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DIFFERENCES BETWEEN FEMINISTS AND TRADITIONALISTS
IN SEXUAL COMMUNICATION, ATTITUDES, AND PRACTICES

A Thesis
Presented to the
Faculty of
California State College
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Science
in
Psychology


by
Elizabeth L. Evans
December, 1979

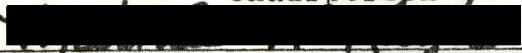
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Chairperson




11/30/79
Date

ABSTRACT

Over the previous three decades human sexuality, particularly female sexuality, has increasingly been the subject for psychological research; however, there have been many changes in our culture in the past 20 or so years. One important change has been the movement toward the liberation of women. This study examines how women who endorse the philosophy of this movement, the feminists, and the women who are in contrast to this philosophy, the traditionalists, differ in terms of their self-reported sexual communication, attitudes, and practices. Sixty volunteer female subjects were administered the Attitude Toward Women Scale (AWS), developed by Spence, Helmreich, and Stapp (1973). The AWS assesses attitudes regarding women's rights and roles in the areas of vocational, educational and intellectual activities, dating etiquette and behavior, sexual behavior and marital relationships. Subjects were also administered the Female Sexuality Questionnaire (FSQ). The FSQ assesses three dimensions of sexuality: communication, attitude, and practice. A 3 X 3 analysis of variance procedure was performed with repeated measures on the FSQ categories and the between factor AWS scores. High scores on the communication category indicate a woman

is able and willing to communicate frankly and openly her sexual feelings and desires. High scores on the practice category indicates a subject engages in a wider variety of sexual behavior and does so more frequently than does a subject with a low score. Subjects classified as feminists and moderates by the AWS scored significantly higher on both the communication and practice FSQ categories than did subjects classified as traditionalists. No differences were found between the three groups of subjects in the attitude category. Relationships of the FSQ to demographic variables and relationships of FSQ to AWS are discussed.

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REVIEW OF THE LITERATURE

Introduction

Significant modifications in our practices and attitudes toward sexuality have occurred in America in the last century. Along with these changes, another change has also occurred in our culture. The movement toward the liberation of women has been with us since the turn of the century and has gained new momentum in the last 15 years (Hall, 1978). Women are asking for full equality with men and the right to pursue lives of their own. Growing simultaneously is a movement of women away from self-reliance and equality, maintaining a more traditional philosophy. The women of America seem divided into two opposing groups, the liberal and the traditional. The purpose of this paper is to examine how these two groups of women express themselves sexually. To better understand the cultural changes and their variable effects on women, it is important to examine the trends in our culture regarding sexual attitudes and practices.

LoPiccolo and Heiman (1977) have examined the effects of cultural values on the psychotherapeutic definition of "normal" human sexuality over the last century. Problems occur when cultural values conflict with basic human needs

or when cultural values change rapidly, according to LoPiccolo and Heiman. With regard to sexual behavior, both of these conditions apply. While admitting that people are inherently sexual, the Judeo-Christian culture has been historically biased against sexuality; however, these cultural values are altering rapidly. In the following section, some previous human sexuality researchers will be discussed, with particular emphasis on their effects on the culture in general, and on women in particular.

Previous Human Sexuality Research and the Effect on the Culture

Krafft-Ebing and Ellis. The first books dealing with sexual behavior were published nearly 100 years ago. Havelock Ellis' Studies in the Psychology of Sex, published from 1899 to 1928, and Krafft-Ebing's Psychopathia Sexualis, published in 1886, were the best known (cited in LoPiccolo and Heiman, 1977). The culture of the time, as reflected in the works of these researchers, was antisexual. Sexual expression was seen as a physically and psychologically dangerous force which needed careful control. LoPiccolo and Heiman report that, even though early researchers accepted marital coitus in moderation, they were unable to accept masturbation or "excessive" intercourse. The fact that the general public at that time held masturbation to be especially harmful is made clear by the development

of metal mittens and a variety of restraining straps and garments for the prevention of masturbation. In 1875, Fowler, in his book Amativeness, or Evils and Remedies of Excessive and Perverted Sexuality, Including Warnings and Advice to the Married and Single, stated the general cultural view of the "good" woman of the time as asexual, delicate and not subject to "what would be injurious." The dominant cultural view was that there were "good" women and "sexual" women. LoPiccolo and Heiman further speculate that during this time complaints of lack of orgasm, inability to enjoy sex, or low frequency of desire for sexual expression would have been considered normal, decent, and virtuous for a woman.

Emergence of a Double Standard. Continuing their examination of sex research, LoPiccolo and Heiman demonstrated that by the 1920's sex was more openly discussed, and pre-marital sex was somewhat more common. However, cultural permission to be sexual was enjoyed more by men than women which resulted in a double standard. A double standard is a set of principles that applies differently and usually more rigorously to one group of people or circumstances than to another. With regard to sexuality, it is a code or a set of morals that applies different and more severe standards of sexual behavior to women than to men.

The double standard was accepted in different degrees

by different women. It seems that some women accepted the double standard and others did not. It could be argued that women who tacitly or openly accepted the double standard would today constitute a group of women commonly viewed as most traditional in principles. Those women who objected to the double standard, whether privately or silently, would be seen by contemporary analysts as feminist and non-traditional by comparison.

What was the spirit of the times and the culture that could cause some women to doubt their own feelings of self? What, in other words, would lend women to accept a double standard which treated their sexuality as something either secondary or inferior in value? Two important influences for such a development was the pre-eminence of Freud during this historical time period and the book Ideal Marriage by Van de Velde (1926).

Freud. The works of Freud (1906-1925) did not have reliable data to draw upon. Treatment of sexual disorders was often based on incomplete and inaccurate assumptions regarding sexuality. An example of the confusing influence of an inaccurate concept was that "vaginal orgasms" express normal and health sexual functioning, while a preference for clitoral stimulation reflected a deep-seated neurosis. This misconception led to unnecessary feelings of frustration and shame for many women and couples. Freud regarded female sexuality as compensatory,

a poor facsimile of male sexuality. According to Freud, females should adjust to their so-called inferiority, the lack of a penis.

Another aspect of Freudian theory that was connected with cultural biases was the distinction between masculinity and femininity. Freud viewed masculine and feminine qualities as distinctly different. Masculinity was interpreted as active, dominant, and directive; femininity was passive, submissive, and responsive. Freud (1905) maintained that the "libido was invariably and necessarily of a masculine nature" (p. 121). Males, as well as females, had unnecessary burdens placed upon them because of the distinction between masculine and feminine roles. Men were supposed to be sexually aggressive and to have sex frequently. Women should be only mildly, indirectly, and passively interested in sex. Following in the wake of Freud's analyses, traditional psychoanalysts, like other groups in the culture, helped to maintain the status quo concerning sex roles, female sexuality, and the meaning of sexual pleasure. These views continued until the late 1940's.

Van de Velde. Cultural biases are also reflected by Van de Velde in his book Ideal Marriage (1926). Van de Velde addresses himself to married men, "for they are naturally educators and initiators of their wives in sexual matters" (p. 9). Thus the burden of "knowing

everything there is to know" about sex falls on the man; her response is his responsibility.

Van de Velde (1926) contributes to the continuation of the myth of the vaginal orgasm. He writes, "But in ideal communication the stimulation will generally be focused on and in the vagina, including introitus and portio. And this will be full adequate for such a variety and intensity of sensation as will culminate in orgasm" (p. 186).

Changing Views of Human Sexuality

According to Lo Piccolo and Heiman, World War II and the post-war era atmosphere propagated changes in cultural attitudes and practices about sexual activities and women. This atmosphere marks the beginning of more liberal attitudes concerning sexuality in general, and female sexuality, in particular. These and other influences from researchers gradually overshadowed Freud's views. The two most important contributions to the changing views of human sexuality were the works of Kinsey, Pomeroy, Martin, and Gebhard (1953) and the studies of Masters and Johnson (1966; 1970).

Kinsey. Kinsey et al. (1953) were the first to openly gather and quantify data about human sexuality. Kinsey's data were collected from a national sample and were presumably representative. For the first time, people

were able to compare themselves with others in learning what percentage of the population performed "prohibited" activities. The Kinsey data often identified some discrepancies between actual and culturally prescribed behaviors. One of the primary ramifications of this discovery was allowing individuals to feel less guilty and more "normal" about their sexual behavior.

Kinsey et al. (1953) reported several significant changes in sexual patterns and frequencies in the sample of women, whose ages spanned four decades. Kinsey reported a steady and distinct increase in the number (the incidences) of females reaching orgasm in their marital coitus. The percentages of the marital contacts leading to orgasm was lowest in the youngest group. The percentage increased steadily in each older age group. Kinsey et al. reported considerable increases in the patterns of pre-marital masturbation, pre-marital heterosexual petting, and pre-marital coitus with age.

Sexual Behavior in the Human Female by Kinsey et al. (1953) was considered controversial and shocking to the general public in the 1950's (LoPiccolo and Heiman, 1977). One finding of Kinsey et al. in particular that jarred public opinion about female sexuality was that 62 percent of the women in the Kinsey sample reported masturbating and 85 percent of this subgroups primarily stimulated the labia and clitoris during masturbation. A good predictor

of coital orgasm among interviewed women was the ability to orgasm by any means, including masturbation. This fact, and the high frequency of orgasm during manual or oral stimulation, raised doubts regarding sexual intercourse as the only "natural" or "real" acceptable source of sexual satisfaction. In general, women were easily stimulated, responded quickly, achieved orgasm frequently, and enjoyed the experience, according to Kinsey et al. However, all of these activities occurred less frequently in women than in men. Consequently, although the Kinsey research confirmed the female's sexual responsiveness, the data did little to break down the sexual double standard. There were still sharply defined ideas of masculine and feminine stereotypes of sexual behavior, and these ideas still tended to favor male sexuality as "better" or comparatively superior.

Notwithstanding the failure of the Kinsey research to erase the double standard, it probably was an important force toward the liberalization of sexual behavior in the United States. This liberalization, in turn, has slowly undermined the double standard discussed earlier. Of course, not all women have abandoned the double standard. There are some plausible explanations for some women continuing to endorse the double standard. In fact, two phenomena may be occurring simultaneously: (a) the maintenance of the double standard and the myths

regarding female sexuality by the traditional group and (b) a lifting of some of the barriers, leading to a liberalization of sexual behavior and attitudes by the feminist group.

Yet, some women perpetuate the double standard by continuing to accept and propagate traditional myths concerning female sexuality. Their efforts (to be discussed in detail later in this chapter) are often in direct conflict with contemporary research on sexuality that other, more liberal women cite in support of their insistence of equalizing the value of male and female sexuality. One line of contemporary research that best exemplifies this spirit is that of Masters and Johnson.

Masters and Johnson. The pioneering studies of Masters and Johnson (1966) are an invaluable contribution to understanding human sexuality. For 20 years these researchers studied the sexual behavior of men and women under scientific laboratory conditions. Their data on the physiology of the human sexual response continued to increase the knowledge necessary for the accurate comprehension of the human sexual condition and in so doing provide a factual base for rejecting traditional views of female sexuality as inferior to male sexuality.

Masters and Johnson challenged the former ideas of male-female differences. From research on the sexual response cycle, they concluded that men and women respond

more alike than differently. Masters and Johnson's data on female sexuality were illuminating. One basic conclusion was that the clitoris was essential to the female sexual response, and they completely discounted the distinction between clitoral and vaginal orgasms: "From an anatomic point of view, there is absolutely no difference in the response of the pelvic viscera to effective sexual stimulation" (Masters and Johnson, 1966, p. 66). Sexual response research in the laboratory demonstrated conclusively that all female orgasms were physiologically and anatomically the same. Clearly then, clitoral manipulation, oral and manual stimulation, and masturbation all can lead to orgasm, which is natural, and therefore, should be considered "normal."

Another major contribution of Masters and Johnson was that an individual suffering from sexual dysfunction was not necessarily severely disturbed and/or neurotic, as was formerly assumed. Rather, Masters and Johnson viewed sex as a "learned skill," and sex therapy thus included the giving of sexual information and "permission" to the clients to engage in a wide range of sexual practices. Pleasure was seen as an acceptable sexual goal. Since former researchers and therapists had emphasized sex for procreation or familial duty, Masters and Johnson's emphasis on pleasure as a goal of sexual activity provided an important challenge to traditional views of sexuality

as having primarily instrumental (as opposed to intrinsic) value.

Recent Human Sexuality Research

The works of Masters and Johnson and others have led to tremendous advances in our understanding of human sexuality. This increased understanding is currently being translated into innovative new approaches to the treatment of sexually dysfunctional men and women, with often dramatic results in relieving the distressing sexual symptoms of individuals who were formerly thought beyond help.

Kaplan. In her book The New Sex Therapy (1974), Helen Singer Kaplan describes the new treatment of the sexual dysfunctions, providing a clear understanding of the process of treatment, as well as conceptualizing the theory underlying it. Kaplan's method is unique in that it represents an integration of psychoanalytic and behavioral sex therapy techniques.

Another major contribution of Kaplan (1974) is the challenge to the view that sexual problems may be the manifestation of profound emotional disturbance or mental illness. Kaplan writes that sexual dysfunctions commonly occur in persons who function well in other areas and have no other psychological symptoms.

These newer views seem to be gaining increasing

acceptance from the American public. Two indications of such acceptance are reports of sexual practices in popular periodicals, The Redbook Report (1975a and 1975b) and the Playboy Sex Survey.

The Redbook Report. With the publication of its survey on female sexuality, The Redbook Report (1975a and 1975b) documented the replies of 100,000 women to questions about sexual attitudes, values, and practices. The Redbook Report states that evidence of the crumbling of the sexual double standard could be found in the answers to the questions about pre-marital and extra-marital sex.

In 1953, Kinsey et al. found that only 33 percent of the 25 year old women that were interviewed had reported having pre-marital sex. Twenty years later, 90 percent of women under 25 who participated in The Redbook Report survey said they had pre-marital intercourse.

The likelihood that young women will have intercourse before marriage has been steadily increasing over the last 10 years. Sixty-nine percent of the women in The Redbook Report (1975b) survey who married before 1964 had experienced premarital intercourse. Among women married between 1964 and 1969, the comparable figure is 81 percent; among those married between 1970 and 1973, 89 percent; among those married after the end of 1973, 93 percent.

In 1953, Kinsey et al. reported in Sexual Behavior

of the Human Female that "premaritally experienced females were somewhat more inclined to accept coitus with males other than their husbands after marriage." The reports in The Redbook Report survey support this earlier conclusion. Thirty percent of the women in The Redbook Report reported that they had sex outside of marriage, and 26 percent of that 30 percent had pre-marital intercourse.

The Redbook Report (1975a) states that sexual satisfaction is significantly related to religious belief. With notable consistency, the greater the intensity of a woman's religious conviction, the more likely she is to be highly satisfied with the sexual pleasure of marriage. This heightened responsiveness of women who consider themselves strongly religious marks a cultural change. Kinsey et al. cited data in 1953 that indicated the proportion of copulations which led to orgasm in marriage did not seem to differ significantly between most of the religiously devout, moderate and inactive groups of females. The Redbook Report (1975a) questionnaire suggested that this is no longer true, and states, "How and why this change occurred is a complex cultural question, and to suggest that any single factor is responsible would be simplistic" (p. 53). However, the report states that the fundamental difference between the non-religious woman and the strongly religious is that the non-religious woman is far more likely to be

dissatisfied with every aspect of life. She is less likely to describe herself as satisfied with the frequency of sex, with her marriage, and with the consistency of her orgasms. These differences in religious and non-religious women raise the question of whether the religious woman reports satisfaction of all aspects of her life because she is "expected" to do so.

The Redbook Report (1975a) notes changes in sexual attitudes and practices that have taken place in the United States in the past two decades. One such change since the Kinsey era concerns the widespread experimentation with erotically stimulating techniques. A good example of the sexual liberation of American couples is the extent to which oral-genital sex is practiced. This behavior was still considered taboo in 1953 when Kinsey's book on female sexuality was published. Kinsey et al. reported that half of the 8,000 women interviewed had experienced fellatio and slightly more than half had experienced cunnilingus. The Redbook Report (1975a) indicates the comparable figure for all respondents between 20 and 39 years of age is 91 percent. In all age groups, strongly religious women are slightly less likely than non-religious to practice cunnilingus and fellatio. The Redbook Report states that for a considerable number of women, oral sex is the chief way, and often the only way, which they are able to achieve orgasm.

Playboy Sex Survey. According to the previous surveys, females are still less sexual than males. Females masturbate less and have less need for orgasm release. However, major increases in all areas of sexuality have been noted, according to the Playboy Sex Survey (1976). This survey reports that in every form of heterosexual behavior - mutual genital stimulation, oral-genital stimulation, and coitus - the females participate equally with males. The Playboy Sex Survey reports that 81 percent of women think orgasm necessary for sexual satisfaction.

The Redbook Report (1975a and 1975b) and the Playboy Sex Survey (1976) have provided a useful function in alerting the American public to normative changes in sexual attitudes and behavior. Another popular report on sexuality and sexual attitudes and practices that has attracted wide-scale interest is The Hite Report.

The Hite Report: The Hite Report (1976) is the result of an elaborate survey on female sexuality. It was based on the answers of 1,844 women to a series of questionnaires about their sexuality, and was concerned primarily with the different stimulation leading to orgasm. The basic findings of The Hite Report are: (a) women do not usually experience orgasm as the result of thrusting during coitus, and (b) most women can masturbate to orgasm via clitoral/vulval stimulation when

they choose to. In light of these findings, Hite argues that we must reassess the traditional ideas we have about female sexuality. Hite's nationwide survey found that only 30 percent of the women had an orgasm as a result of intercourse. Conversely, virtually all of the 82 percent of the sample who masturbated achieved orgasm.

The Hite Report (1976) espouses a new theory of female sexuality and puts sex in an historical and cultural context. It challenges the myth that women should orgasm during intercourse. Hite shows that since almost all women can and do orgasm during masturbation, the well-known difficulty many women have in achieving orgasm during intercourse reflects not a flaw in female anatomy or psychology, but an outdated definition of sexuality created and perpetuated by men. What is needed, according to Hite, is a re-evaluation and re-definition of sexuality as well as an expansion of our ideas of physical relations to another level of awareness. Hite openly challenges the traditional definition of female sexuality which equates inability to orgasm during intercourse with sexual inadequacy. She interprets this definition as furthering women's second class status in society at large, and perpetuating inaccurate and outdated male-biased beliefs.

Previous human sexuality research gives the impression that some women in our culture have found it

difficult to accept a view of sexuality as an expression of basic human needs for pleasure, closeness, love, sharing, and play. It might be suspected that these women are the traditionalists who, behaviorally and attitudinally restricted, still accept a male-biased view of women. Traditional societal expectations for sexuality may have limited these women to roles and behaviors that have not allowed them the full range of their sexual potential. By contrast, some women today are expecting and gaining full sexual equality. Today sex is less tied to reproduction than it was a few decades ago; relationships condemned by society in the fifties are increasingly being accepted; and the trend is away from the double standard, or a set of principles that applies more rigorously to women than to men.

Traditional and feminist women appear to differ considerably in their philosophies about sexuality and the double standard. The primary purpose of this thesis is to compare these two groups. The study proceeds from a basic hypothesis that there are important differences between traditionalists and feminists in sexual communication, attitudes, and practices. In order to better understand the bases for this hypothesis, which guided the present study, the two groups of women, traditionalists and feminists, will be described in the following section.

Traditional Women and Feminist Women - A Comparison

There is a continuum ranging from traditional to non-traditional among women in this country today. At one extreme, traditional women advocate the philosophies expressed in such works as Fascinating Womanhood by Helen Andelin (1965) and Total Woman by Marabel Morgan (1973), and attend local and nationally held workshops to learn these theories. At the other extreme are the feminist women who formed consciousness raising groups, and belong to the National Organization for Women. This movement has produced statements of feminist philosophy such as The Feminine Mystique (Friedan, 1963), Born Female (Bird, 1968), and "Personality and Ideology, A Personalogical Study of Women's Liberation" (Cherniss, 1972).

The more traditional woman is described as passive, physically weak, fearful, emotional, and submissive. In the book Fascinating Womanhood, Andelin (1965) states, "Amusing as it is, women are still afraid of such things as lightning, thunder, strange noises, spiders, mice, and even dark shadows, whether the danger is real or not, if the woman thinks it is real, she will feel a need for masculine protection" (pp. 151-152). Andelin writes that women should not be concerned with strenuous work such as moving heavy furniture, mowing the lawn, or painting, because this rough work could lessen a woman's feminine

qualities. Andelin continues:

There are difficulties of a different type for which she needs masculine assistance. These are such things as financial entanglements, belligerent creditors, or any dealing with people who are harsh, offensive, imposing, or who make unreasonable demands. Here is the "maiden in distress," dependent upon masculine chivalry. Women tend to be emotional and less objective in dealing with this type of assault than are men. For this reason they need the man to step in and cope with the situation (1965, p. 152).

Conversely, the feminist woman is described as mobile, active, and outgoing. High value is placed on achievement, autonomy, and independence. In the article "Personality and Ideology," Cherniss (1972) indicated that the woman's liberation movement is a protest against a system that represents women as inferior in status and denies them their potential fulfillment by delegating them to restrictively confining roles. Cherniss asserts that women identified as feminists are goal oriented, non-conformists, and independent. Often, they are assertive and have active professional or community concerns. However, they also reject the exclusive roles of wife and mother and actively seek personal alternate solutions. Cherniss states that these women seem to have greater self-acceptance and greater self-esteem.

Given the profile of traditional and feminist women described above, the question arises as to whether feminist women as a group tend to be aligned attitudinally

and behaviorally with the liberal views toward sexuality discussed earlier, and in turn, whether traditional women tend to endorse or embody older views of sexuality such as the double standard. This question will be addressed in the present section by considering differences between traditional women and feminists in intimate relationships; emotional intraceptiveness; interest in and commitment to, self actualization, and finally, attitudes and practices of physical expression. Comparisons of traditional and feminist women along these dimensions will provide a basis for hypothesizing differences between traditional and feminist women on three facets of sexuality: communication, attitude, and practice.

Women's intimate relationships are a major factor in both the traditional and feminist viewpoints. The traditional women believe that the role of women has been defined and ordained by God and "natural law," assigning to women the role of helpmate and companion. This role ascribes to women the subordinate position in marriage. The husband is considered the head of the household, and the wife is expected to yield to his decisions and devote the major portion of her energies to making his life comfortable (Andelin, 1965; Morgan, 1973). Both Andelin and Morgan advocate a return to the traditional, subservient female role. Andelin maintains that American housewives are too independent and too self-centered,

and are, therefore, unhappy. Andelin thinks that the way to happiness is by total submersion in one's husband primarily, and one's children secondarily.

The relationship between men and women, married or otherwise, advocated by feminists is based on an egalitarian approach. Personal honesty is encouraged, while manipulation is discouraged. Defensive facades in the form of "role-playing" are discouraged as a form of dishonesty. Freedom to be and to do is perceived as the natural right of both partners in the relationship. Sharing of lives is emphasized rather than the merging into one life. The loved person is loved for his/her unique qualities rather than for what the person is able to provide (Hall, 1978). These values closely parallel Abraham Maslow's (1954) criteria for self-actualizing people.

Some characteristics of self-actualizing people are the same as those for self-actualizing love between people, according to Maslow (1954). Maslow reports that self-actualizing people seem to have a healthy acceptance of themselves and others in that they relate easily to members of the opposite sex. Sex is talked about in a free, casual, and unconventional manner. In self-actualizing love, there is no really sharp differentiation of roles and personalities of the two sexes. It is not assumed that the woman is passive and the man active. Both

partners are active and passive at different times. They are so sure of themselves that they do not mind taking on some of the culturally defined qualities of the other sex.

In Motivation and Personality (1954), Maslow writes:

Since this is very probably related to the lack of doubt about their maleness and femaleness, the masculinity or femininity, so also it is my strong impression that healthier men are more apt to be attracted by intelligence, strength, competence, etc. in their women rather than threatened by it, as is so often the case with the uncertain male (p. 190).

Maslow thinks that self-actualizing people tend to join love and sex. Self-actualizing people tend to have very intense and very perfect sex, according to Maslow. He writes that, if love is the yearning for complete and perfect fusion, then orgasm is the attainment of it.

Maslow's position is in striking contrast to the attitudes toward marriage and sex advocated by traditionalists. Both Total Woman (Morgan, 1973) and Fascinating Womanhood (Andelin, 1965) state unequivocally that all women want from marriage is to be loved, and what all men want from marriage is to be admired. Morgan writes, "It is only when a woman surrenders her life to her husband, reveres and worships him, and is willing to serve him that she becomes really beautiful to him" (p. 80), or "A Total Woman caters to her man's special quirks, whether it be in salads, sex or sports" (p. 55). Morgan defines love as unconditional acceptance of a man and his feelings.

In Total Woman, Morgan isolated the basic sexual scenarios of male dominance and female submission and formulated a simple set of lessons that teach women how to act out those scenarios (Divorkin, 1979). In her list of assignments for sex Morgan includes: "Once this week call him at work an hour before quitting time, to say, I wanted you to know that I just crave your body!" and "Thrill him at the front door in your costume. A frilly new nighty and heels will probably do the trick as a starter" (p. 127).

Both Andelin (1965) and Morgan (1973) advocate a return to the traditional, subservient female role as the solution to marital discord. Morgan continues, "God understood women. He knew they would probably use the prized possession of sex to manipulate men, and He warned against rationing it out" (p. 109).

In The Pleasure Bond, Masters and Johnson (1974) considered the traditional woman and the liberated woman in respect to their characteristic style of sexual practice and attitudes. The traditional woman tends to be embarrassed by her sexual feelings and fearful of communicating with her partner about this subject which to her is shameful. Of the traditional women they say:

Often, in such cases, the wife is sexually submissive because she sees herself as having no choice. She does not consider intercourse to be an opportunity to express herself as a woman, but rather a mechanical service she must

render....The problem originates in the cultural misconception, shared by husband and wife, that the female is inherently less sexual than the male. Having absorbed this concept as she grew up, a woman tends to adopt the traditionally passive role during intercourse. It is the man's role to initiate, to stimulate, and hers to respond; she accepts and, if she is fortunate, takes pleasure from what he does TO her. She would never risk taking the initiative and suggesting anything specific that might improve her capacity to respond. To do so would make her seem aggressive and her behavior would not conform to patterns that both she and her husband accept as "normal." Even if she feels she is capable of enjoying sex more than she does, or wishes that she were, she sees her present subdued response as a private problem, even as a personal inadequacy. She certainly does not see it as a concern to be shared with her husband. Embarrassment, shame, or fear keep her silent. Because she misconceives the female sexual role, she is uncertain whether it is "decent" to admit having a desire for greater pleasure than she now experiences (pp. 243-44).

According to Masters and Johnson (1974), more liberal women tend to express openly the full range of their sexual excitement, communicate spontaneously their sexual feelings, and have a healthy acceptance of themselves sexually. Masters and Johnson write about how a sexually liberated woman views herself sexually:

What a great many men and women must learn is that they cannot achieve the pleasure they both want until they realize that the most effective sex is not something a man does to or for a woman but something a man and woman do together as equals....The sexually liberated woman learns, among other things, the importance of being free, to express openly the full range of her sexual excitement and involvement - the delight of wanting and being wanted, touching and being touched, seeing and being seen, hearing words and sounds. Her spontaneous feelings,

spontaneously communicated, stimulate her partner and heighten his tensions, impelling him to act on his own impulses. Whatever she gives him returns to her and whatever he gives her comes back to him (p. 84).

Feminists and the more traditional women differ considerably in terms of their sexual communication, attitudes, and practices, but there seems to be little or no research which compares these two classifications of women and their perceived sexuality. This study is designed to do so.

Hypothesis 1: Feminists will be better able to communicate their sexual feelings and desires than will traditionalists.

Hypothesis 2: Feminists will have more positive attitudes regarding their sexuality than will traditionalists.

Hypothesis 3: Feminists will engage in a greater variety of sexual practices with greater frequency than will traditionalists.

METHOD

Subjects

Subjects were 60 volunteer female students enrolled in physical education courses in a Southern California community college and a small state college. The age range of the subjects was 18 - 58 years, with the average age being 30.5. Subjects reporting marital/living status included 22 single, 18 married, 9 divorced, and 4 living with partners. Some subjects did not report their living/marital status. The average number of years of education was 15.3, and the number of children ranged from 0 to 8, with the mode being 1.

Description of Research Instruments

Attitude Toward Women Scale. The measure of traditionalism or feminism was the short-form Attitude Toward Women Scale (AWS). The 15 item, Likert-type AWS (Appendix A) was developed by Spence, Helmreich, and Stapp (1973). The AWS assesses: (a) attitudes regarding women's rights and roles in the areas of vocational, educational and intellectual activities, (b) dating etiquette and behavior, and (c) sexual behavior and marital relationships. The items have four response alternatives ranging from agree strongly to disagree strongly. Each item is scored from

0 to 3, with 0 indicative of the most traditional and 3 the most contemporary, pro-feminist responses. The total possible score ranges from 0 to 45. Each score reflects the degree to which the individual holds either traditional or feminist views towards women's roles.

Reliability and validity data have been established for the AWS. Spence et al. reported that the 15 item AWS version correlates .91 with the original 55 item AWS in a sample of college students. Correlation of individual items with the total scale scores on the Spence et al. sample revealed correlations ranging from .31 to .73, suggesting that the measure is internally consistent. Evidence for the construct validation of the AWS is provided in extensive data concerning score differences between various groups in expected directions. For example, Spence et al. found that women scored higher on the AWS in comparison to men and that college students scored higher than did their same sex parent. Kilpatrick and Smith (1974) demonstrated that 13 National Organization for Women members scored significantly more pro-feminist on the AWS than did the Spence et al. sample.

Female Sexuality Questionnaire. The measure of sexuality was the Female Sexuality Questionnaire (FSQ). The 23 item, Likert-type FSQ (Appendix B) was constructed for the present research by Gloria Cowan, at California State College, San Bernardino, and the author of this

study. The FSQ assesses three dimensions of female sexuality: communication, attitude, and practice, three dimensions considered important by previous investigators of female sexuality. The items corresponding to each dimension are listed in Appendix C.

Items were scored from 1 to 5, with the high scores indicating agreement with pro-feminist responses. In order to prevent a subject from responding in a set pattern of answering "always" or "never," the Likert-type scale was reversed for over half the items. Because a different number of items made up each category, mean scores were used as communication, attitude, and practice scores in the ANOVA.

In order to determine if the items corresponding to the communication, attitude, and practice categories were correlated with the other items in that particular category, Pearson inter-correlation coefficients were obtained for all items. The refinement of the three FSQ scales was accomplished by excluding those items which did not significantly correlate with the other items in the same category.

1. Communication Category. The communication category consists of three items on the FSQ. All three items were significantly correlated with the other items in that category, and therefore, all were retained.

The Redbook Report (1975a) stated that its statistics

demonstrate the extent to which sex and communication are indivisible. According to The Redbook Report, the more comfortable sexual partners are about confiding to each other their deepest feelings about sex, the more likely they are to find themselves able to give expression to the deepest, most secret urges of their bodies. Of the women who comprised The Redbook Report sample, nine out of ten who felt free to confide in their partners reported enjoying a fulfilling sexual relationship; conversely, almost half of the women who never confided in their mates had a sex life they described as a poor one. The more frequently women discussed their sexual feelings and desires with their partners, the more likely they were to report the sexual aspect of their marriage as good or very good. From this information, it was decided to include items on the FSQ concerned with sexual communication.

Scores on items #16, #18, and #19 were summed for a possible high communication score of 15. High scores would indicate a woman is able and willing to communicate frankly her sexual feelings and desires. High scores are consistent with the high value of the open and honest expression of one's feelings, communication of intimate thoughts, and sexual frankness often associated with feminists. Conversely, a low score would indicate a respondent would not communicate often or openly her sexual thoughts or feelings.

2. Attitude Category. Seven items comprise the attitude category of the FSQ. Results of the attitude category inter-correlation indicated that item #4, attitude about withdrawal of stimulation just prior to orgasm, and item #23, satisfaction with orgasm without penetration, were not significantly correlated with the other five category items and thus were eliminated.

Hite (1976) writes that "women have never been asked how they feel about sex" (preface). Responses from women themselves about their attitudes regarding their own and their partners' bodies and genitals, their feelings regarding the importance of orgasm, how they feel if they don't have an orgasm, if the women like intercourse, feelings regarding orgasms with and without penetration are included in the attitude category.

Attitude category items #1, #2, #3, #20, and #22 were summed for a possible high score of 25. High scores on the attitude category indicate a positive attitude regarding one's sexuality (i.e., one's own and partner's body and genitals) and greater satisfaction from sexual experiences. In contrast, a low score indicates an unfavorable attitude toward one's sexuality and relatively less satisfaction derived from sexual expression.

3. Practice Category. The 13 item practice category of the FSQ attempts to assess the frequency of female sexual behaviors such as initiating or refusing sexual

experiences, masturbation and orgasm. The practice item correlation coefficients demonstrated that item #6 (refusal of sexual experience), item #7 (homosexual experiences), item #13 (orgasm during intercourse), and item #17 (faking orgasms) were not significantly correlated with the other eight items on that scale and thus were deleted.

Investigations of female sexuality have paid attention to what women actually do sexually, viz. their sexual behaviors (Kinsey et al., 1953; Masters and Johnson, 1966; Hite, 1976; The Redbook Report, 1975a and 1975b). But according to Butler (1976), a large body of empirical data is still needed so that valid norms can be established. Butler writes that most statements in the literature about what is "normal" female sexuality have been made from impressions (clinical and otherwise) that have been supported by little or no concrete data; thus the practice category was included in the FSQ.

To assess this variable, responses of the FSQ practice items were summed for a possible high score of 35. A high score indicates a subject engages in a wider variety of sexual behaviors and does so more frequently than does a subject with a low score.

Procedure

The experimenter requested and received permission from instructors to collect from the women in their

classes data concerning female sexuality. The mixed-sex physical education classes were selected, as the students appeared to represent a cross section of the college population and it seemed probable that a sufficient number of volunteers of a wide age span could be recruited for the study.

Each class selected for the survey received a brief introduction from the experimenter (Appendix D) stating that the questionnaires were being distributed to the women to collect data about female sexuality for a master's thesis in psychology and that those who volunteered to participate could fill out questionnaires and deposit them by the door upon leaving. Follow-up letters were mailed to all participants who requested feedback information. The AWS and the FSQ were completed by all subjects. Both confidentiality and anonymity were assured.

Classification of subjects into groups - feminists, moderates, and traditionalists - was accomplished by the trisection of all AWS scores:

<u>Classification</u>	<u>AWS Scores</u>
Feminists	45-43
Moderates	42-38
Traditionalists	36-19

In order to have an equal number of subjects in each of the three classifications, the scores of six subjects

were excluded from the data analysis by use of a random number table (Kirk, 1968).

RESULTS

Major Findings

Subjects classified as feminists and moderates by the AWS scored significantly higher on the communication and practice FSQ categories in comparison with subjects classified as traditionalists. There were no significant differences between any of the subjects in the attitude category.

The 3 X 3 analysis of variance procedure was performed with repeated measures on the FSQ categories and the between factor AWS scores. As indicated in Table 1, there was a main effect for both the AWS condition and the FSQ condition. There was no interaction effect between the AWS condition and the FSQ condition. To test a priori hypotheses, three Dunn's Multiple Comparison of Means procedures (Kirk, 1968) were applied to the data. The means for feminists, moderates, and traditionalists for the three FSQ categories are shown in Table 2.

Hypothesis 1: Feminists will score significantly higher on the communication category of the FSQ than will traditionalists. The data relating to this hypothesis are presented in Table 2. Dunn's multiple comparison of means test indicated that feminists scored significantly

TABLE 1
 Summary of Analysis of Variance Results

Source	Sum Squares	Degrees of Freedom	Mean Squares	F
AWS Classi- fication (A)	18.87	2	9.43	13.33*
FSQ Classi- fication (B)	7.40	2	3.70	5.22*
AWS by FSQ (A X B)	4.90	4	1.22	1.73
Error R (AB)	108.32	153	.71	

*p. < .01

TABLE 2
Three Dimensions of Sexuality as a Function
of Attitude Toward Women

	Communication	Attitude	Practice
Feminists	4.26	4.24**	4.14**
Moderates	4.17	4.49	4.11*
Traditionalists	3.32	4.13	3.09

*p. <.01

**p. <.001

higher in comparison to the traditionalists on the FSQ communication category ($p < .05$). Therefore, hypothesis 1 was accepted. Additionally, moderates scored significantly higher in comparison to traditionalists on communication scores ($p < .05$) but not significantly different from the feminists.

Hypothesis 2: Feminists will score significantly higher on the attitude category of the FSQ than will traditionalists. The Dunn's test indicated that there was no significant difference between the feminists, moderates, or the traditionalists on the FSQ attitude category. Consequently, hypothesis 2 was rejected.

Hypothesis 3: Feminists will score significantly higher on the practice category of the FSQ than will traditionalists. Dunn's multiple comparison test indicated that feminists scored significantly higher in comparison to traditionalists on the FSQ practice scale. Hypothesis 3 was accepted. Moderates also scored significantly higher than traditionalists on the attitude scale but not significantly different from feminists in their responses.

Relationship of the Female Sexuality Questionnaire Items to Demographic Variables

Pearson correlation coefficients, shown in Table 3, were calculated to determine the degree of relationship between the demographic variables (Appendix E) of age,

TABLE 3
 Correlation Coefficients of FSQ
 with Demographic Variables

FSQ Item	Age	Religion	Marital Status	Education	# Chil- dren
1	.00	.15	-.01	.11	-.01
2	-.14	.04	-.16	.08	-.02
3	-.15	.13	.08	.00	-.05
4	.05	.03	-.03	-.21	.07
5	-.05	-.01	-.17	-.05	-.05
6	.00	.17	-.18	-.31*	.08
7	-.29*	-.14	-.08	-.23*	-.16
8	-.06	-.08	.11	-.07	.02
9	.09	-.10	.10	.01	.05
10	.14	.05	.22	.02	.13
11	.13	-.08	-.04	.02	.01
12	.00	.09	.14	-.04	-.02
13	-.33*	.16	.02	.01	-.17
14	-.15	.09	.12	.00	-.07
15	-.19	-.02	.07	-.04	-.12
16	-.05	.18	.05	.08	-.02
17	.02	.04	-.16	-.10	.04
18	.09	.14	.03	.12	.15
19	-.03	.09	-.01	.07	.11
20	-.17	.07	.00	.04	.01
21	-.08	.22*	.05	.02	-.09
22	-.07	.09	.21	-.03	.01
23	.29*	-.14	.12	.08	.32*

*p. <.05

religious commitment, marital status, educational level, and the number of children to the items on the FSQ. The critical significance level for all correlations was .05.

The items correlated with age data indicates the greater the respondent's age: (a) the less likely she was to have homosexual experiences (-.25), (b) the less likely she was to orgasm during intercourse (-.33), and (c) the more likely she was to experience satisfaction from orgasms without penetration (.29). Respondents' number of children was also significantly related to satisfaction from orgasms without penetration (.32).

Correlation of educational level with FSQ items indicates that the higher the educational level of the subject, the less likely she is to refuse sexual experiences (-.31), and the less likely she is to have homosexual experiences (-.23).

Relationship of Female Sexuality Questionnaire to Attitude Toward Women Scale

A Pearson correlational matrix was calculated to determine the degree of relationship of the individual items of the FSQ to the AWS. Each item with its respective correlation coefficient is presented in Table 4. Seventy-one percent of the FSQ items were significantly correlated to the AWS. All of the individual FSQ communication items were significantly correlated with the AWS, indicating that feminists do communicate their

TABLE 4
 Correlation Coefficients of AWS Score
 with FSQ Items

FSQ		Correlation Coefficients
1	Attitude regarding own body	.23*
2	Attitude regarding own genitals	.03*
3	Attitude regarding partner's genitals	.15
4	Withdrawal of stimulation	.54*
5	Initiate sexual experiences	.43*
6	Refuse sexual experiences	-.02
7	Homosexual experiences	.07
8	Sex after marijuana	.10
9	Sex aids	.24*
10	Masturbate	.45*
11	Climax after masturbation	.25*
12	Masturbate in front of partner	.17
13	Orgasm during intercourse	-.20
14	Cunnilingus	.16
15	Fellatio	.29*
16	Communicate sexual desires	.43*
17	Fake orgasm	.39
18	Partner realize orgasm	.26*
19	Communicate need for additional stimulation	.47*
20	Like intercourse	.14
21	Like to masturbate after making love	.54*
22	Satisfaction of orgasm with penetration	-.05
23	Satisfaction of orgasm without penetration	.34*

*p. <.05

sexual feelings and desires to their partners more than do traditionalists.

Sixty percent of the attitude items were significantly correlated with AWS scores. This suggests that feminists have a more positive attitude toward their sexuality than do traditionalists.

In the practice category of the FSQ, 67 percent of the items were significantly correlated to the AWS. This data suggests that in comparison to traditionalists, feminists are more likely to: (a) initiate sexual experiences (.43); (b) use sex aids, such as vibrators (.24); (c) masturbate (.45); (d) orgasm during masturbation (.25); (e) practice fellatio more frequently than cunnilingus (.29); and (f) desire to masturbate after making love (.54).

Summary

In summary, the results of this study are supportive of the hypotheses that feminists are better able to communicate their sexual feelings and desires, and that feminists engage in a greater variety of sexual practices with greater frequency than traditionalists. The hypothesis that feminists have a more positive attitude than traditionalists regarding their sexuality was not supported.

DISCUSSION

The present study was designed to compare the differences between feminists and traditional women in aspects of their sexuality. The 60 women who participated in the study were classified as feminists, moderates, or traditionalists by use of their individual Attitude Toward Women scale numerical score. Administration of a second scale, Female Sexuality Questionnaire, resulted in three categorical scores related to sexuality: communication, attitude, and practice. As predicted, feminists and moderates scored significantly higher on the FSQ communication and practice categories, but not the attitude category, in comparison to traditionalists. The results of this study thus suggest that the sexual communication and practice of feminists and moderate women are quite different from traditional women. The scores of the feminists on the communication items clearly indicate that as a group they are better able (or more willing) to communicate to their partners specific sexual needs (e.g., for more stimulation) than are their traditionalist counterparts. Trends evident in responses to the practice items of the FSQ show traditionalist women to be comparatively less adventurous and less open to

experimenting with a broad range of sexual behaviors. They are less likely to seek orgasm through non-traditional means (e.g., masturbation, vibrators, oral sex) and less often initiate sexual activity.

The outcomes of this study seem to substantiate a major interpretation of this thesis about the existence of two rival roles assumed by women in contemporary American society. There are women who maintain a traditional view of women's roles. This traditional view assigns a woman the responsibility of meeting the man's needs but of doing nothing about her own, as "nice" women have few or no sexual feelings of their own. Subscribing to this traditionalist view requires a woman to inhibit her sexual responses and distort her natural sexual drives. Sex is something to be done TO her, not something for couples to do WITH each other.

A radically different interpretation of proper roles for women to take in sexual matters is offered by contemporary feminists. A feminist takes responsibility for meeting her own needs as well as those of her male partner. This view, of course, presupposes that a woman has sexual needs and feelings. Further, in the feminist ideology, such feelings are seen as normal, healthy, and even desirable. Compared to traditionalists, feminists would consider it unhealthy to inhibit or to detract from natural sexual drives. Finally, feminist women

would regard themselves (and expect to be so regarded by their partners) as fully equal and involved in a sexual relationship.

Results of this study indicate that the philosophy and "rhetoric" of feminism is beginning to appear in the everyday experience of contemporary women. Judging from the data reviewed in Chapter 3, feminist women are communicating more openly with their sexual partners, are engaging in a greater variety of sexual behaviors, and are achieving greater satisfaction from their sexual experiences. These women have succeeded at least partially in translating the feminist objections to older views (traditionalism, double standard) into viable elements of their life style.

Major questions remain regarding the full range of the impact of traditionalist and feminist philosophies on the everyday life "fabric" of contemporary women who subscribe to either of these philosophies. In other words, how is the life satisfaction of traditionalist women affected by their belief in an older view of sexuality and women in general? The present study cannot really answer this question. All that is clearly revealed is the comparatively more closed communication and restricted sexual activity of traditionalist women. A major contribution could be made by extending the present study to collect life satisfaction (or quality of life)

data from traditionalist and feminist women. Several possibilities for such research are enumerated below.

1. In depth interviews with feminist and traditionalist women on the subjectively perceived quality of their lives along dimensions of (a) sexual satisfactions, (b) fulfillment in primary relationships, (c) unfulfilled desires and hopes, (d) optimism about sustaining or increasing fulfillment as time goes by.

2. Discriminate between women who either deeply or superficially believe in one or the other philosophy and compare them in terms of (a) length of commitment, (b) short- vs. long-term gains and satisfactions, (c) what it "feels" like to be contradictory to or parallel with the majority culture.

3. Where and how often or consistently do the two groups of women find support for their philosophies and practices? It is possible that traditional women seek support from churches, meetings of like-minded women (e.g., Fascinating Women groups) and family, whereas feminists seek support in the immediacy of the experience (i.e., more internal supports).

4. Study the environments (work, home, community) in which traditionalist or feminist women are most successful/happy in practicing their philosophies.

All of the above possibilities are part of a major undertaking. The present study is but one attempt, a

small and hopefully significant contribution to promoting recognition and understanding of women in their continuing efforts to define their being with accuracy and integrity.

APPENDIX A

ATTITUDE TOWARD WOMEN SCALE (AWS)

The statements listed below state situations men and women often find themselves in. Please read each statement carefully. There are no right or wrong answers, only opinions. You are asked to express your feeling about each statement by indicating whether you (1) strongly agree, (2) agree mildly, (3) disagree mildly, or (4) disagree strongly. Please circle the number of your answer.

1. Swearing and obscenity are more repulsive in the speech of a woman than a man.

1.....	2.....	3.....	4.....
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

2. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing the laundry.

1.....	2.....	3.....	4.....
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

3. It is insulting to women to have the "obey" clause remain in the marriage service.

1.....	2.....	3.....	4.....
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

4. A woman should be as free as a man to propose marriage.

1.....	2.....	3.....	4.....
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

5. ^{men} Women should worry less about their rights and more about becoming good wives and mothers.

1.....	2.....	3.....	4
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

6. ^{men} Women should assume their rightful place in business and all the professions along with men. ^{deep}

1.....	2.....	3.....	4
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

7. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.

1.....	2.....	3.....	4
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

8. It is ridiculous for a woman to run a locomotive and for a man to darn socks. ✓

1.....	2.....	3.....	4
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

9. The intellectual leadership of a community should be largely in the hands of men. ✓

1.....	2.....	3.....	4
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

10. Women should be given equal opportunity with men for apprenticeship in various trades.

1.....	2.....	3.....	4
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

11. Women earning as much as their dates should bear equally the expense when they go out together.

1.....	2.....	3.....	4
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

12. Sons in a family should be given more encouragement to go to college than daughters.

1.....	2.....	3.....	4
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

13. In general, the father should have greater authority than the mother in the bringing up of children.

1.....	2.....	3.....	4
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

14. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.

1.....	2.....	3.....	4
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

15. There are many jobs which men should be given preference over women in being hired or promoted.

1.....	2.....	3.....	4
agree	agree	disagree	disagree
strongly	mildly	mildly	strongly

APPENDIX B

FEMALE SEXUALITY QUESTIONNAIRE (FSQ)

Please circle the number of your answer.

1. What is your feeling (attitude) regarding your body?
- | | | | | |
|----------------------|---------------------|---------|------------------|------------|
| 1 | 2 | 3 | 4 | 5 |
| like it
very much | like it
somewhat | neutral | don't
like it | hate
it |
2. What is your feeling (attitude) regarding your own
genitals (vulva, labia)?
- | | | | | |
|----------------------|---------------------|---------|------------------|------------|
| 1 | 2 | 3 | 4 | 5 |
| like it
very much | like it
somewhat | neutral | don't
like it | hate
it |
3. What is your feeling (attitude) regarding your part-
ner's genitalia?
- | | | | | |
|----------------------|---------------------|---------|------------------|------------|
| 1 | 2 | 3 | 4 | 5 |
| like it
very much | like it
somewhat | neutral | don't
like it | hate
it |
4. When you are about to have an orgasm and then don't
because of withdrawal of stimulation or similar reason
do you feel:
- | | | | | | |
|-------|---------|--|---------------------------------|--|-------------------|
| 1 | 2 | 3 | 4 | 5 | 6 |
| angry | cheated | disap-
pointed,
but
accepting | OK, don't
feel
frustrated | if part-
ner is
satisfied,
I am too | never
happened |
5. Do you initiate sexual experiences?
- | | | | | |
|-----------------|--------------|-----------|------------|------------------|
| 1 | 2 | 3 | 4 | 5 |
| almost
never | occasionally | sometimes | frequently | almost
always |
6. Do you refuse sexual experiences?
- | | | | | |
|-----------------|--------------|-----------|------------|------------------|
| 1 | 2 | 3 | 4 | 5 |
| almost
never | occasionally | sometimes | frequently | almost
always |

7. Do you have homosexual experiences?

1	2	3	4	5
never	occasionally	sometimes	frequently	almost always

8. Do you have sexual experiences after smoking marijuana?

1	2	3	4	5
very frequently	frequently	sometimes	occasionally	never

9. Do you use a sex aid, such as a vibrator?

1	2	3	4	5
never	occasionally	sometimes	frequently	very frequently

10. Do you masturbate?

1	2	3	4	5
very frequently	frequently	sometimes	occasionally	never

11. Do you orgasm (climax of sexual excitement) during masturbation?

1	2	3	4	5
very frequently	frequently	sometimes	occasionally	never

12. Do you masturbate in front of your partner?

1	2	3	4	5
never	occasionally	sometimes	frequently	almost always

13. Do you orgasm during intercourse (penis in the vagina)?

1	2	3	4	5	6
almost always	frequently	sometimes	occasionally	never	never had inter- course

14. How frequently during sexual experiences do you practice cunnilingus (stimulation of the female genitals, especially the clitoris, by the tongue and mouth of partner)?

1	2	3	4	5
almost never	occasionally	sometimes	frequently	almost always

15. How frequently during sexual experiences do you practice fellatio (stimulation of the male genitals by the tongue and mouth of partner)?

1	2	3	4	5
almost never	occasionally	sometimes	frequently	almost always

16. Do you communicate your sexual desires to your partner?

1	2	3	4	5
almost always	frequently	sometimes	occasionally	almost never

17. Do you fake orgasms?

1	2	3	4	5
almost always	frequently	sometimes	occasionally	never

18. Does your partner realize that you are having an orgasm when you do?

1	2	3	4	5	6
almost always	frequently	sometimes	occasionally	never	yes, because I tell them

19. Do you communicate to your partner when you need a little more stimulation in order to orgasm?

1	2	3	4	5
almost always	frequently	sometimes	occasionally	never

20. Do you like vaginal penetration intercourse?

1	2	3	4	5
very much	quite a bit	somewhat	slightly	not at all

21. Would you like to masturbate after making love?

1	2	3	4	5
very much	quite a bit	sometimes	slightly	not at all

22. How satisfying are orgasms with penetration (penis in the vagina)?

1	2	3	4	5	6
extremely	quite	somewhat	slightly	not at all	never happened

23. How satisfying are orgasms without penetration?

1	2	3	4	5	6
extremely	quite	somewhat	slightly	not at all	never happened

APPENDIX C
CATEGORIES OF THE FEMALE SEXUALITY
QUESTIONNAIRE (FSQ)

Communication Category

16. Do you communicate your sexual desires to your partner?
18. Does your partner realize that you are having an orgasm when you do?
19. Do you communicate to your partner when you need a little more stimulation in order to orgasm?

Attitude Category

1. What is your feeling (attitude) regarding your body?
2. What is your feeling (attitude) regarding your own genitals (vulva, labia)?
3. What is your feeling (attitude) regarding your partner's genitalia?
4. When you are about to have an orgasm and then don't because of withdrawal of stimulation or similar reason do you feel: (6 options given)?
20. Do you like vaginal penetration intercourse?
22. How satisfying are orgasms with penetration (penis in the vagina)?
23. How satisfying are orgasms without penetration?

Practice Category

5. Do you initiate sexual experiences?
6. Do you refuse sexual experiences?
7. Do you have homosexual experiences?

8. Do you have sexual experiences after smoking marijuana?
9. Do you use a sex aid, such as a vibrator?
10. Do you masturbate?
11. Do you orgasm (climax of sexual excitement) during masturbation?
12. Do you masturbate in front of your partner?
13. Do you orgasm during intercourse (penis in the vagina)?
14. How frequently during sexual experiences you do practice cunnilingus (stimulation of the female genitals, especially the clitoris, by the tongue and mouth of partner)?
15. How frequently during sexual experiences do you practice fellatio (stimulation of the male genitals by the tongue and mouth of partner)?
17. Do you fake orgasms?
21. Would you like to masturbate after making love?

APPENDIX D

STATEMENT TO SUBJECTS

Hello. My name is Betsy Evans, and I'm a psychology graduate student at Cal State College, San Bernardino. I'm conducting a research project on women's attitudes and behaviors. If you volunteer to participate, I would like you to fill in this questionnaire. The first part of the questionnaire is concerned with situations women often find themselves in. The second part deals with sexual practices and beliefs. Some of the questions are quite personal, but I'm trying to find out how women really feel and act, so please answer as honestly and completely as you can. All replies are anonymous, and all will be kept confidential. Please circle the number of your answer choice. If you do not feel comfortable participating, you may choose not to do so.

If you would like to see the results of the study, please put your name and address on the separate paper. Thank you for your cooperation with this project.

APPENDIX E
DEMOGRAPHIC DATA

Age _____ Ethnic identity _____

Current living (marital) status _____

Number of biological children _____

Your occupation _____

Your educational level _____

Partner's occupation _____

Partner's educational level _____

Mother's occupation _____

Mother's educational level _____

Religion _____

How strongly committed are you to your religious faith?
(Circle one)

1	2	3	4
Strongly	Moderately	Slightly	Not at all

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