127.

In a study similar to this one, Dedman suggests that a relationship exists between religious activity and attitude toward premarital sex relations which is attributable to the fact of religious belief itself.¹⁹ Although, Dedman establishes that such a significant relationship exists, she did not determine the extent to which these two social phenomena are related to one another. This is in part what the present analysis will attempt to establish.

There have been several studies conducted along these lines. Cardwell recently investigated the relationship between Glock and Stark's five dimensional scale of religious commitment and attitudes toward premarital permissiveness, in which he found correlations ranging from $-.39$ (ideological dimension) to $-.49$ (experiential dimension). He concluded that "generally, the devout individuals are more conservative sexually."²⁰ Howard Ruppel, using Faulkner and Dedong's religiosity scale and Ira Reiss' scale of sexual permissiveness, found a gamma value of $-.68$, indicating a substantial negative association for the zero-order relationship of these two variables.²¹ To assure

¹⁹Jean Dedman, "The Relationship Between Religious Attitude and Attitude Toward Premarital Sex Relations," Marriage and Family Living XXI, (May, 1959), p. 175.

²⁰Jerry D. Cardwell, "The Relationship Between Religious Commitment and Premarital Sexual Permissiveness: A Five Dimension Analysis," Sociological Analysis XX, (Summer, 1969), p. 76.

²¹Howard J. Ruppel, "Religiosity and Premarital Sexual Permissiveness: A Methodological Note," Sociological Analysis XXX, (Fall, 1969), p. 183.

that this relationship was not spurious, Ruppell controlled for sex of respondent, academic class, religious affiliation, and religious type. Even with the introduction of these controls, the relationship held. Lidenfeld summarizes his research related to this area by reporting that "students of higher religiosity are more restrictive in their attitudes toward premarital intercourse than those of lower religiosity."²²

One of the more monumental contributions relating to this particular topic was made by Ira Reiss in developing a theory of sexual permissiveness. Reiss' first two propositions are especially applicable to this study. The first proposition is:

The lower the traditional level of sexual permissiveness in a group, the greater the likelihood that social factors will alter individual levels of sexual permissiveness.²³

Reiss points out that the "traditional" level of sexual permissiveness is explained by cultural factors, and that within traditionally less-permissive groups, individual permissiveness is more than likely to be affected by such specific social forces as church attendance.²⁴ On the other hand, the traditionally more-permissive group enables the individual to find support and justification for liberal sexual attitudes within the traditions

²²Frank Lidenfeld, "A Note on Social Mobility, Religiosity and Student's Attitudes Toward Premarital Sexual Relations," *American Sociological Review* XXV, (February, 1960), p. 82.

²³Ira L. Reiss, *The Social Context of Premarital Sexual Permissiveness* (New York: Holt, Rinehart and Winston, 1967), p. 51.

²⁴*Ibid.*, p. 52.

of the group.²⁵ While he uses only church attendance (ritualistic dimension) for his measurement of religiosity, he points out that he received very similar results from a question concerning the devoutness of the respondent. In his analysis, Reiss reports a significant and negative relationship ($Q=-.60$) between church attendance and sexual permissiveness.²⁶

Reiss suggests that liberalism is somewhat self-defined. His second proposition is concerned with this issue of libertinism:

The stronger the amount of general liberality in a group, the greater the likelihood that social forces will maintain high levels of sexual permissiveness.²⁷

Reiss offers the conjecture that liberalism emphasizes the type of social forces that maintain high permissiveness, for example, low religious orthodoxy, low value on tradition, and high value on autonomy.²⁸

Heltzley and Broderick in a reexamination of Reiss' proposition suggest that "it may be the variation in the quality of the stimulus which influences the premarital sexual standards."²⁹ That is, when sexual abstinence is advocated by a church, religiosity will be related to sexual permissiveness;

²⁵Ibid.

²⁶Ibid., p. 42.

²⁷Ibid., p. 43.

²⁸Ibid., p. 73.

²⁹Mary E. Heltzley and Carlfred B. Broderick, "Religiosity and Premarital Sexual Permissiveness: Reexamination of Reiss' Traditionalism Proposition," Journal of Marriage and the Family XXXI, (Aug., 1969), p. 442.

but when it is not advocated, the two more than likely will be unrelated.³⁰

While basically adding further confirmation to Reiss' proposition, Middendorp *et al.*, as have other examiners, offered justifiable criticism regarding Reiss' unidimensional measurement of the multidimensional variable of religiosity.³¹

Alfred Kinsey, in a classical work on sexuality, defined religiosity in terms of religious participation. He noted that those most religiously active were most sexually inactive; and, conversely, those most sexually active were those least religiously active.³²

This particular segment of the review of the literature can be adequately summarized by noting a conclusion by Ruppel:

Empirically, it has been shown by a number of authors that there is a direct relationship between the acceptance of traditional Judeo-Christian religious beliefs and practices and the acceptance of traditional sexual attitudes and conformity to traditional sexual behavior.³³

The remaining social issue that has been selected for use as an indicator of one's social perspective is the use of marijuana

³⁰*Ibid.*; p. 443.

³¹C. P. Middendorp, W. Brinkman and W. Koomen, "Determinants of Premarital Sexual Permissiveness: A Secondary Analysis," *Journal of Marriage and the Family* XXXII, (Aug., 1970), p. 377.

³²Alfred C. Kinsey, Wardell B. Pomeroy and Clyde E. Martin, *Sexual Behavior in the Human Male* (Philadelphia: W. B. Saunders Co., 1948), p. 479.

³³Howard J. Ruppel, "Religiosity and Premarital Sexual Permissiveness: A Methodological Note," p. 176.

as well as one's attitudes toward its sale. This particular issue was selected in the belief that an individual's social perspective, that is, being conservative or libertine, could be adequately determined by evaluating his attitudes toward these topics.

In a national survey of college students, completed in December, 1970, the Gallup poll organization reports that 42 percent of those surveyed said they had tried marijuana. This is almost double the 1969 figure (which was 22 percent), and is almost eight times as high as that recorded in a 1967 survey (5 percent). Based on the same source of information, the most frequent user of marijuana appears to be a male senior or graduate student, in the social sciences or humanities at an Eastern college, and whose father has a college background.³⁴ Similar findings are reported by Becker Research Corporation in a most recent survey of students at five colleges in the Boston area. They reported 48 percent of the students admitting to having smoked marijuana during the past year, and as high as 60 percent of those students stated they used it "occasionally" or "frequently."³⁵

In his essay concerning drugs on campus, Kenneth Keniston suggests that regional differences are important in determining expected frequencies of drug use. As would be expected, the rate of drug use is higher on the West coast than on the East

³⁴"1971 Poll of College Students," Gallup Opinion Index, (Feb., 1971), p. 1.

³⁵Lester Greimspoon, Marijuana Reconsidered (Cambridge, Mass.: Harvard University Press, 1971), p. 177.

coast, and the lowest rate of drug usage is found in the South. He further contends that the available demographic evidence suggests a strong relationship between intellectuality and drug use within the college population.³⁶

One wonders what the reasons are for this increased use of marijuana and other drugs by students on today's college campuses. Why do today's intelligent, affluent young people turn to drugs; for what reasons do they smoke marijuana? A survey conducted by a popular magazine recently set out to find the answers to these questions. They reported the four most commonly given reasons for using marijuana were: (1) relaxation, (2) mind expansion, (3) status among peers, and (4) escape.³⁷ While this is most likely true, the explanation no doubt extends beyond these immediate answers. A relatively new philosophy of life has become characteristic of many of today's youth. This philosophy includes the rejection of traditionalism (traditional religious beliefs, political beliefs, ideologies, etc.), coupled with a "now" orientation of life's experiences. Such an explanation for today's drug culture is offered by Keniston in what he refers to as "an informal experiential counter-culture, which complements the formal culture."³⁸ He elaborates on this idea by pointing out

³⁶ Kenneth Keniston, "Heads and Seekers: Drugs on Campus, Counter-Cultures and American Society," American Scholar XXXVIII, (Winter, 1968), pp. 98-99.

³⁷ Playboy, Sept., 1971, p. 212.

³⁸ Kenneth Keniston, "Heads and Seekers," p. 106.

that an increasing segment of today's youth views the past as being irrelevant and the future as most uncertain; therefore, many believe that the real meaning of life is to be found within present experience.³⁹ Indeed, it might be argued by some that this is in essence an existentialist perspective, in that emphasis is placed on what is interpreted by the participants as a humanistic kind of love and authenticity, rather than on traditional religious platitudes and hypocrisy. As can be seen, this "experiential" characteristic is a key explanatory factor depicting why students today are increasingly experimenting with and using marijuana and other drugs.

Keniston discusses the origins of this somewhat existentialist, social philosophy. Central to his analysis is a growing social and political disenchantment.⁴⁰

Suchman addresses himself to the same question, and he refers to this orientation as the "hang-loose" ethic as opposed to the Protestant ethic. He explains that one of the fundamental characteristics of this "hang-loose" ethic is irreverence:

It repudiates, or at least questions, such cornerstones of conventional society as Christianity, 'my country right or wrong,' the sanctity of marriage and premarital chastity, civil disobedience, the accumulation of wealth, the right and even competence of parents, the schools,

³⁹ Ibid., p. 107.

⁴⁰ Ibid., p. 108.

and the government to head and make decisions for everyone--in sum, the Establishment.⁴¹

Suchman undertook to test the relationship of this philosophy or way of life and student drug usage. His analysis substantiated his basic hypothesis that the more the student subscribes to the "hang-loose" ethic the more he will make use of marijuana.⁴² One of Suchman's findings which will prove to be of particular interest to the present study is the high association he found to exist among attitudes and behavior in regard to smoking marijuana, taking LSD, and having sexual relations.⁴³

In a most recent essay William Sheppard refers to drug induced experiences, as well as the entire ethos encompassing drugs in the youth counter-culture, as being "religious" in its nature. He explains by contending that the "youth-drug counter culture" fulfills genuinely religious functions that are no longer being filled by traditional religious beliefs and teachings.⁴⁴

The purpose of this review of literature has been to summarize those key items reporting research findings suggesting the topic (and relationship) being considered in this study.

⁴¹Edward A. Suchman, "The Hang-Loose Ethic and the Spirit of Drug Use," Journal of Health and Social Behavior IX, (June, 1968), p. 147.

⁴²Ibid., p. 154.

⁴³Ibid., p. 152.

⁴⁴William C. Sheppard, "Religion and the Counter Culture--A New Religiosity," Sociological Inquiry XLII, (Fall, 1972), p. 6.

The literature suggests that an inverse relationship should exist between traditional religiosity and libertinism.

CHAPTER III

DESIGN AND METHODS

Hypothesis

The general hypothesis to be tested by this analysis may be formally stated as follows: There is a significant relationship between religiosity and the libertine social perspective held by an individual. The specific hypotheses, stated in the null form, are:

1. There is no relationship between religiosity and one's feelings toward the sale of marijuana.
2. There is no relationship between religiosity and one's experience with marijuana.
3. There is no relationship between religiosity and one's attitude towards premarital sex.

Sample

The above hypotheses will be tested through the means of a secondary analysis of data that were collected by Roper Research Associates, Inc. and used in "A Study of The Beliefs and Attitudes of Male College Seniors, Freshmen and Alumni." In their report of the study, the Roper researchers provided the following description of the sample. During the winter of 1968-69, a representative nationwide sample of 1,002 male college seniors was interviewed.

For purposes of comparison, 500 male freshmen and 673 alumni members of the class of 1964 from the same institutions were also interviewed. The present analysis will be concerned only with the sample of seniors. The rationale for using male college seniors was that they have had the benefit of four years of college life, most have already had to make decisions as to their futures, and because many can be expected to become leaders in various fields of endeavor in the future. This population was therefore deemed important for study.

Method of Data Collection

The first step in drawing the sample consisted of selecting colleges and universities that have male students and stratifying them by type of college (public, independent, religious) and sizes of undergraduate male student body within geographic sections. From this list, 100 colleges were randomly selected for use. Ten seniors were interviewed from each institution so selected. The administrations of the universities chosen were asked to cooperate by providing a list of their students for the selection of respondents and by allowing the interviewing to take place. From this list of students, names were drawn at stated intervals. All respondents were interviewed individually by trained interviewers sent to the campuses. The interviews included a self-administered questionnaire that contained questions both personal and sensitive in nature.¹

¹Roper Research Association, "A Study of the Beliefs and Attitudes Male College Seniors, Freshmen, and Alumni," (May, 1969), pp. 207-210.

Operationalization of Variables

Independent variable: religiosity.--Religiosity will be considered in dichotomous terms of one being either religiously conservative or religiously liberal. This will be measured by constructing a summated index consisting of three items of religiosity. These items are: concept of God (ideological dimension); views toward organized religion (indirectly related to the consequential dimension); and church attendance (ritualistic dimension). In addition to the substantiation for this index that was provided in Chapter II, the writings of Hastings and Hoge further substantiates the contention that support and participation in the organized church is rather closely related to traditional beliefs and commitments.² The religiosity measure here is of a traditional nature.

All traditionally conservative responses to the items of the index were assigned values of one, while all other responses were scored zero. Consequently, a religiosity index was established with a range of scores from zero through three, with the higher score indicating greater conservatism (or traditionalism) in religious orientation.

Dependent variable: libertinism.--Social perspective of the individual, in terms of degree of libertinism, is operationally defined through the use of three questions that are concerned with one's attitude and orientation toward selected social issues. The

²Philip K. Hastings and Dean R. Hoge, "Religious Change Among College Students," p. 26.

questions used had to do with one's feelings toward the sale of marijuana, experience with marijuana, and attitudes towards premarital sex. It should be appropriate at this point to report the findings of Reiss that a substantial positive relationship ($\gamma = .83$) existed between sexual behavior and sexual attitudes.³ Furthermore, Christensen and his associates have pointed out that where discrepancies exist between values and behavior there is a greater tendency towards sexual restrictiveness.⁴ These items were used in the construction of another Likert type scale in which those responses that suggested the propensity to be libertine were scored one and all other responses were scored zero. Thus, a libertinism index of one's social perspective was derived, which was dichotomized into high (2-3) and low (0-1) degrees of libertinism.⁵

Control Variables

Based on previous findings, any number of control variables could possibly be used. In studying the relationship between religiosity and premarital sex, Ruppel controlled for sex of respondent, academic class, religious affiliation, size

³Ira L. Reiss, The Social Context of Premarital Sexual Permissiveness, p. 121.

⁴Harold T. Christensen and Christina F. Gregg, "Changing Sex Norms in America and Scandinavia," Journal of Marriage and the Family XXXII, (Nov., 1970), p. 627.

⁵See Appendix A for the specific questions and responses used in the construction of both indexes.

of residence, social class, and religious type, after which the relationship still held.⁶

Manipulation of Data

In the analysis of data, Chi Square will be utilized to test for statistical significance. In view of the fact that the dependent variable (libertinism) and the independent variable (religiosity) are both measured ordinally, the gamma coefficient will be employed in order to measure the degree of association between variables. The actual analysis of the data will be processed on the IBM 360 model 40 computer system.

⁶Howard J. Ruppel, "Religiosity and Premarital Sex: A Methodological Note," p. 185.

CHAPTER IV

ANALYSIS OF DATA

Construction of Independent and Dependent Variable Indices

Prior to discussing the relationship between the independent variable under consideration, religious conservatism, and the dependent variable, libertinism, attention will be focused on the way in which each of these variables were operationalized in the present study.

As concerns religious conservatism, three attitudinal statements were employed: individuals' concept of God; views toward organized religion; and frequency of church attendance. An examination of the data presented in Table 1 indicates 31.4 percent of the respondents surveyed had a religiously conservative outlook in that they conceived of God as "the supreme being." Fifty-two percent were shown to have a conservative view of organized religion in that they responded either that the church is "beginning to 'get with' the mood of the times" or they felt that the church is "a constructive and dynamic movement." Finally, as pertains to church attendance, a total of 59.9 percent indicated that they attended church either occasionally or regularly, and were thus classified as having a conservative religious orientation.

TABLE 1
 PERCENTAGE DISTRIBUTION OF RESPONSES USED IN THE CONSTRUCTION
 OF THE RELIGIOUS CONSERVATISM INDEX

Concept of God		Views Toward Organized Religion		Church Attendance	
1. A myth	3.3%	1. Lacking in terms of today's problems and needs	40.6%	1. Never	7.7%
2. A term used to describe the conscience of mankind	27.7%	2. Beginning to "get with" the mood of the times ^a	42.0%	2. Very infrequently	23.4%
3. The governing force of the universe	25.7%	3. A constructive and dynamic movement ^a	10.0%	3. Occasionally ^a	27.0%
4. The supreme being ^a	31.4%	4. None of the above come close	6.8%	4. Regularly ^a	32.9%
5. None of the above come close	11.5%	5. No response	.6%	5. No response	9.0%
6. No response	.4%				
Total	100.0%	Total	100.0%	Total	100.0%

^aConsidered as conservative response.

The internal reliability of the religious conservatism index, formed by the composite of the three items indicated above, is presented in Table 2. The point-biserial correlation coefficients and phi coefficients, as well as the alpha coefficient were used in assessing the reliability of this index.

TABLE 2
INTERRELATIONSHIP OF ITEMS IN THE
RELIGIOUS CONSERVATISM INDEX^a

Religious Item (with traditional response)	Item Intercorrelations (phi coefficient)			Item Total r's ^b	Number of Positive Responses	Percentage of Positive Responses
	A	B	C			
A. Concept of God (the supreme being)	-	.18	.17	.67	315	31.4
B. Views Toward Organized Religion (a constructive and dynamic movement; beginning to "get with" the mood of the times)		-	.17	.69	521	52.0
C. Church Attendance (regularly; occasionally)			-	.66	600	59.9

^aTotal N=905, not including "no responses" on one or more items (N=97).

^bPoint-biserial correlation coefficients. Alpha coefficient=.39.

The point-biserial correlation coefficients were .67 for concept of God, .69 for views toward organized religion, and .66 for

church attendance. The responses yielded an alpha coefficient of .39. Validity of the index was based on face-examination of the individual items.

In order to measure the dependent variable, a libertinism index was constructed. This index included items concerning individuals' feelings toward the sale of marijuana, experience with marijuana, and attitudes toward premarital sex. Data presented in Table 3 indicated 46.7 percent of the respondents surveyed held libertine positions in regard to sale of marijuana in that they felt marijuana should either be "legally for sale under controlled conditions" or "should be freely sold to all who want it." Twenty-five percent were shown to have a libertine response in regard to experience with marijuana in that they have used marijuana. Finally, as pertains to the third item, attitudes toward premarital sex, 53.1 percent indicated some degree of permissiveness in their attitude toward premarital sexual behavior.

For establishing the index's reliability, phi and point-biserial correlation coefficients, as well as the alpha coefficient, were calculated. With point-biserial r 's of .80 for feelings toward the sale of marijuana, .74 for experience with marijuana, and .78 for attitude toward premarital sex, and an alpha coefficient equal to .67, the items that make up the libertinism index can be seen to be interrelated (see Table 4). Initially the index was judged to have validity based on face examination of the individual items. In order to further

TABLE 3
 PERCENTAGE DISTRIBUTION OF RESPONSES USED IN THE
 CONSTRUCTION OF THE LIBERTINISM INDEX

Feeling Toward the Sale of Marijuana		Experience with Marijuana		Attitude Toward Premarital Sex	
1. should not be for sale to the public--should be highly restricted	50.9%	1. never tried--don't intend to	62.3%	1. sex should be reserved solely for your wife--and after marriage	24.9%
2. should be legally for sale under controlled conditions ^a	42.3%	2. never tried--may very well	12.1%	2. sex is all right before marriage but only with someone you contemplate marrying	22.5%
3. should be freely sold to all who want it ^a	4.4%	3. tried once--don't plan to again ^a	4.8%	3. only with those <u>few</u> women you have strong feelings for ^a	24.4%
4. no response	2.4%	4. tried once--may well again ^a	3.8%	4. sex is all right with any woman you <u>like</u> who feels similarly inclined ^a	20.2%
		5. have used 2 or 3 times ^a	6.3%	5. sex is all right with any woman who seems <u>attractive at the moment</u> and is willing ^a	3.5%
		6. use occasionally ^a	7.2%	6. no response	.6%

TABLE 3--Continued

Feeling Toward the Sale of Marijuana	Experience with Marijuana	Attitude Toward Premarital Sex
	7. use frequently ^a 2.9%	
	8. no response .6%	
Total 100.0%	Total 100.0%	Total 100.0%

^aConsidered as libertine response.

TABLE 4
INTERRELATIONSHIP OF ITEMS IN THE
LIBERTINISM INDEX^a

Libertinism Items (with libertine responses)	Item Intercorrelations (phi coefficient)			Item Total r's ^b	Number of Positive Responses	Percentages of Positive Responses
	A	B	C			
A. Feelings Toward the Sale of Marijuana (should be freely sold to all who want it; should be legally for sale under controlled conditions)	-	.42	.42	.80	468	46.7
B. Experience With Marijuana (have tried one or more times)		-	.36	.74	250	25.0
C. Attitude Toward Premarital Sex (sex should be confined to those <u>few</u> women you have strong feelings for; with any woman you like who feels similarly inclined; any woman who seems <u>attractive at the</u> <u>moment and is</u> willing)			-	.78	521	52.0

^aTotal N=970, not including "no responses" on one or more items (N=32).

^bPoint-biserial correlation coefficients. Alpha coefficient=.67.

validate the instrument measuring the dependent variable, libertinism, the index scores were related to responses to items judged to be closely related to libertinism. In Table 5, libertinism was related to sex behavior while controlling for marital status, and this resulted in a gamma value of .64 for married respondents and .56 for others. The relationship between libertinism and feelings toward the sale of LSD (see Table 6) resulted in a gamma value of .64, while a .85 value was found to exist for the relationship between libertinism and experience with LSD (see Table 7). In summary, the data presented in Tables 5-7 indicate substantially to very strong positive relationships existing between the libertinism index and sex behavior, feelings toward the sale of LSD, and experience with LSD, giving indication of the validity of this index.

Independent Versus Dependent Variable

Having discussed construction of the indices used to measure both independent and dependent variables, attention can now be focused on their possible relationship as indicated in the general hypothesis of this study. Presented in Table 8 is the relationship between religious conservatism and libertinism. Upon examination of these data, the percentages of individuals scoring high on the libertinism index are shown to steadily decline with increasing religious conservatism. This relationship is found to be significant beyond the .001 level. The gamma value for this relationship was found to be $-.57$, thus indicating a substantial inverse relationship. A somewhat stronger relationship

was found to exist when libertinism was collapsed into a low-high dichotomy than was found when both indices were not collapsed as is shown in Table 13 in Appendix B. Thus the general hypothesis is accepted.

General Hypothesis: There is a significant relationship between religiosity and the social perspective held by an individual.

The index of libertinism included the three forms of libertinism and thus the three null hypotheses can be rejected.

TABLE 5
RELATIONSHIP BETWEEN LIBERTINISM AND
SEX BEHAVIOR BY MARITAL STATUS

Marital Status	Percent Scoring High on Libertinism ^a		
	no woman to date	one woman	two or more women
Married	-	15.2 (46)	45.1 (102)
	$x^2=9.10$	$p < .01$	Gamma = .64
Plan to marry in the next year or no plans for marriage	20.6 (257)	33.3 (144)	58.8 (391)
	$x^2=180.92$	$p < .001$	Gamma = .56

^aBy high on libertinism is meant a score of 2-3 on the libertinism index.

TABLE 6
RELATIONSHIP BETWEEN LIBERTINISM AND
FEELINGS TOWARD THE SALE OF LSD

	Libertinism				(N)
	(low) 0	1	2	(high) 3	
	-----percent-----				
LSD should not be for sale to the public; should be regulated as a powerful drug	37.1	26.2	21.1	15.6	(874)
LSD should be legally for sale, but under controlled conditions	3.4	17.3	29.3	50.0	(58)
LSD should be freely sold to all who want it	11.1	22.3	33.3	33.3	(9)
$\chi^2=54.79$ d.f.=6 $p < .001$ Gamma=+.64					

TABLE 7
RELATIONSHIP BETWEEN LIBERTINISM
AND EXPERIENCE WITH LSD

Experience	Libertinism				(N)
	(low) 0	1	2	(high) 3	
	-----percent-----				
Have never tried LSD	37.2	26.9	22.8	13.2	(882)
Have tried LSD one or more times	0.0	11.1	18.5	70.4	(81)
$\chi^2=173.14$ d.f.=3 $p < .001$ Gamma=.85					

TABLE 8
PERCENT LIBERTINE^a BY RELIGIOUS CONSERVATISM

Percent Libertine (N)	Religious Conservatism			
	(low) 0	1	2	(high) 3
	-----percent-----			
	68.1 (144)	49.3 (274)	28.9 (305)	11.5 (157)

$$\chi^2=125.97$$

d.f.=3

$p < .001$

Gamma=-.57

^aBy libertine is meant individuals scoring 2-3 on the libertinism index.

Independent Versus Dependent Variable: Controlled

The relationship between the dependent and independent variables and possible control variables, as suggested in previous research and available in the data, are presented in Table 9. Of the potential control variables, only geographic area, father's education, and religious affiliation proved to be significantly related to both the independent and the dependent variables with this particular sample. In an attempt to assess whether the possibility that the relationship found to exist between religious conservatism and libertinism was spurious, the above mentioned control variables were employed.

TABLE 9
RELATIONSHIP BETWEEN OTHER VARIABLES AND:
RELIGIOUS CONSERVATISM--LIBERTINISM

Other Variables ^a	Religious Conservatism			Libertinism		
	Gamma	x ²	P	Gamma	x ²	P
Geographic Area	+ .12	44.44	<.001	-.07	49.85	<.001
Father's Education	-.09	14.8	.18	+.13	22.81	<.05
Religious Affiliation	-.20	39.40	<.001	+.09	14.94	<.05
Size of Student Body	-.09	4.25	.24	+.04	2.84	.58
Size of Residence	+.01	1.34	.72	-.03	1.48	.69
College Major	+.09	17.25	.14	-.11	18.06	.12

^aThese variables were coded from low to high: Geographic Area--South, Midwest, Northeast, Far West; Father's Education--grade school, high school, college, graduate school; Religious Affiliation--Catholic, Protestant; Size of Student Body--less than 5,000 males, 5,000 or more males; Size of Residence--rural, urban; College Major--business, engineering, science, humanities, social science.

Geographic Area

When the relationship between religious conservatism and libertinism is considered simultaneously with the geographic area of the respondent, the relationship remains statistically significant at the .05 level or greater. The strength of the association between religious conservatism and libertinism varies

only slightly among regions of the country. The actual gamma values vary from $-.38$ for the respondents from the South to $-.57$ for the respondents from the Midwest, indicating a moderate to a substantial inverse relationship (see Table 10).

TABLE 10
RELATIONSHIP BETWEEN LIBERTINISM AND RELIGIOUS
CONSERVATISM BY GEOGRAPHIC AREA

Geographic Area	Percent Scoring High on Libertinism ^a				χ^2	P	Gamma
	Religious Conservatism						
	(low) 0	1	2	(high) 3			
	-----percent-----						
Far West	72.7 (22)	56.8 (51)	31.7 (41)	29.4 (17)	21.16	<.05	-.48
Northeast	70.1 (57)	52.4 (84)	35.9 (64)	10.0 (30)	37.36	<.001	-.42
Midwest	70.0 (40)	49.3 (71)	29.9 (107)	4.0 (50)	74.79	<.001	-.57
South	55.0 (25)	39.7 (68)	31.8 (92)	13.3 (60)	27.13	<.01	-.38

^aBy high on libertinism is meant a score of 2-3 on a libertinism index.

Father's Education

The relationship between libertinism and religious conservatism by father's education is presented in Table 11. Again, the relationship between libertinism and religious conservatism was found to be statistically significant at the .01

level or beyond. The strength of the association varied from a moderate inverse relationship ($\gamma = -.44$) for respondents whose fathers had a grade school education to a substantial inverse relationship ($\gamma = -.58$) for those respondents whose fathers had a graduate school education.

TABLE 11
RELATIONSHIP BETWEEN LIBERTINISM AND RELIGIOUS
CONSERVATISM BY FATHER'S EDUCATION

Father's Education	Percent Scoring High on Libertinism ^a				χ^2	P	Gamma
	Religious Conservatism						
	(low) 0	1	2	(high) 3			
	-----percent-----						
grade school	57.2 (21)	59.1 (44)	25.5 (51)	16.0 (51)	22.09	< .01	.44
high school	72.0 (50)	42.2 (116)	27.9 (122)	8.9 (70)	75.80	< .001	-.50
college	63.3 (49)	48.7 (78)	32.3 (96)	9.3 (43)	37.78	< .001	-.30
graduate school	71.3 (22)	61.1 (36)	27.8 (36)	20.0 (10)	26.50	< .01	-.58

^aBy high on libertinism is meant a score of 2-3 on a libertinism scale.

Religious Affiliation

Religious affiliation was considered in terms of Catholic versus Protestant, with the former being considered the more conservative. Considering the relationship between religious

conservatism and libertinism simultaneously with religious affiliation of the respondent the relationship was found to be significant at the .001 level for both Catholic and Protestant. A substantial inverse relationship was found to exist for both, with a gamma value of $-.51$ for the Catholics and $-.58$ for the Protestants (see Table 12).

TABLE 12
RELATIONSHIP BETWEEN LIBERTINISM AND RELIGIOUS
CONSERVATISM BY RELIGIOUS AFFILIATION

Religious Affiliation	Percent Scoring High on Libertinism ^a				x ²	P	Gamma
	Religious Conservatism						
	(low) 0	1	2	(high) 3			
	-----percent-----						
Catholic	61.5 (26)	50.0 (88)	37.8 (90)	10.0 (60)	31.49	< .001	$-.51$
Protestant	66.7 (84)	45.9 (148)	25.0 (188)	11.2 (89)	74.57	< .001	$-.58$

^aBy high on libertinism is meant a score of 2-3 on a libertinism index.

In addition to those mentioned thus far, size of student body and size of residence were also employed as control variables with similar results occurring (see Tables 14 and 15 in Appendix B). It must be noted, however, that these particular variables were not significantly related to both the dependent and independent variables.

In conclusion, traditional religion and libertinism were inversely related, even with the introduction of control variables. It would seem that the relationship between the two variables is of a causal nature, with a traditional religious outlook acting as a strong deterrent to libertine behavior.

CHAPTER V

CONCLUSION

In summary, this thesis has been a report of the findings of an empirical investigation of the relationship between religiosity and libertinism. Religiosity was measured by a religious conservatism index that centrally relied on two of Glock and Stark's five dimensions of religiosity. The causal relationship predicted in this study--the inverse relationship between traditional religion and libertinism--is itself concerned with the consequential aspect of religion. Libertinism was measured by an index consisting of three items which give an adequate indication of the student's social perspective.

The findings showed that a substantial inverse relationship existed between religiosity and libertinism, thus enabling the acceptance of the general hypothesis as stated in Chapter Three (or the rejection of the null hypotheses). Furthermore, by controlling for geographic area of the respondent, father's education, and the religious affiliation of the respondent, the stated relationship was found not to be spurious in nature. Therefore, based on this study it may be concluded that the more one adheres to traditionally conservative religious beliefs and practices the less likely it will be that he will be libertine.

By definition, the libertine would be the individual who would most likely hold the more liberal views toward the sale of marijuana, and as other research has suggested, would consequently be among those who have had a greater degree of experience with marijuana. In addition, the libertine would be more apt to possess permissive attitudes toward premarital sex, and as has been pointed out by Reiss, having more permissive attitudes, would probably be more permissive in sexual behavior. It might be that the individuals who take the liberal or non-traditional position in terms of social perspective regarding these social issues, might well take similar positions in regard to the sale and use of more powerful drugs and other such social issues.

As pointed out previously by Suchman, such attitudes and social perspectives cohere in what he terms the "hang-loose" ethic, which is a general anti-establishment philosophy. If an individual possessed such attitudes and behavior that would mark him as an adherent to the hang-loose ethic, he would most likely reject traditionally accepted beliefs and values of organized religion as generally found in society.

As a result of rejecting traditional religious attitudes and values of the organized church in our society, the individual might look for something else to fill the void in his social existence created by this rejection. It would seem to this writer that this void is, in many cases, replaced by libertinism itself. Whether it is in the form of a quasi-religious drug

cult, a free love commune, or merely some form of a non-traditional religious worship or meditation, it becomes, in essence, the individual's religion, specifically as the phenomenon is defined at the beginning of this thesis. It meets the definition of religion as providing a general interpretation of life as experienced by the individual. On the other hand, whether libertinism can be incorporated by the society in such a way that it acts as an integrative force seems most unlikely. For some college students libertinism is probably a passing phenomenon related to the process of acquiring individuality and independence and perhaps even the achieving of maturity and sophistication in a complex society. It is assumed that for most of these students a libertine orientation is but a temporary orientation to be replaced by a more traditional outlook.

APPENDIX A

Items derived from the following questions were utilized in the construction of the religious conservatism index:

Which one of the statements below comes closest to describing your concept of God?

1. The supreme being who created the earth and who rewards and punishes everyone in it
2. The governing force that guides the universe and maintains the balance of nature
3. A convenient term to describe the spiritual qualities and conscience of mankind
4. A myth--a figment of the imagination of basically unscientific and superstitious people
5. None of the above come close

Regardless of your definition of God, what is your view of organized religion? Which one statement below comes closest to your view of the people and works of organized religion?

1. A constructive and dynamic movement in keeping with the needs of people and responsive to the mood of the times
2. A basically good and needed movement that is beginning to "get with" the mood of the times and recognize the needs of the present world
3. A movement which, however well intentioned, is sadly lacking in terms of today's problems and out of touch with society's current needs
4. None of the above come close

Do you attend (church, Temple) services regularly, occasionally, very infrequently, or never?

Items derived from the following questions were utilized in the construction of the libertinism index:

How do you feel about the sale of marijuana?

1. It should be freely sold to all who want it--like butter or ginger ale
2. It should be legally for sale under controlled conditions--like beer or liquor
3. It should not be available for sale to the public, but should be highly restricted--like any other powerful or dangerous drug

Please indicate below the amount and nature of your experience with marijuana

1. Never tried--don't intend to
2. Never tried--but may very well
3. Tried once--don't plan to again
4. Tried once--may well again
5. Have used 2-3 times
6. Use occasionally
7. Use frequently

There are different attitudes towards sex before marriage. For example, there are those who think sex is and should be a sacred part of marriage. Then there are those who feel it is or should be as natural as eating and drinking and breathing. Which one statement below comes closest to your view of sex?

1. Sex should be reserved solely for your wife--and after marriage
2. Sex is all right before marriage but only with someone you contemplate marrying
3. Sex should be confined to those few women you have very strong feelings for
4. Sex is appropriate with any woman you like who feels similarly inclined
5. Sex is all right with any woman who seems attractive at the moment and is willing

APPENDIX B

In addition to the zero-order relationship between religious conservatism and libertinism (with the latter dichotomized into low and high) presented in Chapter Four, Table 13 shows the same relationship with both indices fully extended. Through observation, one can easily determine that an inverse relationship exists between the two variables, and the gamma value of $-.49$ indicates that the strength of the relationship is fairly substantial. Furthermore, as can be seen from the chi square value and the level of probability, the relationship is significant.

Tables 14 and 15 show the relationship between libertinism and religious conservatism while controlling for size of residence and size of student body. A moderate to substantial inverse relationship was found to hold in both instances.

TABLE 13
RELATIONSHIP BETWEEN LIBERTINISM AND
RELIGIOUS CONSERVATISM

Religious Conservatism		Libertinism				(N)
		(low) 0	1	2	(high) 3	
		-----percent-----				
(low)	0	11.8	20.1	32.6	35.5	(144)
	1	23.7	27.0	27.7	21.5	(274)
	2	44.3	26.9	19.3	9.5	(305)
(high)	3	61.1	27.4	7.6	3.8	(157)

$\chi^2=158.24$ d.f.=9 p < .001 Gamma = -.49

TABLE 14
RELATIONSHIP BETWEEN LIBERTINISM AND RELIGIOUS
CONSERVATISM BY SIZE OF RESIDENCE

Size of Residence	Percent Scoring High on Libertinism ^a				χ^2	P	Gamma
	Religious Conservatism						
	(low) 0	1	2	(high) 3			
Urban ^b	69.6 (79)	51.9 (133)	28.1 (153)	15.3 (78)	29.15	<.001	-.48
Rural ^c	64.8 (54)	46.2 (117)	31.7 (123)	9.0 (66)	61.52	<.001	-.45

^aBy high on libertinism is meant a score of 2-3 on a libertinism index.

^bBy urban is meant a large city (over 500,000), a small city, a suburb of a city.

^cBy rural is meant a small town or a rural place as indicated by respondent.

TABLE 15
RELATIONSHIP BETWEEN LIBERTINISM AND RELIGIOUS
CONSERVATISM BY SIZE OF STUDENT BODY

Size of Student Body	Percent Scoring High on Libertinism, ^a				x ²	P	Gamma
	Religious Conservatism						
	(low) 0	1	2	(high) 3			
	-----percent-----						
< 5000 Males	78.3 (37)	53.4 (88)	23.4 (111)	11.3 (53)	78.20	< .001	-.58
≥ 5000 Males	64.8 (71)	43.1 (145)	30.0 (140)	14.3 (77)	64.50	< .001	-.42

^aBy high on libertinism is meant a score of 2-3 on a
libertinism index.

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