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PARENT-TEACHER ATTITUDES TOWARD SEX EDUCATION
AND THE FILM, HUMAN GROWTH

by

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CHAPTER I

INTRODUCTION

"When should children be told about the facts of life?" "How and by whom should sex instruction be given?" "Will classroom instruction about sex necessarily burden the minds and lives of modern youth?" "Should the school take the initiative in sex teaching?" These are some questions that are being asked by parents and teachers today. Valid answers to these and other questions of like nature can come only from research studies directed towards the analysis of adult attitudes and the appraisal of children's conduct under controlled conditions.

Books, magazines and the radio voice over and over the opinion that there is an urgent need for a more enlightened approach to sex education for young people of today. But these same sources are not explicit in saying how sex education is to be given, hence the problem remains as elusive as before.¹

The schools themselves do not offer much help. When questioned regarding the problem of sex education in school,

¹Harold Isaacs, "Shall Our Schools Teach Sex?", News-week, XXIX (May 19, 1947).

many principals and superintendents in Oregon frankly admit that the programs now in effect are inadequate.¹ In some cases they state that no attempt has been made to initiate a program dealing with human growth and reproduction. The belief seems to be prevalent among educators that such a program would be cause for alarm and possibly attack on the part of the parents, and hence they are inclined to leave the subject untouched.

When parents are queried about sex education, they too express doubts about school programs, but more because of questionable qualifications of teachers than for any beliefs that children should not be told about sex.² Their position appears to be that sex education improperly given, is worse than no sex education at all.

So we have the situation of teachers being apprehensive about parents' attitudes towards sex education, and the parents being concerned about teacher qualifications. Under these strained conditions it is not surprising that little progress is made in the field of sex instruction in schools.

Another barrier to sex education is the dearth of good instructional aids. Until recently, the only instructional

¹Stuart E. Marsee, "The Status of Sex Education in Oregon Secondary Schools with Suggestions for its Organization and Improvement," unpublished M.S. Thesis, School of Education, University of Oregon, 1942.

²Berlan Lemon, "Parental Attitudes Toward Sex Education," unpublished M.S. thesis, Department of Psychology, University of Oregon, 1948.

movies about sex behavior and related topics, that were available for classroom use, were a few coldly scientific subjects on the reproductive mechanisms of rabbits and pigs.¹ Human Growth, the classroom film sponsored by the Brown Trust and released this past year, is a radical departure from the traditional pattern of "sex" films.² Other noteworthy additions to the field include the new film, Human Reproduction by McGraw-Hill,³ and the animated cartoon, The Story of Menstruation prepared by the Disney Studios.⁴

Since a portion of this thesis pertains to parent-teacher reactions to Human Growth, a detailed description of the purposes and content of the film is presented at this point.

* Human Growth is a teaching film, designed to create an instructional atmosphere that permits the facts of human sex

¹Reproduction Among Mammals (Chicago: Encyclopedia Britannica Films, 1937), 10 minutes.

Sex in Life (London: British Film Service, 1939), 20 minutes.

²Human Growth (Portland: E. C. Brown Trust, 1947), 19 minutes.

³Human Reproduction (New York: McGraw-Hill Textfilms, 1947), 20 minutes.

⁴The Story of Menstruation (Chicago: International Cellucotton Products Company, 1947), 10 minutes.

to be discussed in a classroom without embarrassment or tension.¹ The film attempts to achieve three major objectives, namely:

1. To demonstrate for parents how sex education can be handled smoothly, intelligently and in a socially acceptable manner in the schools.
2. To provide the classroom teacher with a suitable instructional aid for presenting the biological facts of sex as a part of human growth and development.
3. To establish through identification an exemplary teacher-pupil relationship conducive to easy classroom discussion.

The film is planned primarily for classroom use in grades six to nine correlating specifically with coursework in the life sciences, health and related subject fields.

Human Growth falls quite naturally into four main parts which may be described as follows:

Part 1 consists of a short home sequence in which a father, mother and adolescent son and daughter are introduced. Action revolves around a report which the boy is organizing for his class at school. The purpose of this brief home scene is largely psychological. The parents in this better-than-average home make complimentary remarks about the teacher in discussion with the children. In short, the parents are in full accord with the instruction their children are receiving in school.

Part 2 shows a classroom where a teacher and her class of twelve and thirteen year old boys and girls are preparing to see a film on human growth. With the transition from the home to the classroom, a student "film preview committee" is seen summarizing the main points

¹Film Guide for Teachers and Discussion Leaders
(Portland: E. C. Brown Trust, 1948), p. 6

to watch for in the film. The viewing audience becomes aware that this class has been properly prepared for using an instructional film as a part of the regular course of study.

Part 3 is an animated section which presents the elementary facts of human growth and reproduction in simple, diagramatic style, and it treats in a straightforward and unemotional manner such concepts as differences between boys and girls in rate of physical and sexual maturation; the glands which control physical and sexual activity; the male and female sex organs; menstruation; fertilization; pregnancy and birth.

Part 4 shows a final classroom sequence in which the students discuss the animated "film within a film" and raise numerous questions for the teacher to answer. This portion of the film shows the teacher handling simply and directly the kind of questions which naturally arise from the preceding material.

The ending of the picture deliberately creates a feeling that the instructional situation is incomplete, that more discussion must follow. The film does not end in the usual sense of the word--the discussion is merely transferred to the real-life class where the film is being shown and it is essential that the teacher permit the spontaneous discussion to follow.

Since the film makes it possible to present the same basic facts in the same way to different audiences, it becomes a convenient instrument for research. It permits a study of adult reactions to a specific kind of treatment of sex knowledge in relation to attitudes toward sex education in general. It was believed that such a study, if conducted on parent-teacher audiences, might help to resolve some of the differences in thinking about sex education that are said to exist between the two groups. It was also believed that such a study might shed light on the nature of the

prejudice that some parents and teachers have against any kind of sex education. Briefly, then, the problem of this thesis might be described as a survey of parent-teacher reactions to the film, Human Growth, in relation to attitudes towards sex education. What proportion of parents and teachers, when confronted with a carefully designed teaching aid like Human Growth, recommend its use in school? What are the predisposing factors that lead to acceptance or rejection of the film?

CHAPTER II

RELATED LITERATURE

The Freudians in particular have called attention to the early age at which an interest in sex is first exhibited by the child. Studies using the technique of play therapy reveal that children as young as two and three years are curious about the role of the father and mother. Sometimes the sex act itself is symbolically portrayed. For example, Melanie Klein¹ describes the performance of a boy, Peter, age 3, in the analytic situation:

"At the very beginning of his first hour, Peter took the toy carriages and cars and put them first one behind the other and then side by side, and alternated this arrangement several times. He also took a horse and carriage and bumped it into another so that the horse's feet knocked together, and said, 'I've got a new little brother called Fritz!' I asked him what the carriages were doing. He answered, 'That's not nice', and stopped bumping them together at once, but started again quite soon."

In commenting on the significance of this observation, Klein says,

"these games afford us a deep insight into the fundamental pre-genital fixations of the child, and are also a means of illustrating its sexual theories,

¹Melanie Klein, Psychoanalysis of Children (London: Hogarth Press, 1932), pp. 62-63.

giving us a knowledge of the relation between its sadistic phantasies and its reaction-formations and showing the direct connection between its pre-genital and genital impulses."

From his analysis of drawings, Wolff¹ comes to much the same conclusion as Klein that the child indulges in sexual phantasies even before entering school.

If the observations of the analysts are valid and representative of child behavior in general, then the offering of sex education in school cannot be contested on grounds that children of school age are innocent of sexual matters.

Supporting evidence for this position is afforded by the work of Kinsey, Pomeroy and Martin.² Of some 5300 men who were queried about their early sex life, 57% reported active sexual behavior during pre-adolescence. In fact, appreciable activity involving genital and homosexual play occurred as early as five years of age. BY the age of 12 no less than 38% of the males were engaging in a wide variety of sexual practices including coital play. In the light of Kinsey's findings, it can be said that classroom discussion of sexual development would not introduce to children a new

¹Werner Wolff, Personality of the Pre-school Child, (New York: Grune and Stratton, 1946).

²Alfred C. Kinsey, Wardell B. Pomeroy, Clyde E. Martin, Sexual Behavior in the Human Male, (Philadelphia and London: Saunders Company, 1948).

world of knowledge but instead would serve to systematize and enlarge upon experience already gained from other sources. It would also serve as a means of correcting distortion of fact so prevalent in the area of sex.

It probably should be pointed out in passing that Kinsey's data are subject to errors of recall. His adult subjects attempted to remember what their sex life was like as children. In an area so clouded by phantasy, it would not be surprising to find that much of Kinsey's material consists of what men imagined rather than what they did. This does not necessarily mean a diminished need for sex education in school. It does, however, shed a different light on the kind of sex education that needs to be given. The alleviation of phantasies is quite different from the regulation of overt conduct.

Besides the specious argument of the child's innocence, one often hears criticism of sex education on religious grounds. A few national magazines such as Newsweek never miss an opportunity to blame the Catholic Church for our sins of omission in sex education. Although the hierarchy of the Church does exercise rigid censorship in the field, the rank and file are nevertheless in favor of moderate sex education as will be pointed out later in this thesis. There is even some research in the area, conducted by

Catholic scholars. A notable contribution is a doctoral study by Fleege,¹ who conducted a questionnaire study in 20 Catholic schools. He found that one of the things adolescent boys of Catholic faith mentioned most frequently was the lack of reliable sources of information about sex. Fleege states of the adolescent,

"He wants to know the true facts, what is right and what is wrong. He experiences a natural curiosity regarding these matters and . . . in his less impassioned moments, realizes the harm that comes to him when this curiosity is satisfied at the wrong source. For this reason a number of adolescents are plainly puzzled by the school's hesitant approach to this subject which they regard as most important."

Fleege goes on to say that the church itself need be no barrier to sex education in school.

The study by Marsee² of sex education in Oregon Secondary Schools brings out the fact that school administrators are more concerned about parental and community reaction than attack from a specific religious group. Only 36 of the 179 superintendents who were queried considered their programs in social hygiene satisfactory. Several of those who did believe their programs satisfactory actually had no

¹Urban H. Fleege, S. M., Personal Problems of a Modern Adolescent, (Washington, D. C.: The Catholic University of America, 1944).

²Marsee, op. cit., pp. 80-86.

courses in social hygiene and did not want them. Of the 135 administrators who were dissatisfied with their present school programs, some charged the state department of education with lack of leadership, while others said that parents will have to be educated before the school can move ahead in this field. The administrators also mentioned the dubious qualifications of many teachers and the great need for more adequate instructional materials such as films, slides and literature.

To be sure such books as Attaining Manhood,¹ Attaining Womanhood,² Ourselves Unborn,³ So Youth May Know,⁴ New Patterns in Sex Teaching,⁵ Being Born,⁶ and Teen Days,⁷ give the teacher little more than predigested information about

¹George W. Corner, Attaining Manhood (New York: Harper and Brothers, 1938).

²_____, Attaining Womanhood (New York: Harper and Brothers, 1939).

³_____, Ourselves Unborn (New Haven: Yale University Press, 1944).

⁴Roy E. Dickenson, So Youth May Know (New York: Association Press, 1945).

⁵Frances B. Strain, New Patterns in Sex Teaching (New York: D. Appleton-Century Company, 1934).

⁶_____, Being Born (New York: D. Appleton-Century Company, Inc., 1937).

⁷_____, Teen Days (New York: D. Appleton-Century Company, Inc., 1946).

sexual development. The treatment is largely from the standpoint of an adult talking to a child. A more direct approach is provided in the little volume, Life and Growth¹ issued by the Progressive Education Association. Still more helpful to the teacher is the excellent survey of the field issued under the title of Units in Personal Health and Human Relations.² The Units tell the teacher not only what can be taught, but how the topics can be best approached. Typical questions and answers for all grade levels from pre-school through high school are provided.

The research investigation most closely related to the present study is one conducted by Lemon³ on attitudes toward sex education. Lemon constructed a twenty-item attitude scale which he used to determine the proportion of various groups favoring sex education in schools. His population contained college students, parents, teachers, and school administrators. The results show that teachers are no more opposed to sex education in school than parents, that P.T.A. groups are somewhat more favorably disposed towards sex

¹Alice Keliher, Life and Growth (New York: D. Appleton-Century Company, Inc., 1938).

²Lillian L. Biester, William Griffiths, and N. O. Pearce, M.D., Units in Personal Health and Human Relations (Minneapolis: University of Minnesota Press, 1947).

³Lemon, op. cit., pp. 1-73.

education than parent groups selected at random, and that college students are significantly more inclined to favor sex education than parents or teachers.

With regard to religious preference, Lemon notes that Catholics obtain attitude scores considerably lower than Protestants, which means a more unfavorable attitude toward sex instruction on the part of the Catholics.

The trend of response to separate items in Lemon's study runs as follows:

"Schools should take the lead in presenting the facts of sex."

Percent disapproving: Teachers 38%, Parents 23-33%, College Students 12%.

"School instruction about sex should be limited to the way that plants and animals grow and reproduce."

Percent approving: Parents 16-29%, Teachers 11%, College Students 1.3%.

"Children should be given sex education just the same as they are taught any other subject in school."

Percent disapproving: Parents 8-20%, Teachers 9%, College Students 5%.

"Both boys and girls should learn about the structure and function of the male and female sex organs as a part of their regular work in school."

Percent disapproving: Parents 7-21%, Teachers 9%, College Students 1.3%.

Except on the first item, the teachers occupy an inter-

mediate position between the parents and the college students. In other words teachers as a group are inclined to favor certain measures in sex education a little more than parents and a little less than college students.

In speaking of sex education it might be well to bear in mind a distinction made by Bolles¹ between information and education. Information, according to her point of view, implies only a body of facts, while education attempts to integrate facts and ideals. Giving of information about reproduction in animals can hardly be called sex education, says Bolles, since the child does not associate the facts with human reproduction or relate the data to processes that take place within his own body. In the film, Human Growth, an attempt is made to demonstrate for the pupil the meaning of "proper" classroom conduct when the facts of sex are discussed openly in a mixed group.

¹Marjorie M. Bolles, "Sex Education for a 10-Year Old," *Hygiea*, XIX (1941), pp. 440-442.

CHAPTER III

PROCEDURE AND TESTS MATERIALS

In collecting data for this study, the cooperation of the State Association of Parent and Teachers was enlisted. Meetings were arranged in 78 communities, representing urban, suburban and rural areas. Attending these meetings were 4,506 housewives, 1,331 fathers, 846 female teachers, and 240 male teachers, making a total test population of 6,923.

In arranging the meetings, the local P. T. A. officers or the school administrator sent invitations to all parents having children in a given school. In every case the nature of the meeting was fully explained and the parents were urged to attend.

The procedure at each meeting was as follows:

First, a brief review of the purpose of the meeting was given by the discussion leader. (The discussion leaders assisting in this study were representatives of the E. C. Brown Trust, a member of the Psychology staff, University of Oregon, and the writer.) It was explained that the audience would be given a short attitude test to be followed by a showing of the film, Human Growth. It was made clear that the film had not yet been released for classroom use, and

that this showing of the film constituted a pre-release preview. The audience was asked to evaluate the worth and acceptability of the film as a teaching aid.

Second, the audience was requested to fill out a 10-item opinion scale, pertaining to beliefs about proper methods of sex instruction and conduct at home and at school. The construction and content of the opinion scale is described in detail in a later section.

Third, the film was introduced and shown. The discussion leader gave a brief review of the purposes of the film from the standpoint of its being suitable for showing to teen-age children. After this brief overview, the film was shown.

Fourth, the audience was asked to mark a secret film ballot and to add any criticisms of the film on the reverse side of the ballot sheet. When this was done the opinion scales and film ballots were collected.

Fifth, an open discussion of the film and its use in the class room was held. To promote discussion reference was sometimes made to items covered on the film ballot. Every effort was made to reveal the sentiments of the group as a whole. If the majority of the group was found to be in favor of the film (as was always the case), the will of the majority was made known by voice vote before the meeting was adjourned. This tactic was employed primarily to sway the

opinion of those few members with reservations about the film and also to reveal for the school administrator how much support he could expect from the local P. T. A. group in case the film should be used in the school. It should be understood that the discussion period took place after the opinion scale and film ballots were collected and hence, in no way, influenced the basic data reported here.

The opinion scale used in this study is an abbreviated version of a similar scale developed and standardized by Lemon.¹ The original Lemon scale consists of twenty items, four of which have already been reviewed in a previous section. Additional statements are:

1. The junior high school should obtain written permission from parents before a child is permitted to attend a class in which sex is discussed.
2. Parents should not dress or undress in the presence of their children.
3. Parents should train their children not to discuss matters of sex with other children.
4. Children should not be told about sex until they raise the question themselves.

The Lemon scale employs the "method of summated ratings", a procedure which was developed by Likert² in 1932. The

¹Lemon, op. cit., pp. 72-73.

²Rensis Likert, "A Technique for the Measurement of Attitudes," Archives of Psychology, XXII (1932), p. 5.

statements in the scale are so worded that the degree of agreement or disagreement can be indicated by marking one of five possible choices: strongly approve, approve, undecided, disapprove, strongly disapprove. Numerical values from 1 to 5 are assigned to each answer depending upon whether it is favorable or unfavorable to the statement under consideration. The middle value, "undecided", always has a weight of 3, irrespective of the direction in which the values run. The lowest possible score on the scale is equal to the number of items, or 20, with a possible high score of 100.

In scoring the shortened form, which consisted of 10 items, the same method was employed with one exception. Since the weighting of answers is an arbitrary matter, numerical weights from 0 to 4 rather than 1 to 5 were assigned to each answer causing the "undecided" category to have a value of 2 instead of 3. It was felt that smaller scores would be somewhat more easily treated, also that a low score of 0 would be more readily understood than a low score of 10.

The maximum score on the shortened form then becomes 40, signifying an "ultra-liberal" attitude, while the lowest possible score is 0 signifying an "ultra-conservative" view.¹

¹Throughout this paper the terms "liberal" and "conservative" will be confined exclusively to attitudes toward sex education.

The reliability of Lemon's scale is reported as $r=.86$. The administration of the 20-item scale with adult groups generally required between 20 and 30 minutes. It was not practical in the present study to allow more than 15 minutes for the attitude scale, hence it was necessary to reduce the length of the Lemon scale. Ten of the twenty items were selected on the basis of their differentiation between high and low groups and also for their relevance to the problem at hand.

The reliability coefficient of the shortened form, determined by the split-half method where 5 odd items were correlated with 5 even items, was $r=.56$. This coefficient, corrected by the Spearman-Brown Prophecy Formula, becomes $r=.72$. When corrected for four times the length of the scale, which would be equivalent to a 20-item scale, the reliability coefficient becomes $r=.84$. This is approximately the same reliability as reported by Lemon.¹ It should be pointed out in this connection that the reliability coefficient as computed is based on a distribution of scores with a sigma of 5.4. In some communities the standard deviation of scores ran as high as 7.6 which means that in instances of this sort the reliability coefficient would be greatly augmented due to the increased range. It has been found in the various groups, however, that the standard error of measurement re-

¹Lemon, op. cit., p. 22.

mains fairly constant with a value of approximately 3 points. Inasmuch as this study is concerned solely with group differences, the reliability coefficient of .72 is considered sufficiently high to make the opinion scale usable for group analysis.¹

The film ballot which was used to obtain specific reactions to the film, Human Growth, consists of the following 5 statements:

1. I would want a child of mine to see this film sometime during his school career.
2. The success of this film will depend in a large measure upon the competence of the person who uses it.
3. I feel that this film, if it is used in school, should be shown to boys and girls in separate classes.
4. I think that this film should be seen by all boys and girls at the beginning of adolescence, that is, in the 7th, 8th, or 9th grades.
5. Inasmuch as this film does not stress the moral side of sex, I think it would be dangerous to show it in school.

It will be noted that the above statements deal directly with beliefs about the film and how it should be used in school. The purpose of the ballot was to obtain reactions to a standard set of questions under conditions where the

¹T. L. Kelly, Interpretation of Educational Measurements (New York: World Book Company, 1927), pp. 210-211.

respondent would not hesitate to indicate his true feelings.

Statement 1 requires the respondent to evaluate the suitability of the film for showing to his own child. It was felt that it would be reasonable to assume that under these circumstances every parent would mark the ballot very carefully since the welfare of his own child is involved. The parents knew that the school officials would use responses to this item as a guide in deciding whether or not to show the film in school.

Statement 2 relates to the competence of the person using the film. Inasmuch as the film is only a part of the total instructional situation and the discussion following the film would necessarily be conducted by this person, the great bulk of reactions to this statement would be expected to be in the affirmative. The statement therefore, does not have much differential value. It was included primarily to afford the respondents an opportunity to make the point that was uppermost in the minds of many of those viewing the film, namely: that a poor teacher or discussion leader might fail to capitalize upon the instructional atmosphere created by the film. In other words, a favorable response to this statement would not necessarily mean a criticism of the film. In fact, a few respondents were so favorably disposed toward the picture that they felt it would be of value even in the hands of an incompetent teacher. Results in a later section will bear on this point.

Statement 3 gives the teacher or school administrator a lead as to whether the parents want the film shown in mixed or segregated classes. It also has some significance in revealing attitudes toward sex instruction. Presumably those in favor of instruction in mixed groups would be more "liberal" in their thinking since segregation has generally been the rule wherever sex instruction has been given.

Statement 4 pertains to the level at which the film is to be shown and like statement 2 is not particularly discriminating since it merely asks for affirmation of the film's use at the grade level for which it was designed. Moreover, the film contains sequences demonstrating how it should be shown to youngsters of pre-adolescent age.

Statement 5 concerns the moral issue and is worded in such a way as to suggest a weakness in the film. This was done with the hope that persons with unconscious biases against sex education or the film would be motivated to display their prejudices.

Each statement on the film ballot could be marked in one of five ways: strongly agree, agree, undecided, disagree or strongly disagree. These categories were the same as for the opinion scale except that the words "agree" and "disagree" have been substituted for the words "approve" and "disapprove" respectively.

CHAPTER IV

RESULTS

The principal data that have been gathered with the attitude scale are presented in Table I below.

Table 1

Means and Standard Deviations of Opinion Scores for Parents and Teachers

| | Mean | Sigma |
|-------------------------------|-------|-------|
| Housewives (N=4506) | 28.22 | 5.27 |
| Fathers (N=1331) | 27.48 | 5.66 |
| Women Teachers (N=846) | 29.21 | 5.14 |
| Men Teachers (N=240) | 30.34 | 4.84 |
| All Groups Combined (N=6,923) | 28.3 | 5.35 |

The means and standard deviations are given for housewives, fathers, female teachers and male teachers. The category, "Housewives", includes all women respondents who are married but not employed as teachers. The same applies to the category entitled "Fathers". "Teachers", whether men or women, includes all respondents gainfully employed in the teaching profession irrespective of marital status.

The average score for fathers (27.48) is slightly lower than the mean score for mothers (28.22). The average scores for women and men teachers, 29.21 and 30.34 respectively, are a little higher than the means for parents. Inspection of the standard deviations reveals that the teachers as a group are more homogeneous than parents. Interestingly enough, the men teachers with a sigma of 4.84 are the most homogeneous group, while the fathers with a sigma of 5.66 are the most heterogeneous group. By contrast women teachers are more like housewives than they are like men teachers or fathers in the matter of group variability.

All the differences in means between fathers, mothers, women teachers and men teachers, though small, are statistically significant.

Table 2

Significance of the Differences Between
the Mean Scores of Parents and Teachers

| | Differ- ence | Sigma of Differ- ence | Critical Ratio |
|----------------------------------|-----------------|-----------------------------|-------------------|
| Housewives--Fathers | .74 | .174 | 4.4 |
| Women Teachers--Housewives | .99 | .194 | 5.1 |
| Men Teachers--Housewives | 2.12 | .322 | 6.6 |
| Women Teachers--Fathers | 1.73 | .235 | 7.4 |
| Men Teachers--Fathers | 2.86 | .348 | 6.1 |
| Men Teachers-- Women Teachers | 1.13 | .359 | 3.2 |

In Table 2 it can be seen that the critical ratios vary from 3.2 to 7.4. Fathers as a group approve less of sex education than mothers, as indicated by a difference in means of .74 (CR=4.4). Likewise mothers and fathers are less in favor of sex education than men and women teachers, (CR's from 5.1 to 7.4). It should be noted, however, that all the differences between the means, though statistically significant, are numerically small, ranging between .74 and 2.86. The magnitude of the differences is so small in fact that teachers cannot well place the blame for failure to incorporate adequate classroom instruction about sex on the reactionary attitudes of parents as a group. Nor can parents

charge teachers, without indicting themselves, of being Victorian in their attitudes toward sex teaching. Talk of this kind from either quarter is a rationalization. Some parents might reasonably contend, however, that teachers, if they are to provide enlightened leadership in the area of sex instruction, must necessarily have attitudes more liberal than are revealed in the present study. That is, the teachers' attitudes must be considerably more "liberal" than those of parents.

A test of the significance of differences among the standard deviations reveals two to be significant at the 1% level (fathers versus women teachers and fathers versus men teachers), and two at the 5% level (housewives versus fathers and housewives versus men teachers). Three of the above differences involve the fathers, which means that the fathers are significantly more heterogeneous than the other groups. It will be recalled from the discussion above that the fathers also have the lowest mean score on the attitude scale. From these results it is clear that fathers are more inclined than housewives or teachers to want to keep sex information out of the classroom and away from children. It would be interesting to know how fathers would react if they were permitted to express an opinion about sex education for boys versus girls. It is quite possible that a father is more concerned about the "bad" effects of sex education on his daughter than

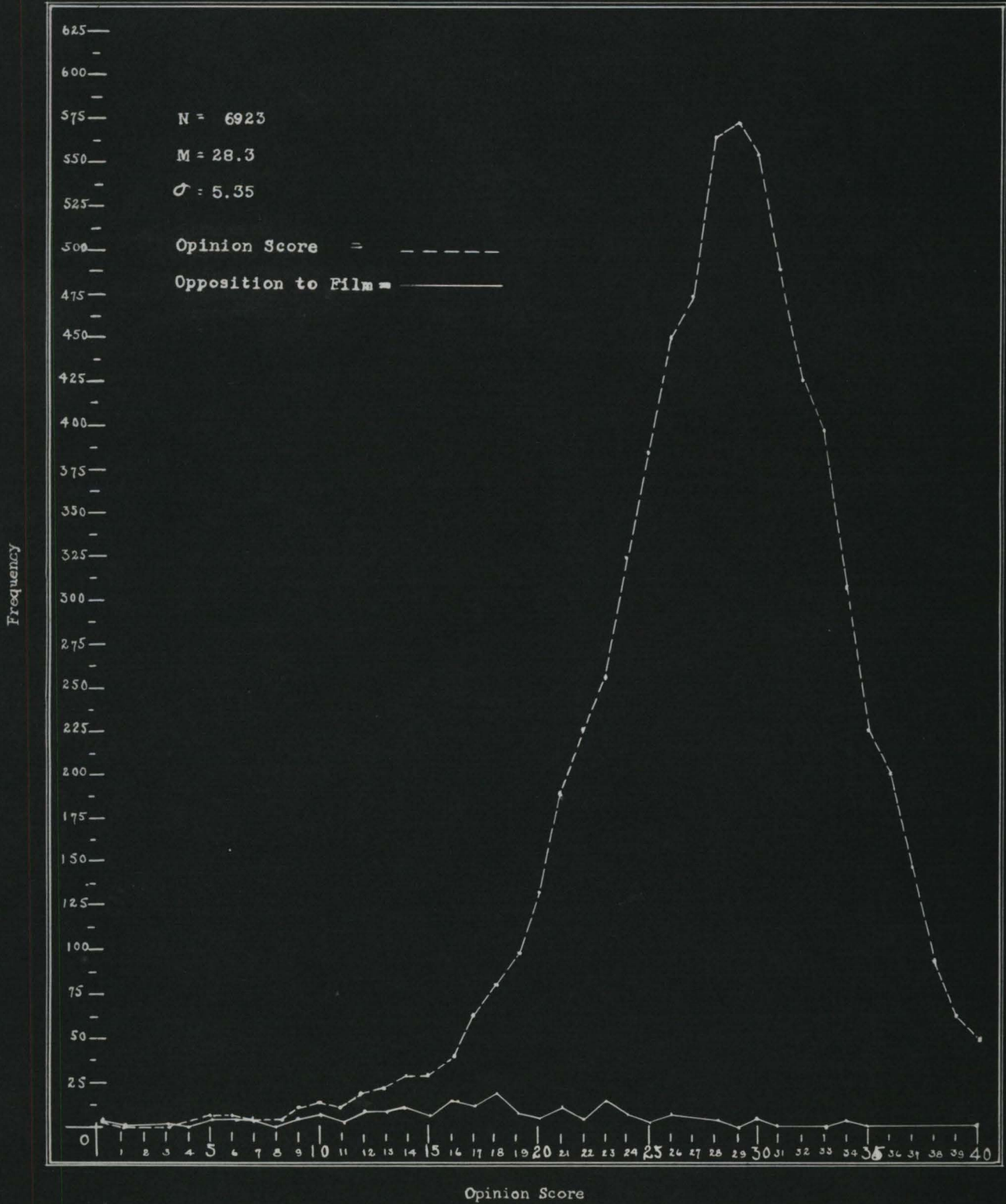
on his son. Certainly, provision should be made in future studies for an exploration on this point.

The distributions of opinion scores for parents and teachers are presented as frequency polygons in Figures One to Four. The overall distribution is presented in Figure Five. It will be noted that all of these figures are somewhat skewed toward the high end of the scale. The range of scores for housewives is from 5 to 40, while the scores for fathers range all the way from 0 to 40 with a generous sprinkling of scores below 20. This broad spread of scores accounts for the higher sigma of the distribution for fathers. For women and men teachers the lowest score is 4 with only a few scores below 15. The distribution for men teachers is curiously irregular with secondary peaks on either side of the mode. Unless this irregularity is an error in sampling, it is not easy to account for. The overall distribution presented in Figure Five is relatively smooth with the scores falling off quite abruptly and evenly at the high end of the scale. At the low end, however, the distribution falls and tapers off rather slowly to the zero point.

The first statement on the film ballot provides information about those parents and teachers who do not want the film shown to their children. The number of parents and teachers objecting to the film are depicted in Figures One to Five by a solid line at the bottom of the distribution

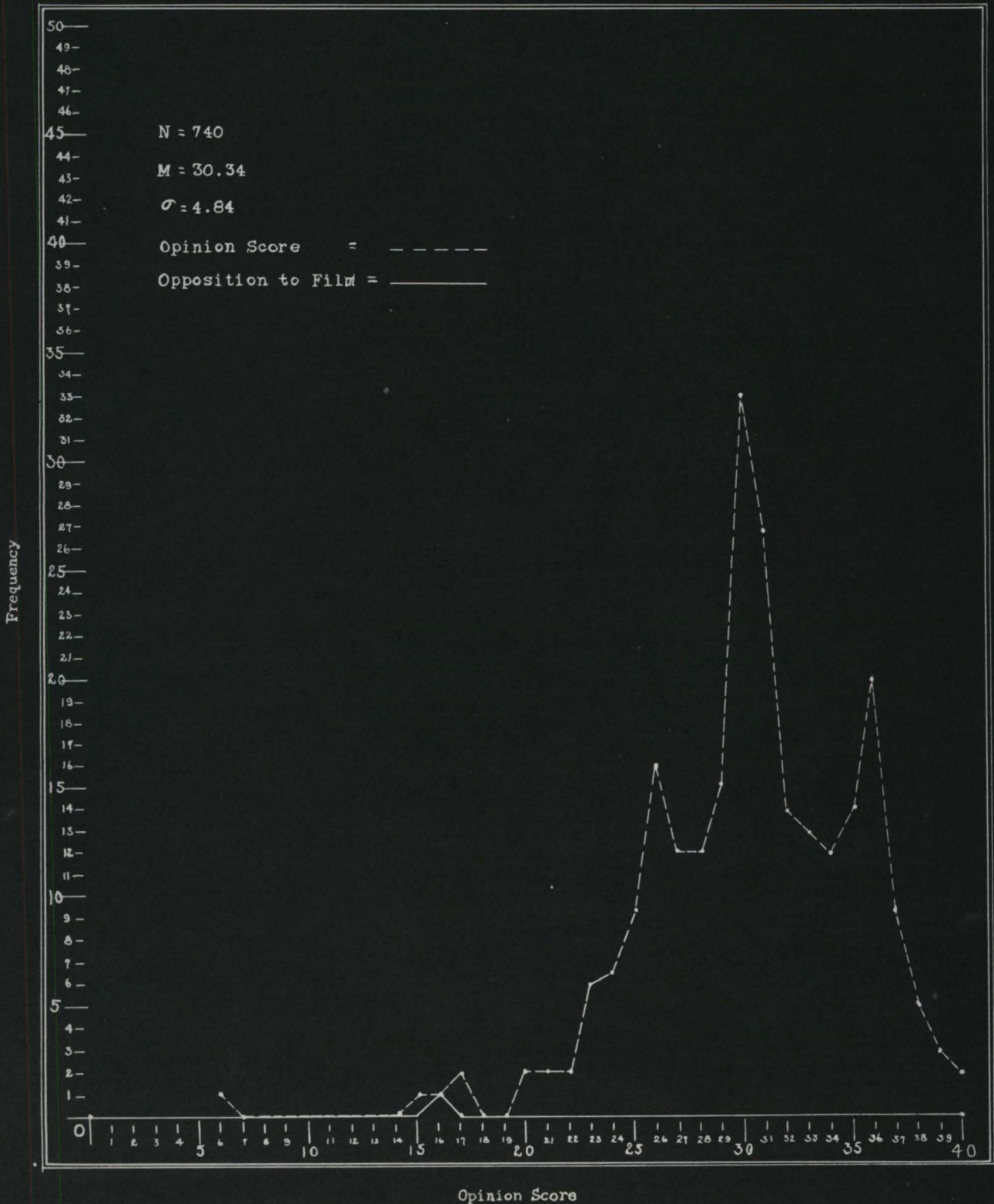
* FIGURE FIVE *

Distribution of Opinion Scores for Total Test Population
Together with Number Opposing Film
as Indicated by Responses to Statement 1 of Film Ballot.



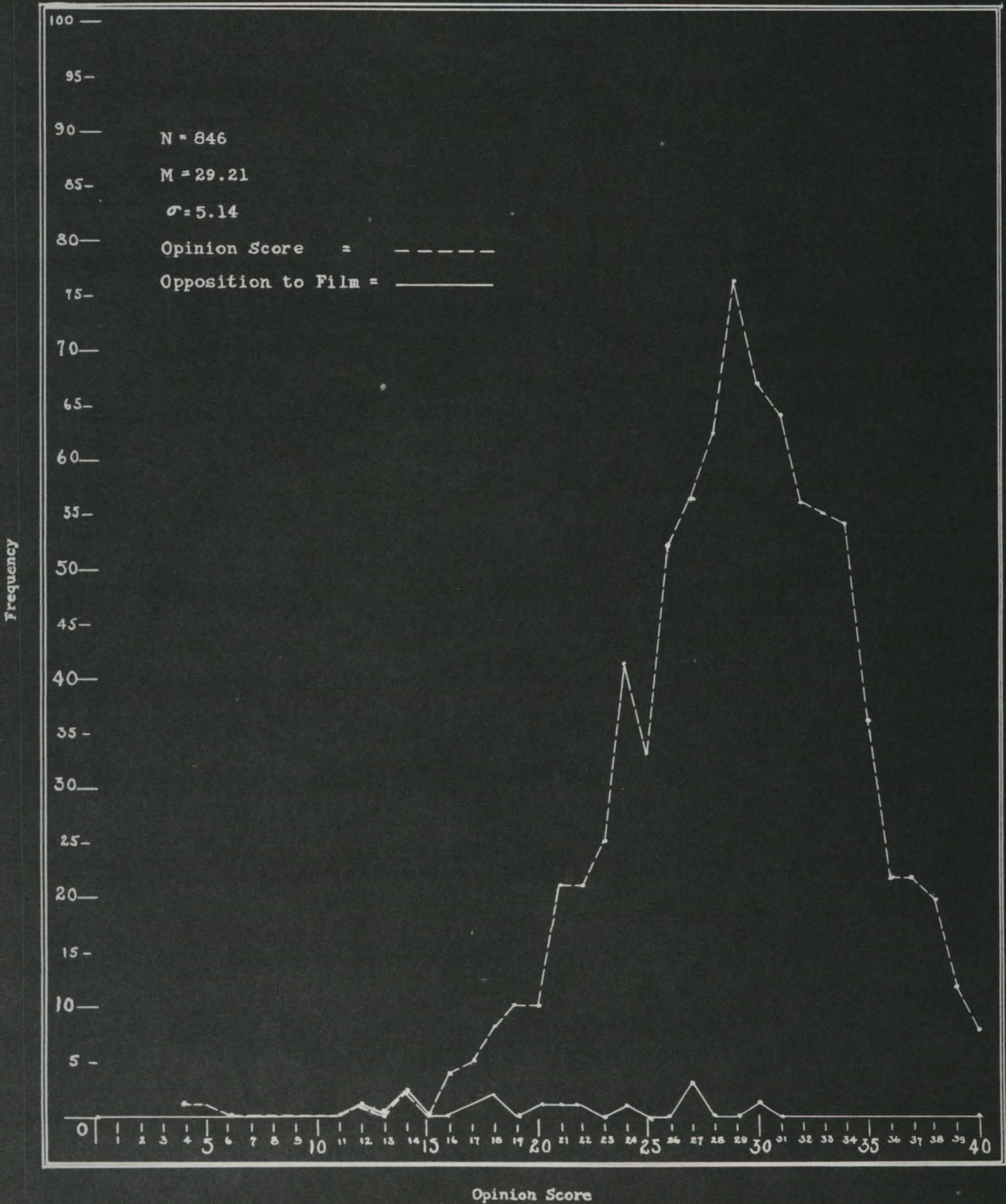
* FIGURE FOUR *

Distribution of Opinion Scores for Male Teachers
Together with Number of Teachers Opposing Film
as Indicated by Responses to Statement 1 of Film Ballot.



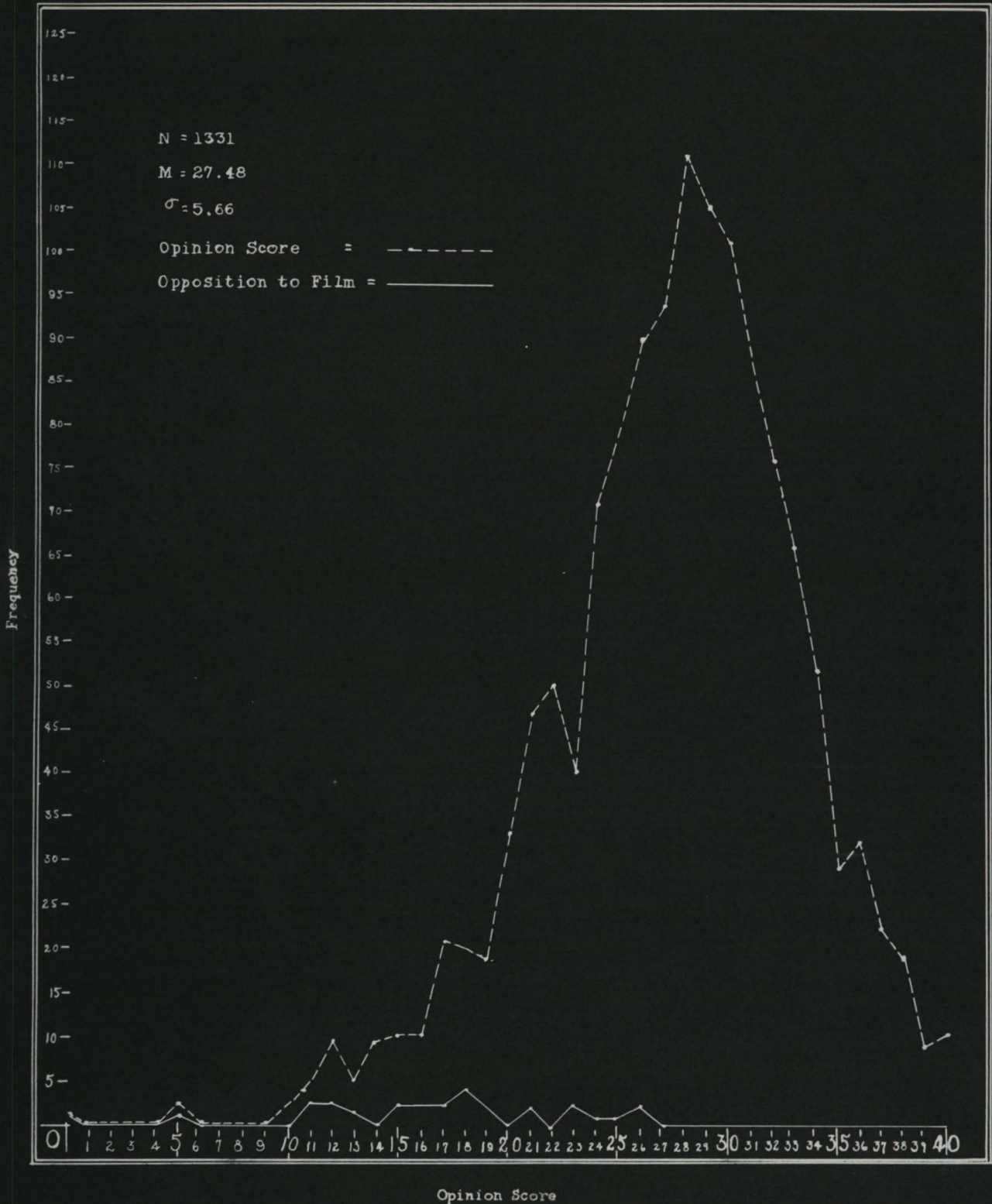
* FIGURE THREE *

Distribution of Opinion Scores for Female Teachers
Together with Number of Teachers Opposing Film
as Indicated by Responses to Statement 1 of Film Ballot.



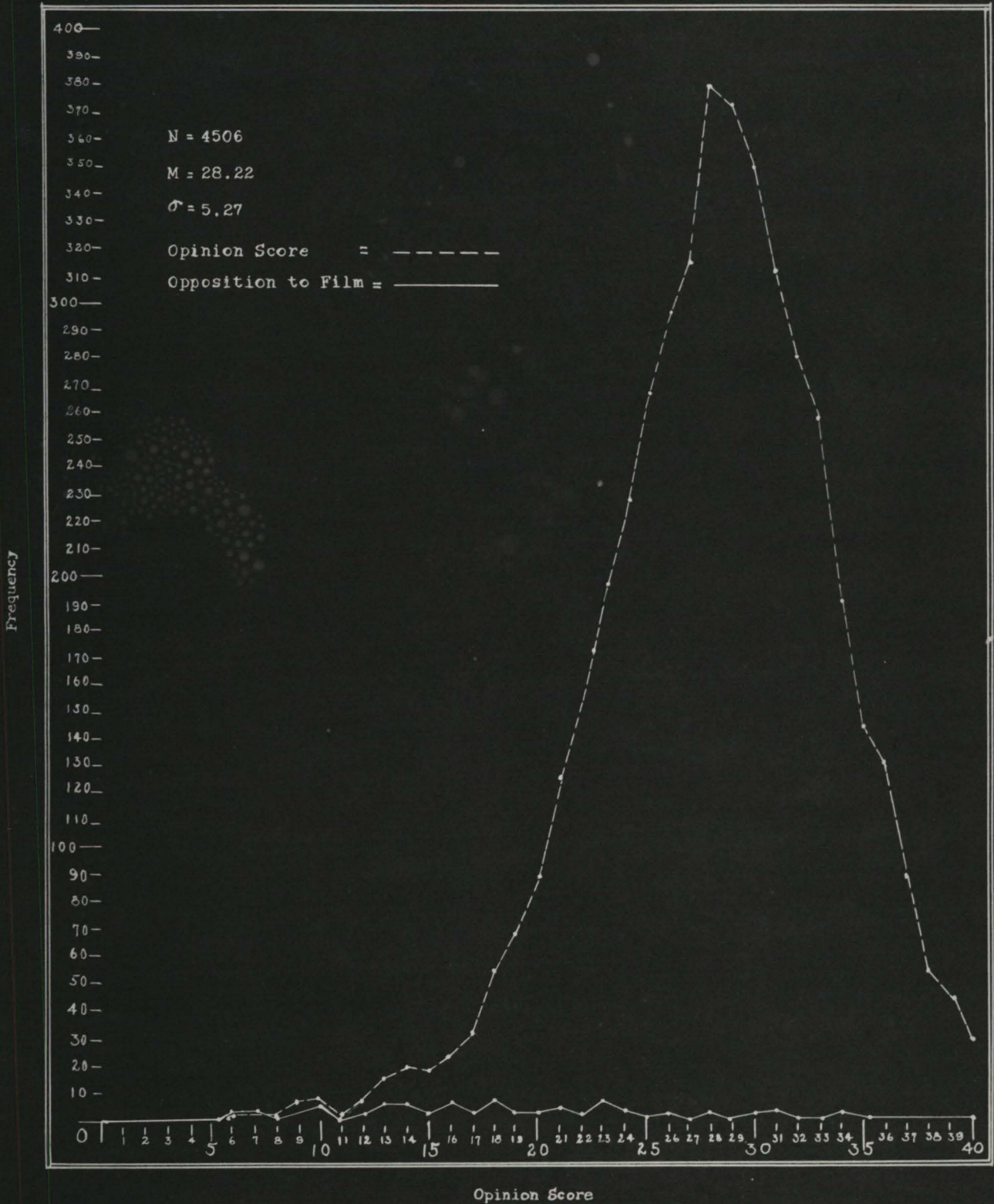
* FIGURE TWO *

Distribution of Opinion Scores for Fathers
Together with Number of Fathers Opposing Film
as Indicated by Responses to Statement 1 of Film Ballot.



* FIGURE ONE *

Distribution of Opinion Scores for Housewives
Together with Number of Housewives Opposing Film
as Indicated by Responses to Statement 1 of Film Ballot



curves. For instance in Figure One, the frequency polygon for housewives, it can be seen, that four housewives obtain opinion scores of 6 and 7, and that all four object to the film. Twenty housewives obtain opinion scores of 12 and 13. Only 6 of the 20, however, express opposition to the film. There are only 4 instances of housewives scoring above the mean (28.3) who express objection to the film.

Inspection of Figure Two reveals that among fathers, opposition to the film is confined to opinion scores of 26 and below. It is apparent that many fathers who obtain comparatively low attitude scores nevertheless desire the film to be shown to their children. Similarly, Figure Three for female teachers, shows that although opposition is confined to the low end of the distribution, not all respondents with low scores are against the use of the film in the classroom. Only one man teacher expressed opposition toward the film. This single case is shown on Figure Four by a mark at score 16. Figure Five represents the composite distribution of opinion scores for parents and teachers. This figure gives a better indication of the overall relationship between magnitude of the attitude score and unfavorable response to the film. It cannot be said that a low opinion score will result in an unfavorable reaction to Human Growth. However, it is safe to say that those parents and teachers who find fault with the film on the average earn attitude scores far

below the mean of the distribution as a whole. The average score of the 107 parents and teachers who do not want the film shown to their children is 18.6 with a sigma of 6.28. The mean of the distribution of those persons in favor of the film is 28.7 with a sigma of 5.2. This difference in means is highly significant statistically, a fact which indicates that persons objecting to the film have a strong initial bias against sex education in general.

The percentage of respondents who are in favor of, opposed to, and undecided about having Human Growth shown to their children is given in the first part of Table 3. Of those 4506 housewives, 97.3% say they would want the film shown to their children, 1.5% say "no" and 1.2% are undecided. The percentages for fathers, women teachers and men teachers are about the same as for housewives except that women teachers tend to be slightly more "undecided" about the use of the film. The men teachers are conspicuous by the small amount of opposition to the picture.

The reactions to Statement 2, pertaining to the qualifications of the person showing the film indicate that the vast majority of parents and teachers believe that the success of the film will depend in large measure upon the competence of the person who uses it. Of those who answered "no" to this statement, a considerable number went on to explain that they believe the film will be successful even in the hands of a mediocre instructor.

Table 3

Summary of Parent-Teacher Reactions to the Film
HUMAN GROWTH

Statement 1. "I would want a child of mine to see this film sometime during his school career."

| | <u>Number</u> | <u>Percent</u> | | |
|---------------------|---------------|----------------|-----------|------------------------|
| | | <u>Yes</u> | <u>No</u> | <u>Unde- cided</u> |
| Housewives | 4506 | 97.3 | 1.5 | 1.2 |
| Fathers | 1331 | 96.9 | 1.8 | 1.3 |
| Women Teachers | 846 | 95.1 | 1.7 | 3.2 |
| Men Teachers | 240 | 98.0 | 0.4 | 1.6 |
| All Groups Combined | 6923 | 97.0 | 1.5 | 1.5 |

Statement 2. "The success of this film will depend in large measure upon the competence of the person who uses it."

| | <u>Number</u> | <u>Percent</u> | | |
|---------------------|---------------|----------------|-----------|------------------------|
| | | <u>Yes</u> | <u>No</u> | <u>Unde- cided</u> |
| Housewives | 4506 | 97.0 | 1.4 | 1.6 |
| Fathers | 1331 | 95.0 | 2.2 | 2.8 |
| Women Teachers | 846 | 97.8 | 1.0 | 1.2 |
| Men Teachers | 240 | 96.2 | 0.8 | 3.0 |
| All Groups Combined | 6923 | 97.0 | 1.4 | 1.6 |

Statement 3. "I feel that this film, if it is used in school, should be shown to boys and girls in separate classes."

| | <u>Number</u> | <u>Percent</u> | | |
|---------------------|---------------|----------------|-----------|------------------------|
| | | <u>Yes</u> | <u>No</u> | <u>Unde- cided</u> |
| Housewives | 4506 | 29.7 | 55.9 | 14.4 |
| Fathers | 1331 | 28.3 | 61.9 | 9.8 |
| Women Teachers | 846 | 30.5 | 48.9 | 20.6 |
| Men Teachers | 240 | 21.1 | 66.3 | 12.6 |
| All Groups Combined | 6923 | 29.2 | 56.5 | 14.3 |

Table 3 (Cont'd)

Statement 4. "I think that this film should be seen by all boys and girls at the beginning of adolescence, that is, in the 7th, 8th, or 9th grade."

| | <u>Number</u> | <u>Percent</u> | | |
|---------------------|---------------|----------------|-----------|------------------------|
| | | <u>Yes</u> | <u>No</u> | <u>Unde- cided</u> |
| Housewives | 4506 | 93.6 | 3.2 | 3.2 |
| Fathers | 1331 | 92.7 | 4.4 | 2.9 |
| Women Teachers | 846 | 89.6 | 3.3 | 7.1 |
| Men Teachers | 240 | 92.1 | 2.1 | 5.8 |
| All Groups Combined | 6923 | 92.9 | 3.4 | 3.7 |

Statement 5. "Inasmuch as this film does not stress the moral side of sex, I think it would be dangerous to show in school."

| | <u>Number</u> | <u>Percent</u> | | |
|---------------------|---------------|----------------|-----------|------------------------|
| | | <u>Yes</u> | <u>No</u> | <u>Unde- cided</u> |
| Housewives | 4506 | 3.6 | 88.5 | 7.9 |
| Fathers | 1331 | 5.7 | 86.3 | 8.0 |
| Women Teachers | 846 | 3.8 | 87.7 | 8.5 |
| Men Teachers | 240 | 1.7 | 92.5 | 5.8 |
| All Groups Combined | 6923 | 4.0 | 88.1 | 7.9 |

Considerable difference of opinion exists in regard to Statement 3 which says that the film, if used in school, should be shown to boys and girls in separate classes. About 56% of the housewives and 49% of women teachers disagree with the statement. Comparable percentages for fathers and men teachers are 62% and 66%, respectively. The difference between the sexes might be attributed to the fact that women

in our culture are more sheltered in matters of sex than men and hence more reluctant to discuss such matters openly in mixed groups. The greater conservatism of the women teachers might also be attributed to the fact that they are actually closer to the problem of using the film in the classroom.

Use of the film at the junior high school level, as suggested in Statement 4, meets with the approval of about 93% of both parents and teachers. Most of those who are undecided or opposed to this statement think that the film should be shown at an earlier age--the 4th or 5th grade. There are a few adults, however, who feel that the film should be restricted to the high school level, if it is used at all.

Statement 5 pertains to the moral issue, stating in effect that inasmuch as the film does not stress the moral side of sex it would be dangerous to show in school. As was pointed out earlier, this statement is purposely worded in such a way as to suggest a weakness in the film, thereby giving those respondents with reservations about sex education a legitimate excuse for attacking the film. Two hundred seventy-seven parents and teachers, or 4% of the respondents, answered "Yes" to the moral danger of the film. The fathers show more concern percentagewise than mothers and relatively more parents than teachers are sensitive to the alleged moral

dangers of the picture. The average opinion score for the 207⁷ parents and teachers answering "Yes" to Statement 5 is 21.7, with a sigma of 6.90. The mean is far below the average for the entire population, and emphasizes that those who are concerned with the moral issue take a dim view of sex education generally, preferring to keep the matter in shadow, if not in the dark.

A small group of 57 parents and 12 teachers spoke out against the film in Statement 1 and also agreed that it was morally dangerous as implied in Statement 5. This group has an average opinion score of 16.4 and a standard deviation of 6.02. Beliefs entertained by persons in this group are expressed in the spontaneous comments, quoted below.

Baptist Minister, age 36, 2 children, opinion score 16.

"The film presents truth in a very clear and real way. But isn't the truth in this case dangerous to the mind and life of 6th to 9th graders? I disapprove of using the film in school."

Mother, age 39, 1 child, protestant, opinion score 9.

"I don't think this film will help the young folks morally. It would leave too many questions unanswered. We need something to give our young folks a clean mind. Sex is a subject that will always be treated as a dirty subject. I do not approve of sex being taught in the schools."

Mother, age 65, 2 children, Catholic, opinion score 14.

"I think these children are far too young to be burdened with the facts in this picture."

Teacher, age "old enough to have worked out the problem", 1 child, Episcopal, opinion score 12.

"What besides procreation are parents for? This is their responsibility not a professional's nor a poor

over-burdened teacher's. We are advised in criminology that the thought comes first, forms into an idea, rattles around, and finally induces a trial. 'A little learning is a dangerous thing'."

Teacher, age 58, married, no children, Catholic, opinion score 17.

". . . . many children are not at all interested in such a picture as Human Growth. I myself would never have been interested at 13 years of age--not even at the age of 21."

Whether persons with prejudices as strong as those expressed above can be brought to change their ideas is problematical. A partial answer might be provided by analyzing the extent to which scores on the attitude scale are influenced by a showing and discussion of Human Growth. The experimental procedure would require the administration of the attitude scale at two different times to an experimental group and a control group. In between the testing and re-testing of the experimental group, the film would be presented. Gains of the experimental group over and above those of the control group could be attributed to the influence of the film, other things being equal. Comparison of gains with attitude score might reveal that the lower the attitude score the less the gain--except at the upper end of the distribution where gain necessarily would be limited by the ceiling of the test. If gain were found to be correlated with attitude score, then it might reasonably be inferred that prejudice against sex education exercises a restrictive and insulating influence which tends to perpetuate the

prejudice. Additional evidence of a supporting nature might be obtained by combining an achievement test with the attitude scale to see whether persons most prejudiced are also least well informed. By controlling the intellectual factor some additional insight into the effect of prejudice on learning might also be obtained.

The only attention given to prejudiced respondents in this study was of an indirect sort in the discussion period following the showing of the film. Every effort was made to bring out the consensus of the group and to reveal that people everywhere were in favor of the film. This tactic was employed to swing those persons with reservations about the film into line with the group; to aid them in sensing the "group attitude", in other words. Lewin¹ and his students have demonstrated the effectiveness of group decision in changing or molding individual conduct in comparable situations. How effective the group method was in this study cannot be related, however, since no attempt was made to appraise the results of the discussion period. It can only be said that instances are on record of persons who came to the discussion leader after the meeting and said that their stand on sex education had changed appreciably in the course of the

¹Kurt Lewin, "Frontiers in Group Dynamics," Human Relations, I, No. 1, (1947), pp. 35-37.

evening. Whether these persons were "liberal" or "conservative" at the beginning of the meeting is impossible to tell from the protocols at hand. About all that can be said at the present time is that the problem of how to alleviate extreme prejudice against sex education merits further study.

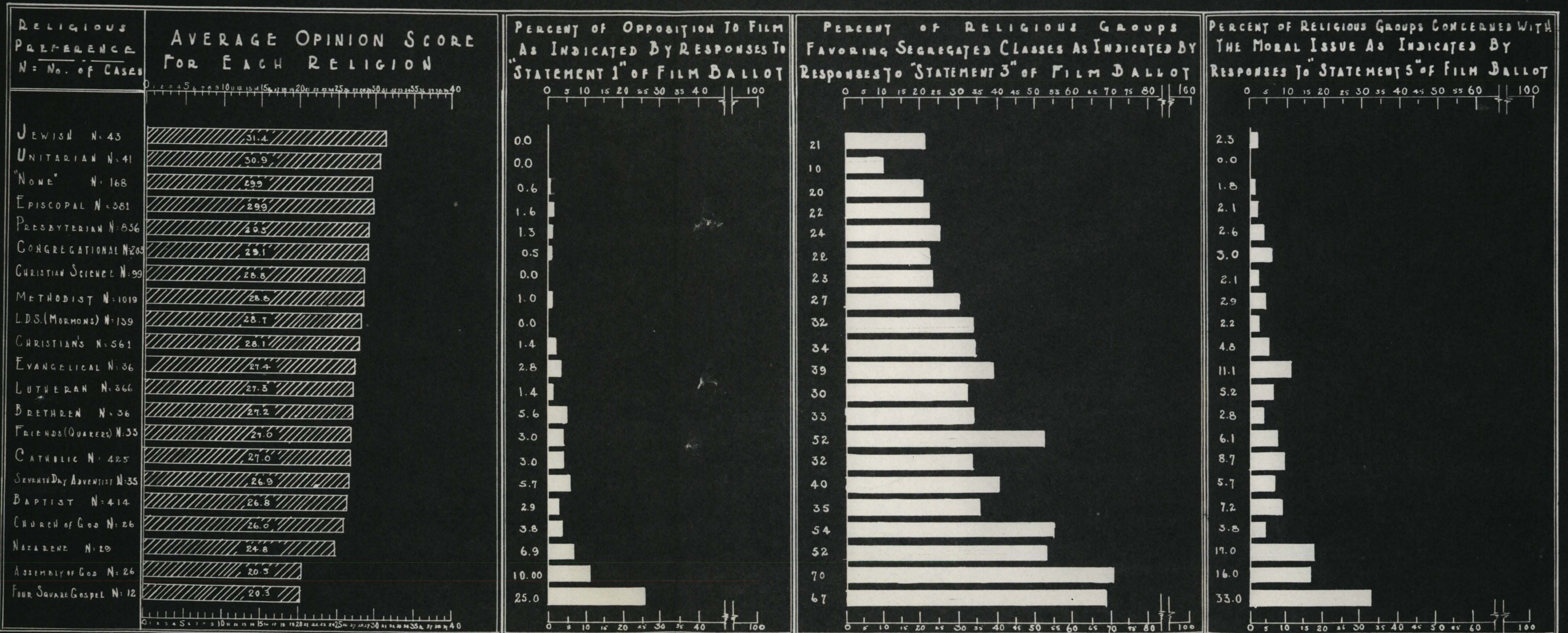
CHAPTER V

RELIGIOUS PREFERENCE AND ATTITUDES TOWARD SEX EDUCATION

A breakdown of the attitude data by religious preference is given in Table IV. The same data are presented graphically in Figure Six. By referring to Figure Six, it can be seen that the religious group with the highest average opinion score is the Jews (31.4), and the next highest the Unitarians (30.9), while the Four Square Gospel has the lowest average score (20.3) of all. In the middle of the array are the Mormons (28.7), Christians (28.1), Evangelicals (27.4), and Lutherans (27.3). Farther down are the Catholics and Baptists with averages of 27.0 and 26.8, respectively. Methodists, Christian Scientists, Congregationalists, Presbyterians, and Episcopalians all have average scores that put them in the upper half of the array.

Some opinion scales were turned in with religious preference denoted as "none". The average score for these papers is relatively high (29.9). In fact the "None" group ranks third from the top being below only the Jews and the Unitarians. Precisely what the "None" group includes is not easy to say. Its membership may, and probably does, consist of atheists, agnostics, and persons who are sympathetic with the views of several sects. In any event, it is safe to say

• FIGURE SIX •
 RELATION OF RELIGIOUS PREFERENCE TO
 OPINION SCORE AND REACTIONS TO "HUMAN GROWTH"



that persons who have no religious preference tend to be favorably inclined towards sex education.

A study entitled, "Ethnocentrism in Relation to Some Religious Attitudes and Practices,"¹ recently conducted by R. Nevitt Sanford and Daniel J. Levinson lends evidence of a supporting nature to the results obtained from the present study. By relating scores on the California Ethnocentrism scale to religious denomination, frequency of church attendance, parents' religion, importance of church, etc., it was found that subjects who professed to some religious affiliation, proved to be more prejudiced than those who professed to no religion or who did not attend church. In other words, the more religious the individual, the more prejudiced. Though they found few differences among various religious denominations, there was some tendency toward greater prejudice among the more orthodox and fundamentalists groups.

The rank order of the various groups in the present study should not be accepted as completely representative of the population at large. About half of the groups contain less than fifty cases. Yet, the differences between the means are sufficiently large to yield statistically significant differences between most of the groups. For example,

¹Nevitt R. Sanford, and Daniel J. Levinson, "Ethnocentrism in Relation to Some Religious Attitudes and Practices," The American Psychologist, Abstract to be published in August, 1948 issue.

TABLE 4

SUMMARY OF REACTIONS TO THE FILM, HUMAN GROWTH
(Classified by Religious Preference)

| Preference | Number | Average Opinion Score | Sigma | Statements | | | Statements | | | | | |
|----------------------------------|--------|-----------------------------|-------|----------------|------|-----|----------------|----|----|----------------|----|------|
| | | | | (1) Percent | | | (3) Percent | | | (5) Percent | | |
| | | | | Yes | No | ? | Yes | No | ? | Yes | No | ? |
| 1. Jewish | 43 | 31.4 | 3.66 | 100 | 0.0 | 0.0 | 21 | 72 | 7 | 2.3 | 91 | 6.7 |
| 2. Unitarian | 41 | 30.9 | 4.24 | 95 | 0.0 | 5.0 | 10 | 78 | 12 | 0.0 | 95 | 5.0 |
| 3. Episcopal | 384 | 29.9 | 4.87 | 97 | 1.6 | 1.4 | 22 | 66 | 12 | 2.1 | 94 | 3.9 |
| 4. None | 168 | 29.9 | 5.20 | 99 | 0.6 | 0.4 | 20 | 68 | 12 | 1.8 | 92 | 6.2 |
| 5. Presbyterian | 836 | 29.3 | 5.13 | 97 | 1.3 | 1.7 | 24 | 61 | 15 | 2.6 | 90 | 7.4 |
| 6. Congregational | 203 | 29.1 | 5.34 | 97 | 0.5 | 2.5 | 22 | 64 | 14 | 3.0 | 91 | 6.0 |
| 7. Christian Science | 97 | 28.8 | 4.95 | 98 | 0.0 | 2.0 | 23 | 60 | 17 | 2.1 | 93 | 4.9 |
| 8. Methodist | 1019 | 28.8 | 5.07 | 98 | 1.0 | 1.0 | 27 | 57 | 16 | 2.9 | 90 | 6.1 |
| 9. Latter Day Saints (Mormon) | 139 | 28.7 | 5.30 | 99 | 0.0 | 1.0 | 32 | 55 | 13 | 2.2 | 92 | 5.8 |
| 10. Christian | 561 | 28.1 | 4.89 | 97 | 1.4 | 1.6 | 34 | 52 | 14 | 4.8 | 85 | 10.2 |
| 11. Evangelical | 36 | 27.4 | 5.21 | 92 | 2.8 | 4.2 | 39 | 53 | 8 | 11.1 | 84 | 4.9 |
| 12. Lutheran | 366 | 27.3 | 5.18 | 98 | 1.4 | 0.6 | 30 | 54 | 16 | 5.2 | 83 | 11.8 |
| 13. Brethren | 36 | 27.2 | 6.84 | 91 | 5.6 | 2.4 | 33 | 59 | 8 | 2.8 | 78 | 19.2 |
| 14. Friends (Quakers) | 33 | 27.0 | 6.17 | 94 | 3.0 | 3.0 | 52 | 33 | 15 | 6.1 | 79 | 14.9 |
| 15. Catholic | 425 | 27.0 | 5.46 | 94 | 3.8 | 2.2 | 32 | 54 | 14 | 8.7 | 80 | 11.3 |
| 16. Seventh Day Adventist | 35 | 26.9 | 6.18 | 92 | 5.7 | 2.3 | 40 | 49 | 11 | 5.7 | 92 | 2.3 |
| 17. Baptist | 414 | 26.8 | 5.50 | 95 | 2.9 | 2.1 | 35 | 53 | 12 | 7.2 | 83 | 9.8 |
| 18. Church of God | 26 | 26.0 | 3.58 | 96 | 3.8 | 0.2 | 54 | 27 | 19 | 3.8 | 92 | 3.2 |
| 19. Nazarene | 29 | 24.8 | 9.24 | 90 | 6.9 | 3.1 | 52 | 38 | 10 | 17.0 | 73 | 10.0 |
| 20. Assembly of God | 37 | 20.5 | 6.26 | 89 | 11.0 | 0.0 | 70 | 27 | 3 | 16.0 | 54 | 30.0 |
| 21. Four Square Gospel | 12 | 20.3 | 7.85 | 75 | 25.0 | 0.0 | 67 | 25 | 8 | 33 | 67 | 0.0 |
| Total | 4940 | Av.27.8 | | | | | | | | | | |

Note: Approximately 2000 returns are not entered in the above total because the forms did not show religious preference or non-preference.

Statement 1. "I would want a child of mine to see this film sometime during his school career."

Statement 3. "I feel that this film, if it is used in school, should be shown to boys and girls in separate classes."

Statement 5. "Inasmuch as this film does not stress the moral side of sex, I think it would be dangerous to show in school."

the Assembly of God and Four Square Gospel groups are significantly unlike all other groups save the Nazarenes. The Baptists and Catholics have nearly the same mean scores and both groups are significantly different from the Christians and from all other groups with average scores higher than the Christians. The Christians in turn are significantly different from the Methodists and the other major sects. There seems little doubt but that religious preference is a factor linked with attitudes toward sex education.

Inspection of the four bar-graphs in Figure Six shows a pronounced tendency for reactions to the film to vary with average attitude score. For example, comparison of the two bar-graphs to the left of center shows a definite trend for the percent of opposition to the film to increase with a decline in average attitude score.

The rank order correlation coefficient between average opinion score and percent of opposition to the film for the twenty-one religious groups is $\rho = -.88$. In other words, the lower the opinion score, the greater the amount of opposition to the film.

The right side of Figure Six presents in graphic form the responses to Statement 3, "I think this film, if used in school, should be shown to boys and girls in separate classes," and to Statement 5, "Inasmuch as this film does not stress the moral side of sex, I think it would be dangerous

to show in school".

Twenty-one percent of the Jews and 10% of the Unitarians say that the film should be shown in separate classes. At the other extreme, 70% of the Assembly of God and 67% of the Four Square Gospel group favor instruction in segregated classes. On the moral issue too, the church groups with the lowest opinion scores reveal the greatest amount of concern. Seventeen percent of the Nazarenes, 16% of the Assembly of God and 33% of the Four Square Gospel group feel that the film is dangerous since it neglects the moral aspect of sex. The same question is of little moment to Jews, Unitarians, Episcopalians and other religious groups at the high end of the scale.

The correlation coefficient between average opinion score and percent of each group in favor of segregated classes is $\rho = -.93$. Between opinion score and the moral issue $\rho = -.86$.

As can be inferred from the shape of the bar-graphs, the intercorrelations among the reactions to the three statements from the film ballot are all high and positive.

| | |
|---|--------------|
| (1) Opposed to film--(3) Segregated classes | $\rho = .85$ |
| (1) Opposed to film--(5) Moral issue | $\rho = .79$ |
| (3) Segregated classes--(5) Moral issue | $\rho = .84$ |

All the correlation coefficients, being high, reflect a community of response on the opinion scale and the film ballot. Religious groups that are "liberal" in their general

view towards sex education tend to take a "liberal" position with respect to the use of the film in the classroom. Conversely, "conservative" religious groups are inclined to have reservations about the film and to think that boys and girls should be kept apart when the film is shown.

It would be interesting to know what proportion of each religious group favored instruction in segregated classes before the film was shown. It may be that the percentages attached to Statement 3 are more relative than absolute in that the example of the mixed class portrayed in the film may have swayed a number of respondents to state a preference for mixed classes when previously they had favored segregated classes. Just what effect, if any, the film has upon this behavior item merits further study.

Analysis of the separate items on the opinion scale reveal a few significant differences between religious groups. To the Statement, "Sex education should be confined to personal discussion between parent and child", the pattern of response of the Jews and Episcopalians differs significantly from Christian Scientists, Methodists, Catholics, Seventh Day Adventists, and Baptists. The differences are all significant at the 1% level. On the second Statement of the opinion scale, "Both boys and girls should learn about the structure and function of the male and female sex organs as a part of their regular work in school.", the only significant difference is between the Baptists and Presbyterians

with a Chi-square of 7.4 which is significant at the 1% level. To Statement 3, "Sex knowledge should be kept from children as long as possible.", the only difference that approaches significance is between the Catholics and Methodists. The Chi-square is 4.22 which is significant at the 5% level. The Catholics and Baptists are significantly unlike the Presbyterians in their reactions to Statement 4, stating that parents should have children help prepare for the arrival of a new baby. Statement 5, which says that parents should not dress or undress in the presence of their children, reveals significant differences between the Catholics and Jews, Mormons and Presbyterians, Mormons and Christian Scientists, Baptists and Episcopalians, Baptists and Congregationalists, and Baptists and Methodists. This statement more than any of the others seems to touch fundamental differences in attitudes of the various religious sects towards parent-child relationships.

As would be expected the Catholics tend to be more in favor of information about sex being given to children by the doctor or minister rather than the school teacher (Statement 6). The largest Chi-square between the Catholics and other groups on Statement 6 is obtained with the "None" category, the group with no particular religious preference. This finding seems reasonable since the minister probably does not play so important a part in the lives of the "None"

group. With respect to Statement 7, which pertains to the punishment of a child for masturbation, it is found that the Baptists are significantly more in favor of the statement than the Episcopalians. In fact they tend to be more reactionary than any other group although, except for the Episcopalians ($\chi^2=15.6$), the differences are not reliably significant.

No significant differences appear among the religious groups on Statement 8, which says that children should be told about sex only when they raise the question themselves. On Statement 9, which instructs the teacher to avoid the subject of human mating when discussing family relationships, the Baptists again are significantly unlike other major groups. Statement 10 deals with the age level at which the basic facts of sex should be taught. There are no reliable differences among religious sects on this item.

Due to the small number of cases in ten of the religious groups, a thorough-going item analysis was not feasible. In future research on this problem, an attempt should be made to add to the data for small groups such as the Jews, Unitarians, Evangelicals, Brethren, Friends, etc.

CHAPTER VI

CONCLUSIONS

In summary the principal findings and conclusions of this study are:

1. Both parents and teachers with few exceptions, favor the use of the film, Human Growth, in the classroom at the junior high level.

2. Adverse reactions to the film come chiefly from persons with unfavorable attitudes towards sex education. These persons in the main are affiliated with orthodox and fundamentalist religious groups such as Catholic, Baptist, Church of God, Nazarene, Assembly of God and Four Square Gospel.

3. A high correlation exists between average opinion score for various religious groups and the reaction of these groups to the film and to the way it should be used in the classroom.

4. Teachers as a group are significantly more "liberal" in their views on sex education than parents. Fathers as a group are more "conservative" than housewives with some fathers being extremely reactionary. Men teachers, by contrast, are the most "liberal" group of all.

5. It is inferred from responses to the opinion scale that parents and teachers are in favor of some kind of sex education in school. Those that do entertain reservations or are actively opposed to sex education nevertheless endorse the film, Human Growth, for classroom use, with but few exceptions. It would therefore appear that the preparation of psychologically sound instructional materials is an all important factor in the solution of the problem of sex education in the classroom.

Your name need not appear on this paper

OPINION SURVEY

Please supply personal data as indicated.

Male X

Single X

Age 18

Female _____

Married _____

Are you a parent? Yes _____ No X Number of children _____

Ages of Boys _____ Ages of Girls _____

Church Preference JEWISH

Occupation STUDENT

Directions

A number of statements are given on the back side of this sheet. Read each statement and then draw a circle around one of the five categories that best expresses your feeling about the given statement. For example, the first statement says, "Sex education should be confined to personal discussions between parent and child". If you strongly approve of this statement, draw a circle around the words "strongly approve". If on the contrary, you strongly disapprove of the statement, draw a circle around the words "strongly disapprove". Opinions between these two extremes can be indicated by encircling "approve", "undecided", or "disapprove". After you have marked statement 1, proceed to statements 2, 3, 4, etc. Be sure to mark every statement.

1. Sex education should be confined to personal discussions between parent and child.
strongly approve approve undecided disapprove strongly disapprove
2. Both boys and girls should learn about the structure and function of the male and female sex organs as a part of their regular work in school.
strongly approve approve undecided disapprove strongly disapprove
3. Sex knowledge should be kept from children as long as possible.
strongly approve approve undecided disapprove strongly disapprove
4. Parents should have children help prepare for the arrival of a new baby, using this event as an opportunity to teach facts about human reproduction.
strongly approve approve undecided disapprove strongly disapprove
5. Parents should not dress or undress in the presence of their children.
strongly approve approve undecided disapprove strongly disapprove
6. Any information about sex for young boys and girls given outside the home, should be presented by the doctor or minister rather than a school teacher
strongly approve approve undecided disapprove strongly disapprove
7. A child caught masturbating should be punished.
strongly approve approve undecided disapprove strongly disapprove
8. Children should be told about sex only when they raise the question themselves.
strongly approve approve undecided disapprove strongly disapprove
9. In school when discussing the importance of the family in our society the teacher should carefully avoid the subject of human mating and reproduction.
strongly approve approve undecided disapprove strongly disapprove
10. The basic facts of sex should be taught in school to students of junior high school age. (12-15)
strongly approve approve undecided disapprove strongly disapprove

FILM BALLOT

Directions: Read each statement and then draw a circle around one of the five categories that best expresses your feeling about the given statement. For example, the first statement says, "I would want a child of mine to see this film sometime during his school career". If you strongly agree with this statement, draw a circle around the words, "strongly agree". If on the contrary you strongly disagree with the statement, draw a circle around the words, "strongly disagree". Opinions between these two extremes can be indicated by encircling "agree", "undecided" or "disagree".

Be sure to mark every statement.

1. I would want a child of mine to see this film sometime during his school career.
strongly agree agree undecided disagree strongly disagree

2. The success of this film will depend in a large measure upon the competence of the person who uses it.
strongly agree agree undecided disagree strongly disagree

3. I feel that this film, if it is used in school, should be shown to boys and girls in separate classes.
strongly agree agree undecided disagree strongly disagree

4. I think that this film should be seen by all boys and girls at the beginning of adolescence, that is, in the 7th, 8th, or 9th grades.
strongly agree agree undecided disagree strongly disagree

5. Inasmuch as this film does not stress the moral side of sex, I think it would be dangerous to show it in school.
strongly agree agree undecided disagree strongly disagree

You may use the reverse side of this sheet for any additional reactions or comments.

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