

**THE PENNSYLVANIA STATE UNIVERSITY**  
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DEPARTMENT OF SOCIOLOGY & CRIME, LAW, AND JUSTICE

AN ANALYSIS OF STUDENT ATTITUDES AND BEHAVIORS REGARDING  
HOOK-UP CULTURE AT PENN STATE

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for baccalaureate degrees in Sociology and History with honors in Sociology.

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## ABSTRACT

The American college campus presents a unique environment for sexual and romantic relationships to manifest. Recent research indicates the presence of a relatively new sexual script which has emerged on college campuses across America, known as “hookup culture.” This culture is marked by non-committal sexual encounters, ambiguously known as “hook ups,” which take place outside the confines of committed relationships. Data from the study found that men and women are held to different standards when it comes to their casual sexual behaviors. Results also show that a significant portion of the population is dissatisfied with this sexual script. Furthermore, subgroups, differentiated by variables such as gender, affiliation with Greek organizations, and religiousness, were identified within the population as having their own unique sets of norms and patterns of behaviors.

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## INTRODUCTION

The American college campus presents a distinctly unique arena for sexual encounters and relationships to manifest. Unlike mainstream society, today's college campus is primarily composed of unmarried, newly independent individuals in their biological, and therefore reproductive, primes. Students on campus frequently have inherent similarities, such as academic aptitude, age, and financial background, making the college campus an ideal environment for romantic relationships to spark. Recent studies have expounded on a relatively recent trend taking place among college students and other youth cultures known as "hooking up." Unlike past sexual scripts in America, the "hookup culture" is relatively ambiguous and undefined. "Hooking up" might be defined as a non-committal sexual interaction between two partners who are not in an exclusive, romantic relationship. However, as this study will analyze, the definition of the term "hooking up" varies according to the individual you ask. This lack of definition often leads to a dearth of peer-generated norms to draw reference from, and consequent romantic miscommunications. The process of hooking up will often see physical intimacy precede interpersonal intimacy, and, although these behaviors are by no means a new innovation, they have come to characterize the dominant sexual script across college campuses in the United States. Progressing gender roles, increased access to contraceptives, and a swelling average age of marriage are but a few of the causes that gave rise to this new courting process; though it is currently the dominant sexual script, this relatively normless process of romantic manifestation is not entirely functional, due to the fact that studies have shown significant patterns of psychological distress among certain groups of individuals who are exposed to the script. Studies have analyzed this phenomenon of hookup culture, however none have been able to clearly

define a universal set of corresponding steps or definitions. As humans, we are innately inclined toward the creation and observance of norms, therefore this “normless” script must surely exhibit some form of normal behavior in some capacity. It is possible that this current sexual script is simply malleable, perceived and performed differently by unique subgroups to cater to their own specific values. It is possible that this freedom and malleability also creates uncertainty, ambiguity, and miscommunication, implying that this script might not be optimally functional for all individuals and groups. Since hookup culture is the reigning sexual script on many college campuses and in youth culture, it is essential for us to learn more about the processes associated with it in order to better understand and improve the contemporary mating trends within our species.

## BACKGROUND

### **Historical Context**

Over the course of the twentieth century, the dating scene in the United States has evolved and seen a number of distinct phases, with three stages that stand out in particular. As American society has seen growth and change over the years, so, too, have the protocols that have led to the formation of romantic relationships. Though the time frames, as well as the scope, of these stages are impossible to measure precisely, historical scholarship implies a dominant presence of these protocols within their respective time periods.

From the nineteenth century up until the 1920s, the first stage, known as the “Calling Era,” was in effect. This stage was marked by the practice of young men “calling” on young ladies at their homes. Under this practice, a man and woman would begin their relationship by spending time together at the woman’s home, under the supervision of her parents. This stage offered little privacy to the two interested parties, and allowed both the woman and her parents to control the conditions of the encounter. The young man was forced to comply with these conditions and, furthermore, had to prove himself worthy to both the parents and the woman in order to earn greater degrees of freedom in the association (e.g. more privacy or the right to enter into a committed relationship). The man was forced to undertake considerable effort throughout his courtship and often had to postpone physical intimacy until he earned the right to spend time with the woman in private; thus, the level of investment required of men was a deterrent from any attempts to engage in fleeting, futile relationships (Bogle 2008). Under this system, communities and families were able to restrict the sexual behaviors of youths and make sure young women were choosing mates they deemed suitable. Marriage was an impending

inevitability for youths at the time, with an annual marriage rate of approximately 92 marriages per 1,000 single women in the country in the year 1920; by 1995, that number had dropped to less than 51 per 1,000, indicating a decrease and deceleration in marriage prevalence in the United States over the course of the twentieth century (Haines 2006). Thus, the sexual script in place during the “Calling Era” was a means to produce high rates of marriage, and included a considerable degree of parental ambition and influence in the romantic behaviors of American offspring. Also, due to a lack of effective contraceptives at this time, spontaneous flings were significantly riskier endeavors and held the potential to inflict life-changing repercussions on men and women alike. Thus, selectivity and exclusivity were paramount in this script.

It is estimated that the second notable stage in the American sexual script, known as the “Dating Era” was most prevalent between the 1920s and the 1960s. This script was marked by the practice of a man and woman going out somewhere together in public, just the two of them, perhaps to the movies or a restaurant. The man would initiate the request for a date, and the girl would either accept or reject this offer. Multiple dates would generally precede any physical intimacy, indicating that some level of interpersonal compatibility between the two individuals was preferred or necessary for intimate physical relations to occur (Bogle 2008). Sociologist Willard Waller performed a study in 1937 which dubbed this phenomenon as the “rating and dating scene;” unlike “calling,” which was an exercise of familiarization for couples set on a trajectory toward committed relationships and/or marriage, “dating” was a new trend marked by “thrill-seeking” and dalliance. It is estimated that this sexual script evolved into being for a number of reasons, including the advent of automobiles, the emergence of women into the public sphere, and a postponed average age of marriage due to higher college attendance rates. With the average age of marriage increasing, youths had more time to experiment with different partners,

and the automobile (as well as a slightly relaxed marriage-imperative) allowed couples to move their encounters out from under their parents' roofs and into more independent spheres (Willard 1937).

It must be noted that this sexual script, for the first time, fostered considerable sexual competition, with men and women fiercely competing to distinguish themselves and garner desirable dates in the romantic arena. Waller asserted that, under this system, men were motivated by the prospect of sexual favors from the ladies, while women looked for expensive gifts and pampering from the men. In this stage, men had greater control over the conditions of the association, since they were expected to pay for the date. By bearing the financial burden, men had the freedom to choose which women were worth their monetary sacrifice, and thus worth asking on a date. Thus, as you might expect, the onus of initiation fell to the men in this script.

Without parental control, youths were freer to navigate their own romantic lives as they saw fit; as a result of this freedom, though, antagonism arose both between the two sexes and amongst each sex. Freed from the watchful eyes of parental oversight, men could now exploit women, and women could exploit men, without experiencing the same repercussions as before. According to a female interviewee in Waller's study, men in the "Dating Era" were often "afraid the girls were going to 'gold-dig' them." The same interviewee stated that women, on the other hand, were never certain whether men were interested in a relationship or just "a ride" (Waller 1937). Thus, the dating scene in this stage was more tumultuous; with more independence came more conflict, and exclusivity was no longer guaranteed. Such exploitation was not as readily apparent in the Calling Era, due to the fact that conditions and relations were more controlled by authority figures (e.g. parents, involved community members). During the Dating Era, it became



necessary for couples to exchange symbols of exclusivity (e.g. rings, letterman jackets) if they were going to escalate their relationship status from simply dating to that of an exclusive, committed relationship. These symbols would deter competition and signal to prospective male suitors that a female was spoken for. Two people in this more permanent relationship were described as “going steady,” a term and trend immortalized by the film *Grease*, which was set in the 1950s. This new custom marks the creation of a new norm which arose specifically for this new sexual script, signaling individuals’ adaptation to this new arena. Under this system, individuals exercised more personal choice and were less at the mercy of parental and community authority, so this self-governance demanded the creation and definition of new norms to serve as reference points for those navigating the new sexual script. As we will see, such collective norms are lacking within the current sexual script.

## **The Current Situation**

Now that the “Calling Era” and the “Dating Era” have been sufficiently introduced, it is time to address the third, and present stage, of the American sexual script. Dr. Scott M. Stanley asserted in his 2002 keynote address at the “Smart Marriages” conference that the current romantic culture among young adults is lacking in clear steps, protocols, and definitions; known as the “Hooking Up Era,” it is speculated that this third stage emerged some time during the sexual revolution in the 1960s. (Stanley 2002) The term “hooking up” is, as mentioned previously, an ambiguous term. Most definitions of the term identify the practice as any sexually intimate behavior- from kissing to intercourse- that takes place outside the jurisdiction of a committed relationship. (Owen 2010) Other terms that might be considered synonymous or related to the term “hooking up” are “friends with benefits,” “booty call,” “casual

sex,” “fling,” “sociosexuality,” or “one-night stand.” This list is extensive yet inexhaustive, and may contain some outdated terms. However, the cornucopia of terms used to describe casual sexual encounters implies a lack of precise definition and ambiguity with respect to sexual phrasing in this sphere.

One overwhelming characteristic of this script is the presence of a “no strings attached” type of attitude; a hook up, which is basically an isolated sexual encounter, does not necessarily imply a future relationship, or even any future contact with the partner. On the other hand, it can potentially lead to a relationship, too, however such a result is not expected nor requisite. As opposed to dating and calling, which demand one-on-one time with an individual before engaging in a sexual encounter, the hooking up script allows people to socialize in groups, frequently in party settings, and judge potential mates in a low-committal environment. In a similar study, it was found that, within a sample of college students, approximately 37% of casual sex encounters take place with strangers, while 63% take place with friends and acquaintances. This implies that, in a majority of cases, individuals engage in casual sexual encounters when the opportunity arises as a way to experiment with individuals they have preconceived notions about. (Grello 2006). Another study found that 70-85% of sexually experienced youths aged 12-21 reported having had casual sex with a partner in the past year (Grello 2003). Considering the majority of American youths graduate from high school as veterans of intercourse, it can be concluded that a significant amount of casual sexual encounters are being had by America’s youth in this current era. Hooking up does not necessarily include intercourse, though; in fact, the ambiguity of the term “hooking up” causes confusion among those who are affected by hookup culture, since anything from a kiss to a night of intercourse can be defined under the penumbra of a “hook up.” This ambiguity affords people a generous degree

of privacy and independence, since they are not required to divulge any intimate details of their sexual behaviors and are not intrinsically wed to any sort of commitment as a result of a hookup. In many cases they are marginal, inconsequential sexual encounters. The privacy that is afforded by this ambiguity also creates a measure of normlessness within the culture, since individuals who abide by this sexual script are unsure of their peers' sexual behaviors and thus forced to speculate about what normal, appropriate sexual protocols are.

It is believed that the hookup culture came to be for a number of reasons: the liberalization of America in the 1960s, a more influential feminist ideology, and a wider prevalence of contraceptive devices and birth control are just a few hypotheses. Martin Whyte's study of premarital sex rates in the United States indicates a steady evolution of American society toward more permissive attitudes with respect to casual sexual encounters. According to his results, 24% of women who were married between 1925 and 1944 professed to having had premarital sex before their nuptials. For brides married between 1945 and 1964, the number had increased to 51%, and for those married between 1965 and 1984 the number had swollen to an impressive 72% (Whyte 1990). Though many of these women were having premarital sex with their husbands-to-be, over time it became more prevalent for women to have sex with partners who were not their projected husbands; in the sampling of 1925-1944 brides, only 3% engaged in premarital sex with men who would not become their husbands, while that number was well over 30% for the 1965-1984 cohort. These numbers indicate a rapidly accelerated incorporation of permissive attitudes toward premarital sex over the course of the twentieth century. Thus, it is clear that, over time, the American psyche has come to embrace the practice of casual sex and casual sexual encounters which do not necessarily end in committed relationships or marriage.

Recent studies have shown that alcohol plays a pivotal role within the hookup culture, since the frequency and quantity of alcohol use acting as a multivariate predictor of hooking up behaviors. More frequent intoxication predicts a more prolific history of casual sexual behaviors, while lower frequencies of intoxication predict a sexual history with fewer casual sexual encounters. In one sample, it was found that 65% of participants had been drinking before their most recent session of casual sex (Grello 2006). Thus, it seems that alcohol may be used as a means to an end, as a predicator to casual sexual behaviors. Individuals might engage in alcohol use knowing that it could ultimately lead to a casual sex experience, one that might not have taken place if one or both parties were sober.

The effects of this sexual script are felt differently across gender lines, with women tending to be more restricted against casual sex encounters, and more relationship-conscious, than their male counterparts (Simpson 1991). The potential for a relationship is a more potent motivator for women than for men, and frequent alcohol use among women is also an indicator of their likelihood to engage in casual sexual behaviors (Owen&Fincham 2010). According to Grello's study, approximately 18% of women believe their casual sex encounters might lead to a romantic relationship, while only 3% of men share that belief (2006). Though neither side appears to expect much from a casual encounter, this disparity potentially allows women to be misled and exploited.

On the other side of the gender fence, men are more motivated by physical attraction, and are significantly more willing to engage in sexual behaviors outside of a relationship than women; they are also more willing to engage in sexual behaviors with a variety of partners than their female counterparts (Schmitt 2005). Schmitt's study analyzed the culture of sex in 48 nations, and found that nations who afforded greater economic independence to women also had

narrower differences in sex-related attitudes between the genders. However, in “harsher” environments, namely less developed nations where women were more economically dependent, citizens were inclined toward more conservative gender roles. Thus, it appears there is a link between economic and sexual independence: women with control over their economic futures are more likely to have control over their sexual futures as well.

Past research has shown that the hookup culture can prove psychologically distressful to certain individuals, indicating that this sexual script might not be universally functional in all spheres of society. Studies have found that men who are more psychologically sound and women who are more psychologically distressed will hook up at greater rates than the rest of the population (Grello 2006). Thus, it appears that the hooking up script may favor males, due to the fact that males appear more psychologically comfortable in this script than females. Paul and Hayes concluded that, for women, not knowing their partner at the time of the sexual encounter, as well as a lack of further contact with their partner following the encounter, imparts relatively greater feelings of regret and self-reproaching (Paul and Hayes 2002). Simpson’s 1992 study concluded that, with respect to sexual behavior, restricted and unrestricted individuals “desire, choose, and acquire” partners who have different sets of attributes. Restricted individuals were defined as those who indicated a need for emotional commitment and/or bonding before engaging in sexual intercourse, while unrestricted individuals were defined as those willing to engage in casual intercourse in the absence of commitment and/or bonding. Regardless of gender, unrestricted individuals placed more emphasis on the physical attractiveness and social status of their partners, while restricted individuals were more attracted to attributes such as kindness, responsibility, and loyalty (Simpson 1992). This study implies that the attributes one values in a mate may also predict their sex-related attitudes and behaviors. According to Simpson,

evolutionary theorists are still wondering *why* there is variability within each sex. Regardless of where it derives from, this variability makes it difficult to estimate a person's sexual restrictedness and what levels of intimacy they deem to be appropriate and attractive in certain scenarios. Often these details are not freely divulged by individuals, since one's sexual restrictedness is an intimate and personal detail. As a result, this lack of transparency promotes unclarity and a silent antagonism between restricted and unrestricted values.

As previously stated, a significant portion of the population experience psychological distress as a result of this sexual script. This fact gives rise to a number of questions: how satisfied are people with hooking up as a sexual script? What causes an individual to be satisfied or dissatisfied with this script? Is the level of satisfaction with the current script uniform throughout different subgroups? This study will try to more clearly describe hookup culture, and in the process identify whether this script is universally applicable or only variably functional within certain sections of the population.

## Hypotheses

This study intends to shed light on a number of facets of hookup culture as a sexual script, since it has become so pervasive within youth culture. Firstly, the study aims to gather descriptive data pertaining to hookup culture, in the attempt to better understand the prevalent definitions, norms, perceptions, and behaviors that are associated with this script. Secondly, the study attempts to identify any variables which might cause a person to be satisfied with, or alienated from, hookup culture. With these goals in mind, I have developed a number of hypotheses that will be examined at length in order to identify any outstanding correlations or patterns:

1. We expect that independent variables such as gender, religiousness, and Greek affiliation will render significant associations when paired with the dependent variables dealing with sexual history. This prediction is justified by the fact that these independent variables all indicate affiliations with subcultures; the varying norms and values these subcultures promote and impart will likely affect individuals' sex-related behaviors.
2. Individuals who subscribe to these different subcultures will have different levels of satisfaction with the hookup culture, since their distinct values and priorities will exhibit varying degrees of compatibility with hookup culture. For example, we expect Greeks, who are notorious for permissive attitudes toward alcohol, to be satisfied with this casual script. On the other end of the spectrum, we expect religious individuals, typically known for their abstinence and temperance, to be less in favor of this permissive script.
3. Due to the ambiguity of the term "hooking up," we expect a wide distribution of definitions to be associated with the term. However, we do expect one or two definitions

to garner more consensus than the rest, since the sample must reflect the presence of primary or popular definitions.

4. In the sexual arena, we know that men are comparatively more motivated by sexual favors than women. On the other hand, women are motivated by the prospect of relationships and emotional connection. As a result of these tendencies, we believe males will be more satisfied with the current sexual script than females; within this script, men are able to engage in low-committal intimate relations, while women are more likely to be exploited and gipped out of the relationships they seek. Therefore, men will be more loathed to upend this system, which seemingly favors male interests over female preferences, while women will be more in favor of abolishing it. Also, due to the fact that women who engage in casual intimate encounters exhibit signs of psychological distress more frequently than men, we believe the females in the sample will express comparatively more regret toward past hook ups.
5. Due to recent societal advances such as the feminist movement, the gradual liberalization of sexual attitudes, and greater access to effective contraceptives, we expect there to be a relatively low prevalence of parental involvement in the romantic lives of individuals in the sample. As compared with historical sexual scripts, we believe these advances promote more individual choice and freer expression, which require less parental input.
6. In spite of impressive advances made by the feminist movement, the battle for complete gender equality is still being waged. Due to lingering patriarchal attitudes and traditional gender roles, we expect men and women to be held to different standards with regard to the acceptable number of casual sexual encounters an individual can engage in; men, the



more independent and dominant sex, will likely enjoy less judgment for their promiscuous behaviors.

7. Knowing that an individuals' frequency of alcohol use predicts their behaviors regarding casual physical intimacy, we expect participants will believe a considerable number of first-time hook ups take place under the influence of alcohol or drugs.

## **METHOD**

### **Participants**

Participants in the study came from a sample of 212 Penn State undergraduate students, ranging in age from 18-23. The average age of participants was 19.5 years. Of the 212 students in the sample, 84 (39.6%) were male and 128 (60.4%) were female; 80.8% identified as White, 4.2% as Black, 6.6% as Asian, 3.8% as Hispanic or Latino, and 4.7% as two or more races. The majority (63.4% and 65.3%) of participants have a mother and father who have attained at least a bachelor's degree, and 78% of participants come from a home in which their parents are still married and cohabitating.

Participants were students enrolled in a large introductory Sociology course at a large public university in the northeast United States. Data were collected over the course of one class, and students were not granted any course credit for completing the survey. Students completed the survey in a lecture hall, and were given as much time as necessary to complete the questionnaire. In compliance with IRB protocols, students were informed of their right to abstain from any and all questions in the survey. Completed surveys were then placed and stored in a confidential container, so as to maintain the privacy and confidentiality of participants.

### **Measures**

Data for this study were collected using a 34-question survey, which included thirty multiple-choice and four free-response questions.<sup>1</sup> Questions in the questionnaire were used to determine general demographic information about the participants in the study, including their age, racial identity, educational background, religiousness, familial background, history of sexual

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<sup>1</sup> See Appendix A

activity, attitudes toward gender, attitudes toward alcohol, and attitudes related to sexual behavior. After completion, each questionnaire was labeled with a subject number ranging from 1 to 212. This practice was used to preserve the anonymity of subjects and to also distinguish each survey as a point of reference in the event of coding errors. All questionnaires with more than 70% of the questions completed were included in the working sample, while those with less than 70% completion were discarded (N=3). A fourth survey was discarded as well, due to the fact there were strong indications it contained false information.

### **Sexual History**

To measure the sexual histories of participants, the survey asked how many committed relationships each participant had been in over the course of their lifetime. For the purpose of this study, the term “committed relationship” was defined as an “official, exclusive, and romantic relationship.” One free-response question prompted participants to state how many individuals they had been “physically intimate” with over the course of their lives, while another free-response question more specifically asked participants to state how many partners they had engaged in sexual intercourse with over the course of their lives. In the survey, the term “physical intimacy” was defined as “anything from kissing to intercourse” to more clearly identify the range of behaviors classified within this category.

In order to measure the frequency of physically intimate encounters that initially take place outside of a committed relationship, participants were asked what percentage of their partners (in either intercourse or other physical relations) they were in a committed relationship with at the first occurrence of their physical intimacy and/or intercourse. Responses were

provided in intervals of 10%, so as to give participants ample freedom to choose an approximate, yet precise, response.

### **Attitudes and Perceptions Pertaining to “Hooking Up”**

In order to better gauge the prevailing definition(s) of the term “hooking up,” respondents were provided a list of six definitions for the term and then asked to choose any and all they felt were appropriate definitions. Between these six definitions, possible responses included three different possible magnitudes of intimacy; two definitions defined hooking up as “kissing or making out,” two defined it as “any sort of physical intimacy,” and the final two defined it as “intercourse”. Within these pairs, the magnitudes were then differentiated on a basis of whether the intimacy is just an isolated encounter or instead takes place on a recurring basis. Participants were also provided the opportunity to reject the six provided definitions and write their own free-response definition.

Participants were asked, using a five-point Likert scale ranging from “Strongly Agree” to “Strongly Disagree,” whether they prefer to have sex with someone before entering into a committed relationship with them, whether they would “hook up” with someone they do not want a relationship with, and how many intimate partners a man or a woman needs to be with in a limited period of time in order to develop a negative reputation as “loose” or “promiscuous.” This string of questions is meant to measure participants’ behavioral preferences in the context of hookup culture.

### **Satisfaction with Hookup Culture**

In order to quantify how satisfied individuals are with the current sexual script, participants were asked whether they wish people would hook up less frequently and instead

revert back to a sexual script that involves more dating. In addition, participants were also asked whether they frequently regret hooking up in retrospect. These variables aim to uncover which types of individuals are dissatisfied with hookup culture and which favor it. With respect to these questions, responses were measured using five-point likert scales.

### **Parental Influence**

Parental involvement was also measured using a five-point Likert scale. Participants were asked to relate how actively their parents were involved in their romantic lives; for the purpose of the study, “involved” was defined as any parental “expression of opinions, monitoring, or influence” which interfered in the participant’s romantic life. This question was intended to determine whether parental involvement, like in the Calling Era of yore, is still a factor in the sexual scripts of today.

### **Alcohol Use**

To measure participants’ perceptions about the prevalence drug/alcohol use plays in hooking up and first-time sexual encounters, they were asked to estimate, among college-aged individuals, the percentage of “first kisses” or ”first-time hookups” they believe take place under the influence of drugs or alcohol. As in previous questions, responses were provided in intervals of 10%. Respondents’ attitudes and perceptions toward alcohol use were also assessed by including a question which prompted participants to respond how many days they feel it is “normal” for a college student to consume alcohol to the point of drunkenness. Due to IRB constraints, participants were not allowed to provide data pertaining to their own personal behaviors, only their attitudes and perceptions.

## **RESULTS**

The majority of the following data were generated and analyzed with cross tabulations and regression analyses using STATA12 statistical software. The frequencies, means, standard errors, statistical significances, and percentages that will be discussed were all selectively chosen for analysis and inclusion. Many fruitless tabulations and correlations took place along the way, and some of these relationships will be discussed, too. Frequency tables containing the distribution of responses for each question have been provided.<sup>2</sup>

### **Sexual Behaviors**

According to the data, 28.77% of participants were in a committed relationship at the time of their participation in the survey, and the average participant has been in approximately 1.59 committed relationships over the course of their life. Furthermore, 19.3% (n=41) of respondents identified as having never had sexual intercourse. Knowing that, we can conclude that more than four out of every five participants responding to this question have had sexual intercourse (n=148).

Table 1 describes the average sexual histories of respondents, both as a sample and within subgroups. Across the entire sample, respondents averaged approximately 3.41 partners in intercourse over their lifetimes. When calculating the average number of intimate physical encounters (including intercourse) for participants in the sample, the data show that subjects average approximately 14.1 physically intimate partners in their lifetimes. After analyzing these data across gender lines, it was found that men report a greater, though statistically insignificant, number of partners in intercourse (n=3.91) over the course of their lifetime when compared to

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<sup>2</sup> See Appendix B

females ( $n=3.08$ ). On the other hand, women in the sample averaged more partners in intimate physical encounters ( $n=14.84$ ) than did men ( $n=13.09$ ). These results are inconclusive, though, due to the fact that neither relationship expresses statistical significance.

Participants' sexual histories were also examined within specified subgroups; participants were analyzed according to their affiliation with social Greek organizations, and this distinction rendered noteworthy results. Members of Greek organizations composed approximately 18.4% ( $n=39$ ) of the sample, and exhibited markedly different sexual histories than non-Greeks. As represented in Table 1, Greeks, on average, had engaged in intercourse with more partners ( $n=4.42$ ) than non-Greeks ( $n=3.18$ ) and have been physically intimate with a greater number of partners ( $n=22.68$ ) than their non-Greek counterparts ( $n=12.33$ ). Though it cannot be concluded whether Greek culture perpetuates these tendencies, since that is a topic for an entirely separate study, it is clear that Greeks in this sample tend to have more intimate partners than non-Greeks; this occurrence potentially implies the presence of a distinctly Greek set of cultural norms and trends of behavior.

The sexual histories analyzed within Table 1 were also examined based on participants' degrees of religiousness. The data found that those who identify as being religious have engaged in intercourse with significantly fewer partners ( $n=2.47$ ) than have those who professed to be unreligious ( $n=4.29$ ). Religious individuals also engaged in intimate physical encounters with fewer people ( $n=12.85$ ) than did unreligious individuals ( $n=14.52$ ). This correlation, similar to the Greek/non-Greek correlation, implies that religiousness affects the sexual behaviors of those individuals who subscribe or unsubscribe to this culture. It can also be noted that individuals who are self-professed virgins have only been physically intimate with an average of 4.2 partners, while those who have experienced intercourse average more than four times that number

(n=16.91). Thus, one's virginity status is a strong predictor of how many partners they have been physically intimate with.

**Table 1 Means and Standard Errors of Participants # of Partners in Intercourse and Physical Intimacy**

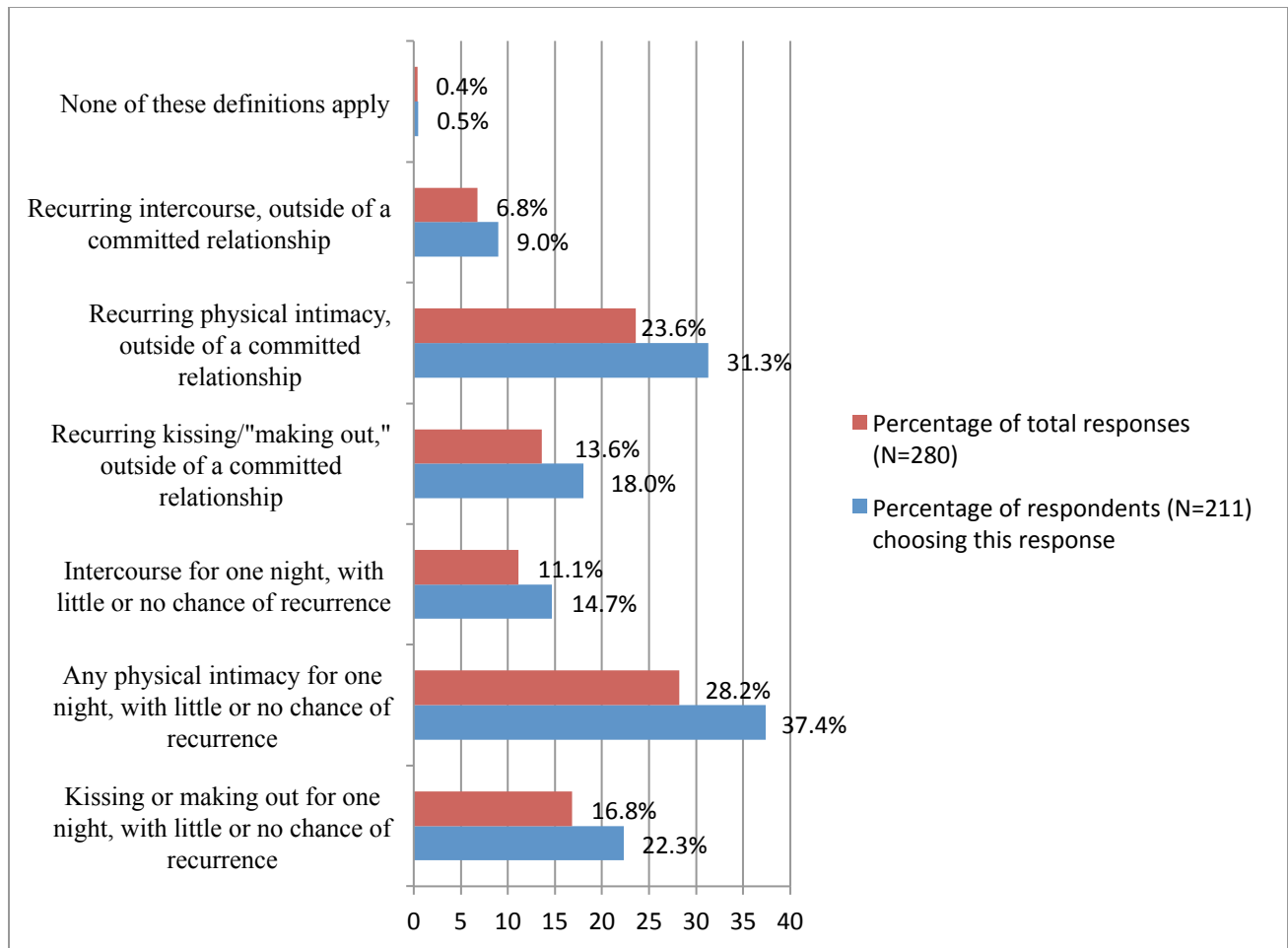
	Mean	Standard Error
<b># of Sex Partners (lifetime)</b>		
<b>Sample (N=189)</b>	3.41	0.36
<b>Gender</b>		
Males (N=76)	3.91	0.75
Females (N=113)	3.08	0.34
<b>Greek Affiliation</b>		
Greek (N=36)	4.42	1.01
Not Greek (N=153)	3.18	0.38
<b>Religiousness</b>		
Religious (N=111)	2.47*	0.32
Not religious (N=71)	4.29*	0.65
<b># of Physical Encounter Partners (lifetime)</b>		
<b>Sample (N=181)</b>	14.1	1.20
<b>Gender</b>		
Males (N=76)	13.09	1.75
Females (N=105)	14.84	1.65
<b>Greek Affiliation</b>		
Greek (N=31)	22.68*	4.20
Not Greek (N=151)	12.33*	1.12
<b>Religiousness</b>		
Religious (N=108)	12.85	1.68
Not religious (N=66)	14.52	1.59
<b>Sexual Experience</b>		
Virgins (N=41)	4.20*	0.92
Non-virgins (N=164)	16.91*	1.44
*denotes statistical significance with p<0.01		



## **Attitudes and Perceptions**

Several questions were asked to glean information pertaining to participants' attitudes, interpretations, and beliefs surrounding the current sexual script and any norms that lie therein. The ambiguity of the term "hooking up" was measured and confirmed by the data, due to the fact that no definition was chosen by more than 37.4% of the sample. Figure 1 illustrates the distribution of participants' definitions of the term, and it indicates that not a single definition of "hooking up" was agreed upon by the majority of the sample. The two most common definitions, which included recurring and non-recurring acts of physical intimacy, are both characterized by the broadest and most ambiguous ranges of sexual behaviors; they are not confined to precise behaviors such as "kissing" or "intercourse." Of the 211 participants who responded to this question, only one respondent indicated that none of the provided definitions applied to their own definition of the term "hooking up." This implies that the overwhelming majority of respondents were familiar with the provided definitions, and that they sufficiently associated these definitions with the phrase in question.

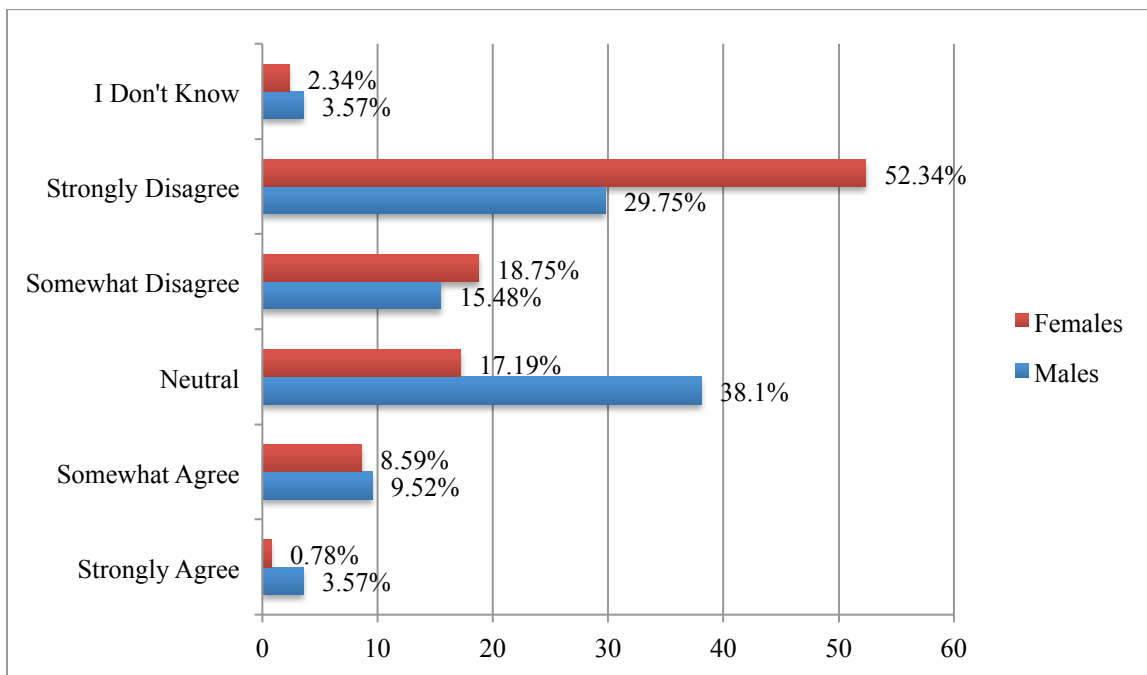
It is also interesting to see that the definition of "hooking up" can be interpreted as both a one-time and a recurring phenomenon. Approximately 56.1% of responses primarily identified "hooking up" as a singly isolated, one-night occurrence, while 44.0% of responses identified it to be recurring behaviors with the same individual. Thus, the definition of "hooking up" is not only variable in terms of the magnitude of physical intimacy that takes place, but also in terms of its longitudinal lifetime.



**Figure 1: Distribution of Participants' Definitions of the Term "Hooking Up"**

Due to relative normlessness and ambiguity within the hookup culture, it is often unclear where a committed relationship ends and where one begins. Casual intimate relations can lead to a committed, romantic relationship, however it might also be an isolated occurrence that provides little hope for a romantic future. Because of this, the path to a committed relationship is often a treacherous one, with many sexual encounters that are simply dead-ends. In order to more clearly define the most preferred paths that lead to a committed relationship, participants were asked whether they prefer to have sex with someone before entering into a committed relationship with them. Figure 2 illustrates the results of this question, indicating the statistically

significant difference between male and female preferences. More than 70% of females in the sample do not prefer to have sex before entering into a committed relationship, as compared with 45.2% of men. Only a small proportion of either sex prefers to have sex with someone before entering into a committed relationship, indicating that this practice is not entirely requisite or desired. It is interesting, though, to see that the most common response among men was “Neutral.” This purported neutrality indicates that men are neither activists for, nor protestors against, this practice; perhaps they simply go with the flow and just embrace an opportunity if one presents itself? In spite of the fact that few participants prefer to have sex before entering into a committed relationship, 77% of the participants who have had sex have also had sex outside of a committed relationship. These figures imply a stark disparity between participants’ reported preferences and their actual behaviors with respect to pre-relationship sex.



**Figure 2 Responses to the question "I prefer to have sex with someone before I enter into a committed relationship with them"**

Though most participants did not explicitly advocate pre-relationship sex, it is clear that many people engage in this behavior anyway. However, attitudes toward intimate physical encounters (which do not necessarily include intercourse) outside of committed relationships were considerably more permissive. Figure 3 displays data which describe participants' willingness to hook up with someone they do not necessarily want a relationship with; according to the data, roughly 61% of the sample said they would hook up with someone they do not want a relationship with. Only about one in five respondents definitively disagreed with this practice, implying that hookups are viewed by many as acceptable, desired experiences. To these people, hooking up does not need to serve as a precursor to a relationship. Similar to Waller's assertion about "rating and dating" in the 1930s, it appears that hooking up is frequently motivated by "thrill-seeking" and dalliance. Thus, hooking up can be both a pathway to a relationship as well as a short-lived fling.

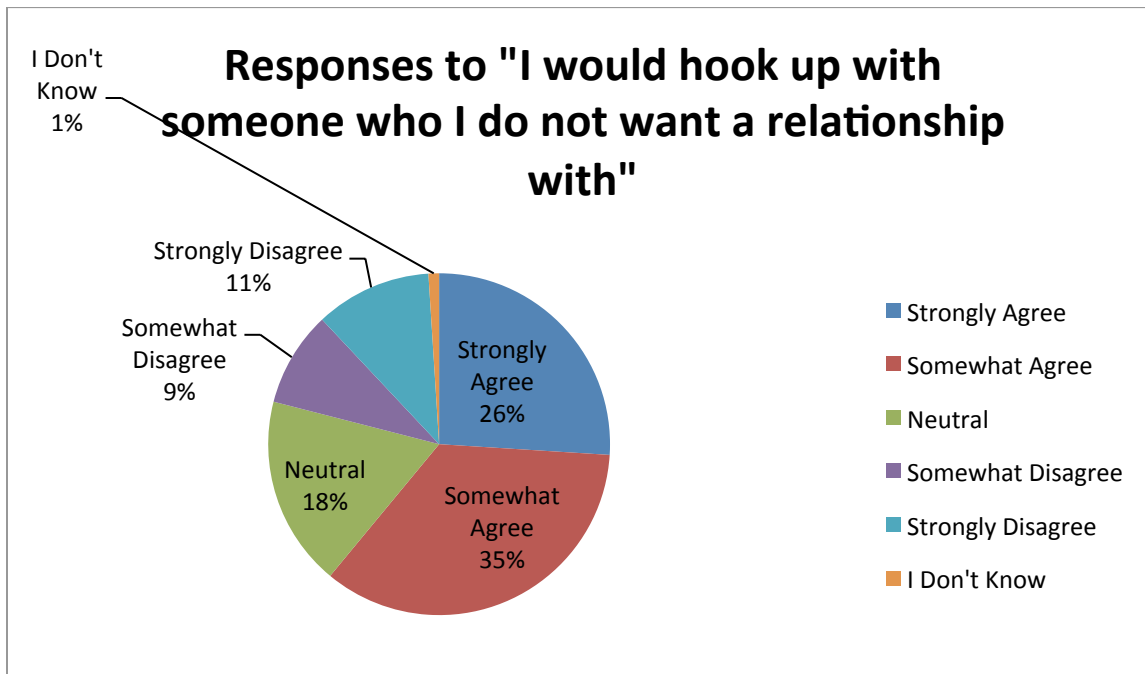


Figure 3

In addition to measuring this preference sample-wide, participants' willingness to hook up with someone who they have no intention of forming a relationship with was also measured within subgroups. Statistically significant results were found when comparing this variable using gender as the independent variable. According to the data, displayed in Table 2, men are definitively more willing to hook up with someone they are not looking for a relationship with than are women. This correlation is consistent with previous studies that have concluded men are more motivated by sexual favors than women, and women are more motivated by the prospect of a relationship (Cohen and Shotland 1996). However, it must also be noted that approximately 54% of women stated they would hook up with someone they do not want a relationship with, indicating that men are not the only ones who are looking for short-term fun.

This question also produced statistically significant results for the independent variables of "Greek affiliation" and "religiousness," included in Table 2. Those affiliated with Greek organizations reported to be more open to the possibility of hooking up with someone they do not want a relationship with when compared to non-Greeks. Similarly, participants who identified as being religious were significantly more restricted and less open to the possibility of engaging in a hookup that would not lead to a relationship than unreligious participants. These statistically significant results imply the presence of varying priorities and preferences toward casual intimate encounters within the different subcultures on this campus. While those who subscribe to Greek culture appear to be less sexually restricted than the average college student, individuals who subscribe to religion are comparatively more restricted within this context.

**Table 2: Means and Standard Errors For Responses to "I would hook up with someone who I do not want a relationship with"**

	<b>Mean</b>	<b>Standard Error</b>
<b>Key: Strongly Agree =1</b>		
<b>Somewhat Agree=2</b>		
<b>Neutral=3</b>		
<b>Somewhat Disagree=4</b>		
<b>Strongly Disagree=5</b>		
<b>Sample (N==211)</b>	2.49	0.92
<b>Gender</b>		
Male (N=83)	2.18*	0.13
Female (N=128)	2.70*	0.12
<b>Greek Affiliation</b>		
Greek (N=39)	2.00*	0.16
Not Greek (N=169)	2.54*	0.10
<b>Religiousness</b>		
Religious (N=127)	2.75*	0.12
Not religious (N=73)	2.10*	0.14
*denotes statistical significance with p<0.01		

Due to the fact that casual intimate encounters are pervasive within the context of hookup culture, the number of normal, appropriate intimate partners an individual should be engaging in intimacy with is unclear. In order to measure these boundaries, participants were asked to estimate how many different partners both a man and a woman, respectively, would have to be physically intimate with over the course of a six-month period in order to develop reputations as being “loose” or “promiscuous.” Figure 4 and Figure 5 illustrate the distribution of responses to these questions, and there are glaring disparities between the responses for each question; according to the data, 73% of respondents felt that women would be branded loose or promiscuous if they were physically intimate with between one and ten partners, while only 47% of respondents held men to the same standard. In the same vein, only 3% of the sample believes

it is impossible for a female to be too loose, while a more robust 11% believe it is impossible for males.

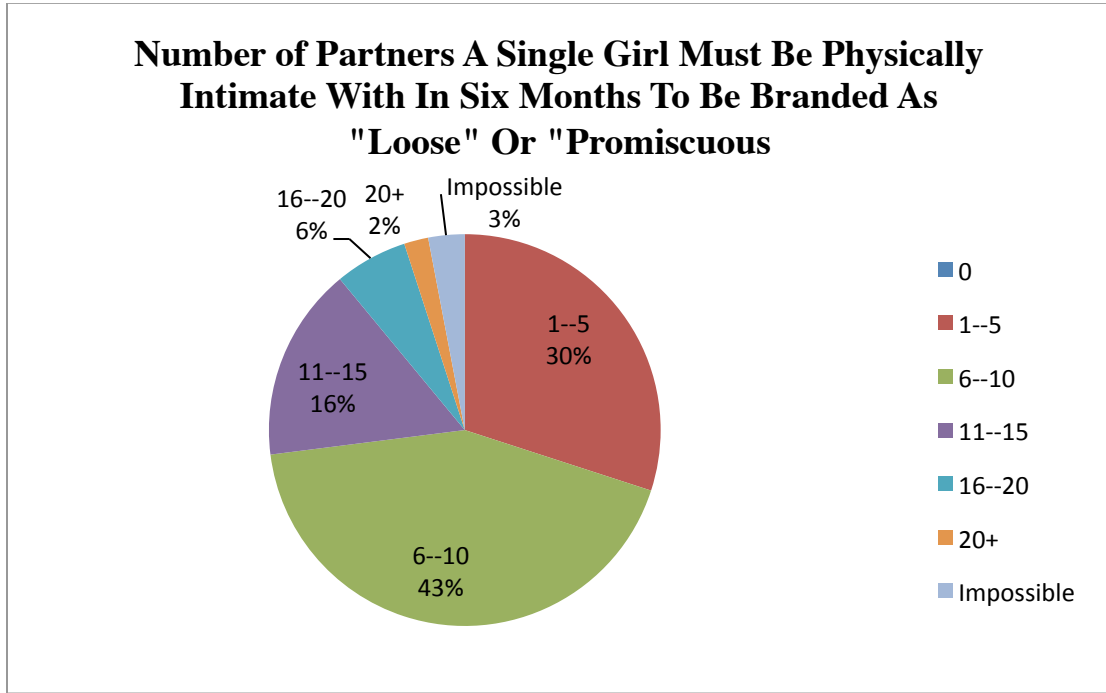


Figure 4

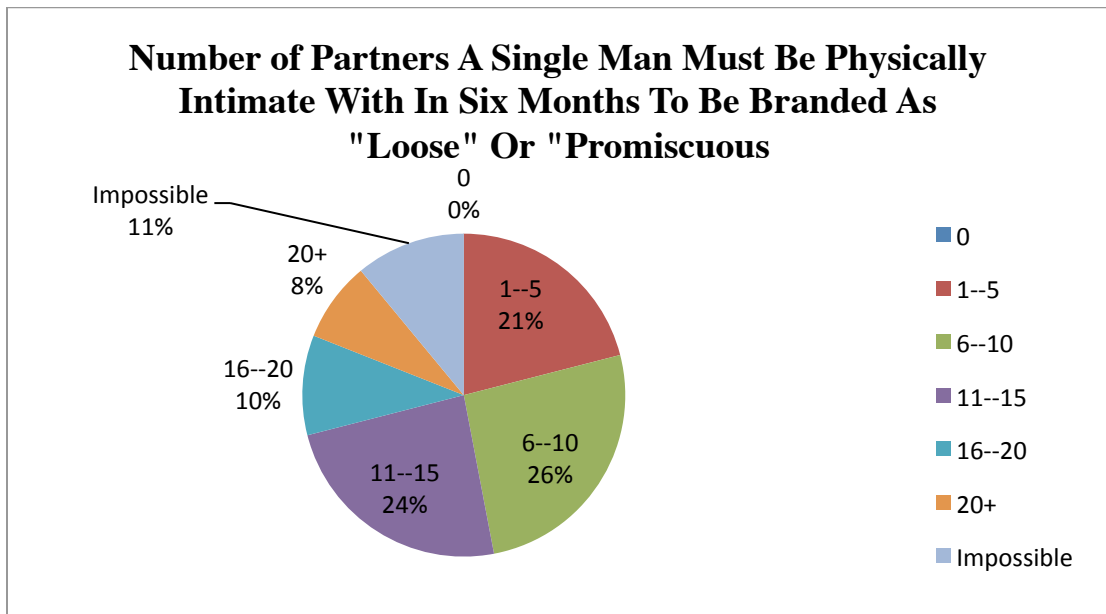


Figure 5

Table 3 includes data pertaining to this question, and shows that the criteria for looseness and promiscuity vary between men and women; across the sample, and within every subgroup, too, the average number of partners required of a female for her to develop a negative reputation was smaller than that of a male. These figures imply the pervasive and incontrovertible presence of a double standard. Though men and women are both cast in this sexual script, it appears they have been ascribed different roles. According to these data, men must accrue more sexual partners than women in order to develop a negative reputation for promiscuity, indicating that women are held to a stricter standard. Male respondents, on average, provided answers with a much greater disparity between the gender standards than female responses, which saw significantly more egalitarian responses.

The results for this dependent variable, similar to previous instances, were found to be statistically significant when religiousness served as the independent variable; as compared to the unreligious portion of the sample, fewer intimate partners were required of both men and women in order for religious individuals to brand them as “loose” or “promiscuous.” Thus, those who identify as religious seem to have more stringent criteria when defining what an acceptable number of intimate partners should be. On the other end of the spectrum, Greeks had significantly more open and permissive responses, implying that Greeks’ idea of a normal and appropriate number of intimate partners is greater than those who are not affiliated with Greek organizations.

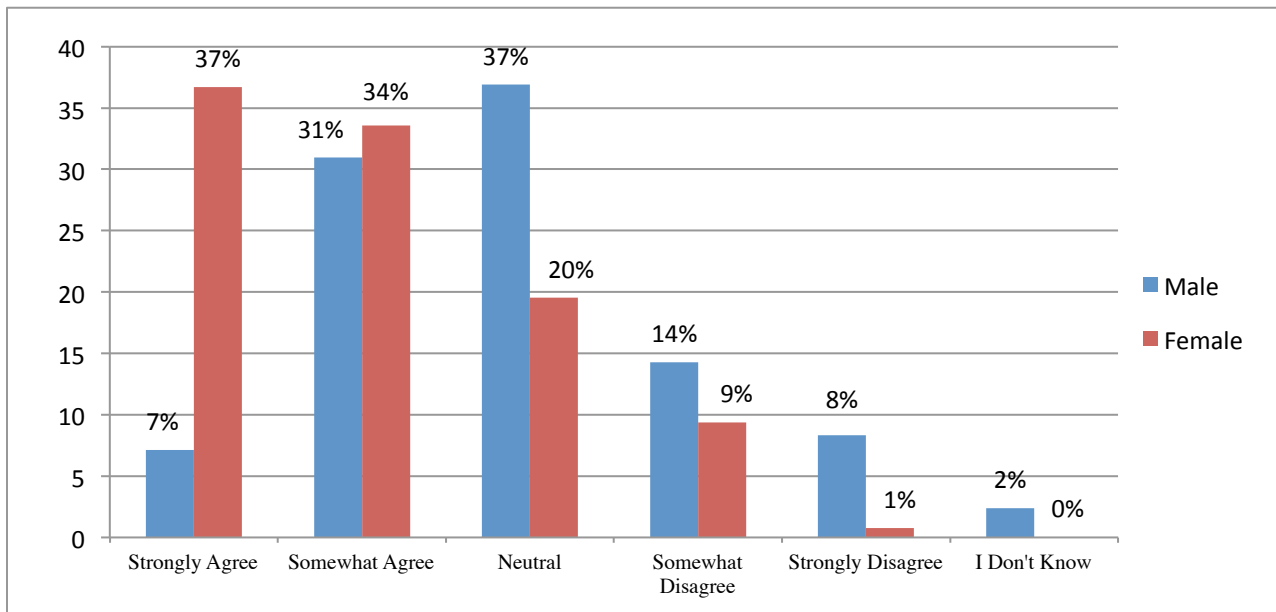


	Mean	Standard Error
<b>Key:</b>		
1=0		
2=1-5		
3=6-10		
4=11-15		
5=16-20		
6=20+		
7=Impossible		
<b>Sample</b>		
# of partners for single woman (N=207)	3.18*	0.08
# of partners for single man (N=208)	3.91*	0.11
<b>Gender</b>		
<b>Males</b>		
# of partners for single woman (N=81)	3.06*	0.11
# of partners for single man (N=81)	4.14*	0.18
<b>Females</b>		
# of partners for single woman (N=126)	3.26*	0.12
# of partners for single man (N=126)	3.76*	0.14
<b>Greek Affiliation</b>		
<b>Greek</b>		
# of partners for single woman (N=39)	3.31*	0.20
# of partners for single man (N=39)	4.23*	0.26
<b>Not Greek</b>		
# of partners for single woman (N=168)	3.15*	0.09
# of partners for single man (N=169)	3.83*	0.01
<b>Religiousness</b>		
<b>Religious</b>		
# of partners for single woman (N=126)	2.98*	0.10
# of partners for single man (N=126)	3.60*	0.14
<b>Not religious</b>		
# of partners for single woman (N=74)	3.46*	0.15
# of partners for single man (N=75)	4.35*	0.18
*denotes statistical significance with $p < 0.01$		

**Table 3: Means and Standard Errors of Responses to Questions 33 and 34**

## Satisfaction with Hookup Culture

In order to gauge participants' satisfaction with the current sexual script, they were asked whether they wish people would hook up less frequently and, instead, start going out on dates more often (like in the Dating Era). The results for this question varied greatly across gender lines, producing statistically significant results; as evidenced by Figure 6, a resounding majority of women (71%) in the sample wished, at least somewhat, that the current sexual script would be replaced by a script which includes more dating practices. Women were more strongly in favor



**Figure 6: Distribution of Responses to "I wish people would stop hooking up so frequently and start going out on dates more often like in the past" by Gender**

of this coup than were men. Once again, the men in the sample maintained more ambivalent views toward this notion, since only 15% of the males in the sample were strongly in favor or in opposition of this alteration in sexual scripts. The most common answer for men was "Neutral," implying indifference. This glaring difference in satisfaction between the sexes indicates that the hooking up script favors the males' satisfaction over females'.

Table 4 describes average levels of satisfaction with the current sexual script among the subgroups we have previously analyzed. According to these data, Greeks, on average, were more opposed to the renunciation of hooking up, though this difference was not statistically significant. However, religiousness did affect participants' views on this matter in a statistically significant capacity; those individuals who identified as being religious were significantly more in favor of the transition away from hooking up, and in favor of a sexual script with more dating and less hooking up, than were unreligious individuals. These differences imply that different sets of values or sets of norms instilled by religion or culture can influence an individual's satisfaction with hookup culture as a dominant sexual script.

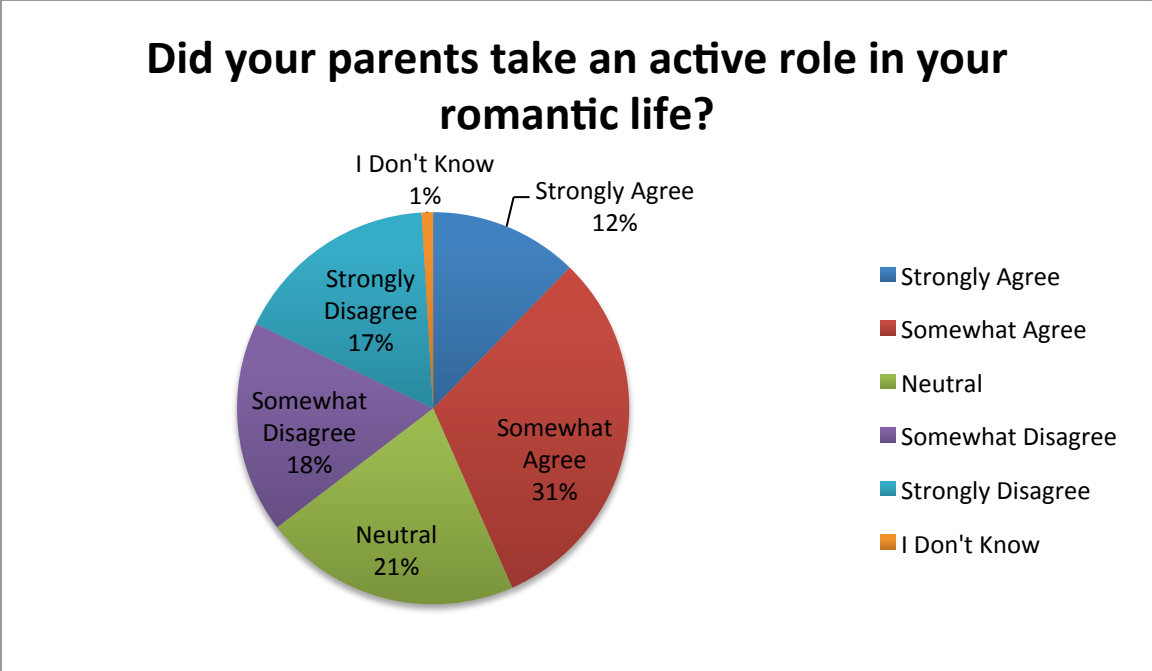
**Table 4: Means and Standard Errors of the responses to "I wish people would stop hooking up so much and start asking each other out on dates like in the past," By Subgroup**

	Mean	Standard Error
<b>Key: Strongly Agree =1</b>		
<b>Somewhat Agree=2</b>		
<b>Neutral=3</b>		
<b>Somewhat Disagree=4</b>		
<b>Strongly Disagree=5</b>		
<b>Sample (N=212)</b>	2.39	0.08
<b>Gender</b>		
Male (N=84)	2.93*	0.12
Female (N=128)	2.04*	0.09
<b>Greek Affiliation</b>		
Greek (N=39)	2.67	0.17
Not Greek (N=173)	2.33	0.09
<b>Religiousness</b>		
Religious (N=128)	2.15*	0.09
Not Religious (N=76)	2.78*	0.14
*denotes statistical significance with $p < 0.01$		

It should also be noted that, on average, the women in the sample did not express any more regret than men after hooking up. When participants were asked, using the same five-point Likert scales as in previous questions, whether they frequently regret hooking up, the average response for the sample was 3.63. For women, the average response was 3.57, while for men it was 3.71. Thus, according to their responses, the women of the sample were not directly regretful after their hookups, and they were not significantly more or less regretful than the men ( $p < 0.479$ ).

## **Parental Influence**

As discussed in the Background section, it is known that parents and communities once played a dominant role in the romantic lives of youths. In order to measure how involved today's parents are in the romantic lives of their children in college, participants were asked to respond about their own parents' behavior. According to the survey results, displayed in Figure 7, about 43% of the sample felt their parents had taken an active role in their romantic lives, while 35% believed their parents did not. Only 12% of the sample strongly agreed with this statement, implying that parental involvement does not prevail as a primary influence in many students' romantic lives as it once did.



**Figure 7**

Table 5 contains the means and standard errors of responses pertaining to parental involvement, divided within subgroups. Though not statistically significant, these data found that the women in the sample experienced slightly more parental involvement than the men, while Greeks experienced marginally more parental involvement than non-Greeks. When analyzed with respect to religiousness, though, the regression analysis rendered statistically significant results; religious participants, on average, had parents who took a significantly more active role than the parents of unreligious participants. It must be noted that, although religious individuals reported more parental involvement, only 14% of this subgroup strongly indicated parental activity.

**Table 5: Means and Standard Errors of Responses to "I feel my parents have taken an active role in my romantic life"**

	Mean	Standard Error
<b>Key: Strongly Agree =1</b>		
<b>Somewhat Agree=2</b>		
<b>Neutral=3</b>		
<b>Somewhat Disagree=4</b>		
<b>Strongly Disagree=5</b>		
<b>Sample (N=212)</b>	2.98	0.079
<b>Gender</b>		
Male (N=83)	3.12	0.12
Female (N=128)	2.88	0.12
<b>Greek Affiliation</b>		
Greek (N=39)	2.87	0.19
Not Greek (N=172)	3.00	0.10
<b>Religiousness</b>		
Religious (N=128)	2.77*	0.11
Not Religious (N=76)	3.34*	0.16
*denotes statistical significance with $p < 0.01$		

### **Alcohol-Related Behaviors and Attitudes**

To examine perceptions and relationships pertaining to alcohol use within the sample, participants were asked to state how many nights per week they feel it is normal and acceptable for a college student to drink alcohol to the point of drunkenness. Table 5 displays the means and significances of these results, which found that the independent variables “Greek affiliation” and “religiousness” affect the dependent variable (acceptable number of drunken nights per week), with statistical significance. On average, unreligious participants believe it is “normal and acceptable” to get drunk more frequently than do religious respondents. Similarly, Greeks’ perceptions of a “normal and acceptable” number of nights of drunkenness were significantly higher than non-Greeks. As a sample, participants believe that it is normal for a college student

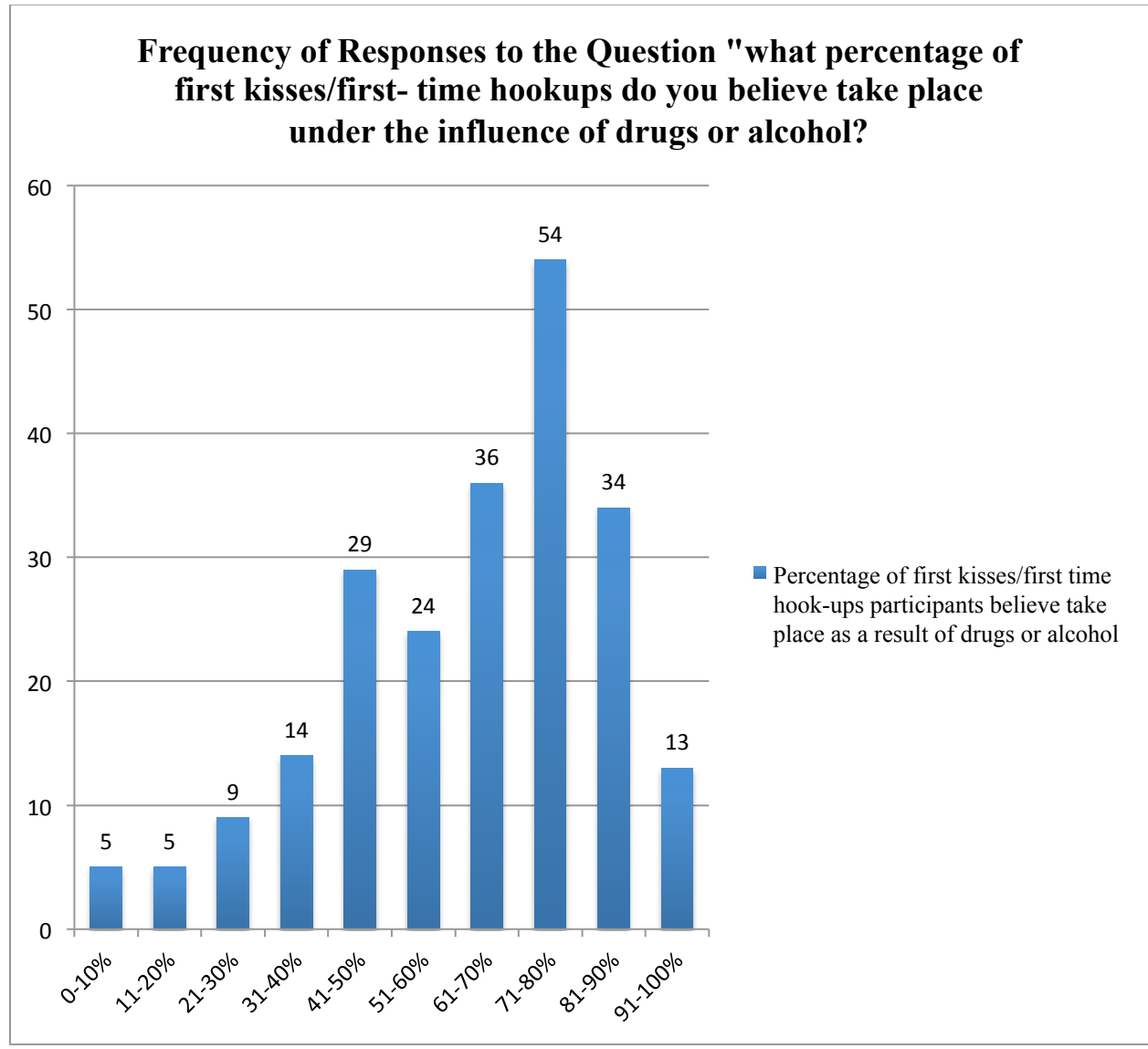
to drink alcohol slightly more than two nights per week. This number indicates that, within this collegiate culture, getting drunk is a fixture of many people’s week or weekend. Even the religious individuals responded with an average answer of 1.95, a significant amount.

**Table 6: Means and Standard Errors, Number of Days Per Week It Is Normal and Acceptable For A College Student To Get Drunk**

	<b>Mean</b>	<b>Standard Error</b>
<b># of nights it is “normal” and/or “acceptable” for a college student To drink</b>		
<b>Sample</b>	2.18	0.07
<b>Gender</b>		
Male (N=83)	2.27	0.12
Female (N=128)	2.13	0.10
<b>Greek Affiliation</b>		
Greek (N=39)	2.62*	1.45
Non-Greek (N=172)	2.08*	0.08
<b>Religiousness</b>		
Religious (N=127)	1.95*	0.10
Not religious (N=76)	2.49*	0.11

In order to measure perceptions regarding the influence alcohol consumption plays in the manifestations of casual sexual encounters, participants were asked to estimate what percentage of first-time hookups they believe take place while one or both of the parties are under the influence of drugs or alcohol. Figure 8 displays the distribution of these data, which show that most respondents (75.47%) believe that more than 50% of first kisses/first-time hookups among college-aged individuals take place under the influence of drugs or alcohol. The most common response was the the 71-80% bracket, which 25.5% of the sample selected as their answer. The mean response fell somewhere between 51 and 70%. These numbers indicate that most

participants in this study feel alcohol is an instrumental substance, one which helps catalyze and facilitate first-time physical intimacy within this collegiate culture.



**Figure 8**

These data were also broken down by subgroup, as evidenced in Table 7, and it was found that on average, women (n=7.19), as compared to men (n=6.32), believe a greater proportion of first kisses and first-time physical encounters take place while under the influence. Though we do not have data which measure the actual frequency of these behaviors, it is clear



that women perceive alcohol to be a more potent contributing factor to first-time sexual encounters than do men. When examined with Greek affiliation and religiousness as the independent variables, no statistically significant results were rendered for this variable.

**Table 7 Means and Standard Errors of Responses to the Question "what percentage of first kisses/first-time hookups do you believe take place while under the influence of drugs or alcohol"**

	Mean	Standard Error
<b>Key:</b> 1=0-10%, 2=11-20%, 3=21-30%, 4=31-40%, 5=41-50%, 6=51-60%, 7=61-70%, 8=71-80%, 9=81-90% 10=91-100%		
<b>Sample (N=212)</b>	6.84	0.15
<b>Gender</b>		
Male (N=84)	6.32*	0.25
Female (N=128)	7.19*	0.18
<b>Greek Affiliation</b>		
Greek (N=39)	6.72	0.32
Not Greek (N=173)	6.87	0.17
<b>Religiousness</b>		
Religious (N=128)	6.75	0.19
Not Religious (N=76)	7.00	0.25
*denotes statistical significance with p<0.01		

## GENERAL DISCUSSION

This study aimed to gather descriptive data pertaining to hookup culture, and also sought to identify any variables which cause a person to be particularly satisfied or dissatisfied with hookup culture. From the outset, we hypothesized that the ambiguity of the term “hooking up” was a cornerstone of the culture. Our results confirmed this assertion, showing that, out of six potential definitions for the term, the most popular choice was only identified by 37% of the sample. Thus, the lack of a clear universal definition for “hooking up” creates potential for miscommunication, uncertainty, and normlessness within this culture.

It is also worth noting that the term “hooking up” can define both an isolated intimate encounter as well as a recurring set of encounters. The term is variable in not one, but *two* dimensions: according to the results, the first variable dimension is characterized by the magnitude of the physical intimacy that takes place in the hookup. Significant portions of the sample defined “hooking up” as a number of different behaviors, including “just kissing,” “intercourse,” and any physically intimate encounter. Thus a single term, “hooking up,” is malleable and can broadly define a set of distinctly different behaviors. It can mean whatever you want it to mean. The second dimension “hooking up” can vary within is time; a hookup can just be one night and it can also be a series of recurring physically intimate encounters with the same individual. This longitudinal aspect implies that hooking up can be more than just a one-night stand, yet less than a committed relationship. Perhaps in certain cases these recurring hookups serve as a trial period for- or the adolescent stages of- a committed relationship?

According to the results pertaining to the sexual histories of participants in our sample, it is clear that many college students partake in casual sexual encounters. Within the sample, more than 60% of respondents have had casual sex before, a figure that is slightly higher than, but still

comparable to, statistics found in related studies (Grello 2006). Considering the average age within the sample was only 19.5, roughly the age of a sophomore, we can expect with relative certainty that this number will rise as the individuals continue to navigate through their collegiate careers. Our results were consistent with previous studies on other fronts as well, since we confirmed that men have more partners in intercourse than women (National Survey of Adolescents and Young Adults 2003). Participants exhibited a widespread openness to hooking up outside of committed relationships, although they did not share this same level of openness with respect to pre-relationship intercourse. This indicates that many people are willing to experiment physically to some degree, yet they still have their boundaries. Thus a question persists: what and where are those boundaries?

Our study also concluded that students view alcohol as a pervasive influence within the romantic arena; since alcohol use implicates casual sexual encounters, it can be assumed that the two are inextricably entwined. It is impossible to precisely estimate the influence alcohol has as a predictor of casual sex encounters, however it is an incontrovertible fact that it facilitates these encounters. Thus, alcohol use and hookup culture go hand in hand.

The most notable differences in our analyses of sexual histories came in the form of the significant variances we saw according to Greek affiliation and religiousness. As predicted, Greeks had accrued a significantly greater number of sexual partners than non-Greeks, and religious individuals had accrued a significantly smaller number than unreligious individuals. These differences indicate that different subcultures retain unique patterns of behavior within their niches; though it is unclear whether these patterns of behavior are the products or the foundations of these subcultures, it can be concluded that the individuals who comprise these groups exhibit their own distinct levels of restrictedness. One theory as to why religious

individuals have fewer partners than unreligious individuals takes parental interference into account; since those who identified as religious also expressed that their parents had taken relatively more active roles in their romantic lives, it is possible that this parental supervision imposed more restrictive sexual attitudes and lifestyles on the individuals. Parental influence was a potent factor during the Calling Era, and it is entirely possible that it retains that potency in certain spheres today. Another potential contributing factor to religious individuals' narrower sexual histories is their attitudes toward alcohol; as discussed earlier, previous studies have concluded that alcohol use is strongly associated with casual sexual encounters (Buss 1993). Since religious individuals were more restricted in terms of alcohol use (see Table 6), their less frequent use of alcohol may also contribute to their smaller numbers of casual sexual encounters. Participants within this subculture were also more likely to be virgins, had relatively fewer physically intimate partners, and were less permissive of casual sexual encounters. Though this group still engaged in casual encounters and had positive views toward alcohol, they expressed the most dissatisfaction with hookup culture (see Table 4). This inclination away from hookup culture and toward dating indicates that hookup culture, as a sexual script, is not as optimal for religious individuals as it is for unreligious individuals or other subgroups such as Greeks.

Results found that those within the Greek subculture maintained more positive reactions toward hookup culture than non-Greeks; this is not surprising, since this subgroup also exhibited the most robust sexual histories as well as the most positive attitudes toward alcohol use. It is possible that Greeks' greater consumption of alcohol contributes to their more prolific sexual histories, or vice-versa. In the Greek culture, individuals were found to be more permissive of casual sexual behaviors, and more willing to engage in them as well. Greek culture's unique brand of the hooking up script seems to permit and perpetuates less restricted attitudes toward

both alcohol and casual sexual encounters. It appears, then, that Greek subcultures and those members who comprise these subcultures maintain values and attitudes which are more compatible with the behaviors associated with the hooking up script than are non-Greeks.

Our study also saw significant differences according to gender; overwhelmingly, women are more dissatisfied with hookup culture than are men. As an aggregate, they viewed alcohol as a more substantial factor in hookup culture, held more sexually restricted attitudes, had fewer partners in intercourse, and were held to stricter sexual standards than men. Women, on average, had more egalitarian sexual standards, implying that the men are the ones who contribute more to a double standard than women.

### **Limitations**

Though the conclusions reached in this study are by no means insignificant, there are a number of considerations one must take into account before accepting its repercussions. First of all, the sample size used for this study was relatively small and homogenous; all participants were enrolled in the same course on the same college campus, making the sample far from random. Secondly, the regression analyses used to generate our results were only successful in calculating correlations between variables, not causal relationships. Thus, a number of conclusions were drawn from inference and context clues. A third limitation of the study was our inability to ask certain questions pertaining to the participants' personal behaviors. Due to time constraints and IRB protocols, we were forced to ask a number of questions whose answers reflected respondents' attitudes, not their behaviors. For example, we asked individuals "how many nights per week do you feel it is normal and acceptable for a college student to drink alcohol to the point of drunkenness?" as opposed to "on average, how many nights a week do

you drink alcohol to the point of drunkenness?” Thus, we frequently drew conclusions from participants’ attitudes and perceptions as opposed to data describing their verified behaviors.

### **Implications For Further Research**

This study has reached a number of conclusions which inspire curiosity and beget the need for more research. According to Bogle, the sexual script after college returns to a more traditional script, one that includes a greater emphasis on dating (2008). This finding indicates that hookup culture is confined to the crucible of college campuses, which begs another question: why is this script unique to college kids? We know “hooking up” is an ambiguous term, and this ambiguity must serve some function. One theory we propose is that its ambiguity stems from college students’ desire for privacy during their years of newfound freedom and sexual experimentation. Since the majority of students graduate as unwed individuals, collegiate years are, for many, a period of unrivaled and unquestioned sexual freedom. Therefore, the ambiguity of the term allows individuals to dabble sexually, in a non-committal fashion, while simultaneously keeping their levels of sexual restrictedness confidential. This confidentiality protects individuals from the judgments of their peers, making experimentation less stigmatized.

As a result of this study, we have also concluded that, on the whole, women are more dissatisfied with hookup culture than men. This fact also begs a question for further research: if 70% of women are dissatisfied with this script, why do they continue to abide by it? Do they not have the power to withhold their goods from men, who are driven by carnal desires? One hypothesis we have developed states that the college environment might create fiercer sexual competition amongst females; in a realm that was historically dominated by men, women now make up an equal part of the collegiate population. Most of these females are single, in their

biological primes, and are of a desirable pedigree, owing to the fact that they are pursuing degrees in higher education. Thus, college campuses maintain unprecedented concentrations of prime female partners. As a result of this, women face stiff competition amongst each other when competing for males. In order to adapt to this competitive environment, it is possible that some women may conform to males' sexual desires simply in order to distinguish themselves, owing to the fact that they have less bargaining power. Such is just one theory, though. If nothing else, its intention is to provoke further speculation and thought with regard to this glaring disparity between the two genders' satisfaction with the script.

Further consideration must also be given to the varying sexual norms, behaviors, and attitudes within different subcultures. This study concluded that the subculture(s) (e.g. Greek affiliation, religiousness) an individual subscribes to significantly affects their sexual behaviors and attitudes. From an evolutionary standpoint, it would be beneficial for us as a society to see what causes this variation within subgroups' norms and behaviors. Furthermore, it would be in our best interest to try to forecast the repercussions of these subcultures' different sexual trajectories, so as to predict what effects they might have on our population.

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## Appendix A-Survey

**Please circle the answer that best applies.**

1. **What is your sex?**
  - a. Male
  - b. Female
  - c. Other
  
2. **What is your age?**
  - a. 17
  - b. 18
  - c. 19
  - d. 20
  - e. 21
  - f. 22
  - g. 23 or older
  
3. **How many brothers do you have? Please respond in the space provided.**  
\_\_\_\_\_
  
4. **How many sisters do you have? Please respond in the space provided.**  
\_\_\_\_\_
  
5. **Are your parents married?**
  - a. Yes
  - b. Yes, but separated
  - c. No, they are divorced
  - d. No, they were never married
  - e. Other
  
6. **Which of the following best describes your mother's highest level of educational attainment?**
  - a. Some High School
  - b. High School Diploma
  - c. Some College
  - d. Bachelor's Degree
  - e. Professional Degree
  - f. I don't know my mother's highest level of educational attainment
  
7. **Which of the following best describes your father's highest level of educational attainment?**
  - a. Some High School
  - b. High School Diploma
  - c. Some College
  - d. Bachelor's Degree

- e. Professional Degree
- f. I don't know my father's highest level of educational attainment

**8. Which of the following settings best describes the environment you were raised in?**

- a. Urban
- b. Suburban
- c. Rural

**9. Which of the following best describes your ethnicity?**

- a. White
- b. Black
- c. Asian
- d. Hispanic/Latino
- e. Native American
- f. Native Pacific Islander
- g. Two or more races

**10. Do you consider yourself a religious person?**

- a. I am very religious
- b. I am somewhat religious
- c. I don't know what I am
- d. I am not very religious
- e. I am not religious at all

**11. What college is your major in? If you have multiple majors in multiple colleges, please circle all that apply.**

- a. College of Agricultural Sciences
- b. College of Arts and Architecture
- c. College of Communication
- d. College of Earth and Mineral Sciences
- e. College of Education
- f. College of Engineering
- g. College of Health and Human Development
- h. College of Information Sciences and Technology
- i. College of International Affairs
- j. College of the Liberal Arts
- k. College of Medicine
- l. Smeal College of Business
- m. School of International Affairs
- n. Dickinson School of Law
- o. Eberly College of Science
- p. This question does not apply to me

**12. Are you a member of a social fraternity or sorority?**

- a. Yes
  - b. No
- 13. Are you currently in a committed relationship** (for the purposes of this survey, a “committed relationship” will be defined as an official, exclusive, and romantic relationship)?
- a. Yes
  - b. No
  - c. I don’t know
- 14. How many serious committed relationships have you been in over the course of your lifetime?**
- a. 0
  - b. 1
  - c. 2
  - d. 3
  - e. 4
  - f. 5
  - g. 6 or more
- 15. With how many partners have you engaged in any level of physical intimacy (anything from kissing to intercourse) in your lifetime? Please write your answer in the space provided.** \_\_\_\_\_
- 16. With what percentage of these individuals were you in a committed relationship at the time of your first physically intimate encounter?**
- a. 0%
  - b. 1%-20%
  - c. 21%-40%
  - d. 41%-60%
  - e. 61%-80%
  - f. 81%-99%
  - g. 100%
- 17. With how many partners have you engaged in sexual intercourse over the course of your lifetime? (Please write your answer on the line provided)** \_\_\_\_\_
- 18. With what percentage of these individuals were you in a committed relationship at the time you first had intercourse?**
- a. 0%
  - b. 1%-20%
  - c. 21%-40%
  - d. 41%-60%
  - e. 61%-80%
  - f. 81%-99%
  - g. 100%

**19. At this moment, do you wish you had waited longer to have intercourse for the first time with a different partner?**

- a. Strongly Agree
- b. Somewhat Agree
- c. Neutral
- d. Somewhat Disagree
- e. Strongly Disagree
- f. I don't know

**20. Which of the following definitions do you feel best define the term "hooking up?" Please circle all that apply.**

- a. Kissing or making out with someone for one night, with little or no chance of recurrence or relationship.
- b. Engaging in any sort of physical intimacy with someone (doesn't need to be intercourse) for one night, with little or no chance of recurrence or relationship.
- c. Engaging in sexual intercourse with someone for one night, with little or no chance of recurrence or relationship.
- d. Kissing or making out with someone on a recurring basis, though you are not in a committed relationship with them.
- e. Engaging in any sort of physical intimacy with someone (doesn't need to be intercourse) on a recurring basis, though you are not in a committed relationship with them.
- f. Engaging in sexual intercourse with someone on a recurring basis, though you are not in a committed relationship with them.
- g. None of these definitions applies to the term "hooking up"
- h. I feel that an important definition of "hooking up" was not listed in the options above. This definition is listed as follows (please write in your response here, if applicable):

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**21. I prefer to have sex with someone before I choose to enter into a committed relationship with them.**

- a. Strongly Agree
- b. Somewhat Agree
- c. Neutral
- d. Somewhat Disagree
- e. Strongly Disagree
- f. I don't know

**22. I feel my parents have taken an active role in my romantic life (i.e. they express their opinions about my relationships, monitor my sexual behavior and the members of the opposite sex I'm allowed to spend time with, and/or influence my relationships).**

- a. Strongly Agree

- b. Somewhat Agree
- c. Neutral
- d. Somewhat Disagree
- e. Strongly Disagree
- f. I don't know

**23. I would “hook up” with someone who I do not want a relationship with.**

- a. Strongly Agree
- b. Somewhat Agree
- c. Neutral
- d. Somewhat Disagree
- e. Strongly Disagree
- f. I don't know

**24. I frequently regret “hooking-up” with people after we have hooked up.**

- a. Strongly Agree
- b. Somewhat Agree
- c. Neutral
- d. Somewhat Disagree
- e. Strongly Disagree
- f. I don't know

**25. I wish people would stop “hooking up” so much and start asking each other out on dates like in the past.**

- a. Strongly Agree
- b. Somewhat Agree
- c. Neutral
- d. Somewhat Disagree
- e. Strongly Disagree
- f. I don't know

**26. Among college-aged individuals, approximately what percentage of first kisses/ first-time hook ups do you believe take place while under the influence of drugs or alcohol?**

- a. 0-10%
- b. 11-20%
- c. 21-30%
- d. 31-40%
- e. 41-50%
- f. 51-60%
- g. 61-70%
- h. 71-80%
- i. 81-90%
- j. 91-100%

**27. Of these first kisses/ first-time hook ups that take place under the influence of drugs or alcohol, approximately what percentage do you think result in committed relationships?**

- a. 0-10%
- b. 11-20%
- c. 21-30%
- d. 31-40%
- e. 41-50%
- f. 51-60%
- g. 61-70%
- h. 71-80%
- i. 81-90%
- j. 91-100%

**28. I feel that alcohol is a necessary ingredient to meet people of the opposite sex.**

- a. Strongly Agree
- b. Somewhat Agree
- c. Neutral
- d. Somewhat Disagree
- e. Strongly Disagree
- f. I don't know

**29. On average, how many days a week do you think it is normal and acceptable for a college student to consume alcohol to the point where they are drunk?**

- a. 0
- b. 1
- c. 2
- d. 3
- e. 4
- f. 5+

**30. I believe it is primarily the man's job to be the main money-earner in the family.**

- a. Strongly Agree
- b. Somewhat Agree
- c. Neutral
- d. Somewhat Disagree
- e. Strongly Disagree
- f. I don't know

**31. I believe it is primarily the woman's job to be the main caretaker of the children and household.**

- a. Strongly Agree
- b. Somewhat Agree
- c. Neutral
- d. Somewhat Disagree
- e. Strongly Disagree



f. I don't know

**32. I believe a man and a woman should share equal power in a committed relationship.**

- a. Strongly Agree
- b. Somewhat Agree
- c. Neutral
- d. Somewhat Disagree
- e. Strongly Disagree
- f. I don't know

**33. In your opinion, how many partners does a *single* girl have to be physically intimate with in a six month span to warrant a negative reputation as being too "loose" or "promiscuous"?**

- a. 0
- b. 1-5
- c. 6-10
- d. 11-15
- e. 16-20
- f. 20+
- g. I don't think it's possible for a woman to be too "loose" or "promiscuous"

**34. In your opinion, how many partners does a single man have to be physically intimate with in a six month span to warrant a negative reputation as being too "loose" or "promiscuous."**

- a. 0
- b. 1-5
- c. 6-10
- d. 11-15
- e. 16-20
- f. 20+
- g. I don't think it's possible for a man to be too "loose" or "promiscuous."

## **Appendix B- Frequency Tables**

### **Question1**

<u>q1</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
1	84	39.62	39.62
2	128	60.38	100.00
Total	212	100.00	

### **Question 2**

<u>q2</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
3	1	0.47	0.47
18	55	25.94	26.42
19	57	26.89	53.30
20	42	19.81	73.11
21	36	16.98	90.09
22	19	8.96	99.06
23	2	0.94	100.00
Total	212	100.00	

### **Question 3**

<u>q3</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
0	74	34.91	34.91
1	97	45.75	80.66
2	33	15.57	96.23
3	5	2.36	98.58
4	3	1.42	100.00
Total	212	100.00	

#### **Question 4**

<u>q4</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
0	75	35.38	35.38
1	81	38.21	73.58
2	43	20.28	93.87
3	11	5.19	99.06
4	2	0.94	100.00
+-----			
Total	212	100.00	

#### **Question 5**

<u>q5</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
1	166	78.30	78.30
2	8	3.77	82.08
3	26	12.26	94.34
4	10	4.72	99.06
5	2	0.94	100.00
+-----			
Total	212	100.00	

#### **Question 6**

<u>q6</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
1	5	2.36	2.36
2	28	13.21	15.57
3	44	20.75	36.32
4	94	44.34	80.66
5	40	18.87	99.53
6	1	0.47	100.00
+-----			
Total	212	100.00	

### **Question 7**

<u>q7</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
1	5	2.36	2.36
2	45	21.23	23.58
3	22	10.38	33.96
4	78	36.79	70.75
5	60	28.30	99.06
6	2	0.94	100.00
-----+			
Total	212	100.00	

### **Question 8**

<u>q8</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
1	30	14.29	14.29
2	141	67.14	81.43
3	39	18.57	100.00
-----+			
Total	210	100.00	

### **Question 9**

<u>q9</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
1	172	81.13	81.13
2	9	4.25	85.38
3	14	6.60	91.98
4	8	3.77	95.75
7	9	4.25	100.00
-----+			
Total	212	100.00	

### **Question 10**

<u>q10</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
1	20	9.48	9.48
2	108	51.18	60.66
3	8	3.79	64.45
4	42	19.91	84.36
5	33	15.64	100.00
Total	211	100.00	

### **Question 11**

<u>q11</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
1	6	3.00	3.00
2	5	2.50	5.50
3	17	8.50	14.00
4	4	2.00	16.00
5	6	3.00	19.00
6	16	8.00	27.00
7	46	23.00	50.00
8	3	1.50	51.50
10	30	15.00	66.50
12	29	14.50	81.00
15	23	11.50	92.50
16	15	7.50	100.00
Total	200	100.00	

### **Question 12**

<u>q12</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
1	39	18.40	18.40
2	173	81.60	100.00
Total	212	100.00	

### Question 13

q13	Freq.	Percent	Cum.
1	61	28.91	28.91
2	145	68.72	97.63
3	5	2.37	100.00
Total	211	100.00	

### Question 14

q14	Freq.	Percent	Cum.
0	27	12.80	12.80
1	84	39.81	52.61
2	67	31.75	84.36
3	20	9.48	93.84
4	7	3.32	97.16
5	6	2.84	100.00
Total	211	100.00	

### Question 15

q15	Freq.	Percent	Cum.
0	10	5.52	5.52
1	7	3.87	9.39
2	11	6.08	15.47
3	15	8.29	23.76
4	12	6.63	30.39
5	12	6.63	37.02
6	10	5.52	42.54
7	7	3.87	46.41
8	8	4.42	50.83
9	5	2.76	53.59
10	17	9.39	62.98
11	3	1.66	64.64
12	6	3.31	67.96
14	1	0.55	68.51
15	5	2.76	71.27
16	1	0.55	71.82
17	2	1.10	72.93
20	10	5.52	78.45
25	10	5.52	83.98
28	3	1.66	85.64
30	4	2.21	87.85
34	1	0.55	88.40
35	3	1.66	90.06
40	7	3.87	93.92
50	7	3.87	97.79
60	1	0.55	98.34
65	1	0.55	98.90
90	1	0.55	99.45
101	1	0.55	100.00
+			
Total	181	100.00	

### Question 16

q16	Freq.	Percent	Cum.
1	35	18.82	18.82
2	75	40.32	59.14
3	24	12.90	72.04
4	18	9.68	81.72
5	17	9.14	90.86
6	3	1.61	92.47
7	14	7.53	100.00
Total	186	100.00	

### Question 17

q17	Freq.	Percent	Cum.
0	41	21.69	21.69
1	34	17.99	39.68
2	31	16.40	56.08
3	27	14.29	70.37
4	14	7.41	77.78
5	11	5.82	83.60
6	9	4.76	88.36
7	2	1.06	89.42
8	6	3.17	92.59
9	3	1.59	94.18
10	2	1.06	95.24
13	2	1.06	96.30
14	1	0.53	96.83
20	3	1.59	98.41
26	1	0.53	98.94
32	1	0.53	99.47
36	1	0.53	100.00
Total	189	100.00	



### Question 18

q18	Freq.	Percent	Cum.
0	1	0.61	0.61
1	30	18.29	18.90
2	46	28.05	46.95
3	13	7.93	54.88
4	17	10.37	65.24
5	10	6.10	71.34
6	4	2.44	73.78
7	43	26.22	100.00
Total	164	100.00	

### Question 19

q19	Freq.	Percent	Cum.
1	18	10.78	10.78
2	21	12.57	23.35
3	37	22.16	45.51
4	25	14.97	60.48
5	62	37.13	97.60
6	4	2.40	100.00
Total	167	100.00	

### Question 20

q20	Freq.	Percent	Cum.
-	1	0.47	0.47
.	36	16.98	17.45
1.0	27	12.74	30.19
2.0	60	28.30	58.49
3.0	16	7.55	66.04
4.0	17	8.02	74.06
5.0	46	21.70	95.75
6.0	8	3.77	99.53
7.0	1	0.47	100.00
Total	212	100.00	

### Question 21

q21	Freq.	Percent	Cum.
1	4	1.89	1.89
2	19	8.96	10.85
3	54	25.47	36.32
4	37	17.45	53.77
5	92	43.40	97.17
6	6	2.83	100.00
Total	212	100.00	

### Question 22

q22	Freq.	Percent	Cum.
1	26	12.32	12.32
2	66	31.28	43.60
3	45	21.33	64.93
4	37	17.54	82.46
5	35	16.59	99.05
6	2	0.95	100.00
Total	211	100.00	

### Question 23

q23	Freq.	Percent	Cum.
1	54	25.59	25.59
2	74	35.07	60.66
3	37	17.54	78.20
4	20	9.48	87.68
5	23	10.90	98.58
6	3	1.42	100.00
Total	211	100.00	

### Question 24

q24	Freq.	Percent	Cum.
1	8	3.81	3.81
2	42	20.00	23.81
3	50	23.81	47.62
4	52	24.76	72.38
5	36	17.14	89.52
6	22	10.48	100.00
Total	210	100.00	

### Question 25

q25	Freq.	Percent	Cum.
1	53	25.00	25.00
2	69	32.55	57.55
3	56	26.42	83.96
4	24	11.32	95.28
5	8	3.77	99.06
6	2	0.94	100.00
Total	212	100.00	

### Question 26

q26	Freq.	Percent	Cum.
1	5	2.36	2.36
2	5	2.36	4.72
3	9	4.25	8.96
4	14	6.60	15.57
5	19	8.96	24.53
6	23	10.85	35.38
7	36	16.98	52.36
8	54	25.47	77.83
9	34	16.04	93.87
10	13	6.13	100.00
Total	212	100.00	

### Question 27

q27	Freq.	Percent	Cum.
1	65	30.81	30.81
2	69	32.70	63.51
3	38	18.01	81.52
4	22	10.43	91.94
5	6	2.84	94.79
6	3	1.42	96.21
7	3	1.42	97.63
8	4	1.90	99.53
9	1	0.47	100.00
Total	211	100.00	

### Question 28

q28	Freq.	Percent	Cum.
1	4	1.89	1.89
2	8	3.77	5.66
3	35	16.51	22.17
4	64	30.19	52.36
5	100	47.17	99.53
6	1	0.47	100.00
Total	212	100.00	

### **Question 29**

<u>q29</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
0	19	9.00	9.00
1	28	13.27	22.27
2	77	36.49	58.77
3	73	34.60	93.36
4	12	5.69	99.05
5	1	0.47	99.53
6	1	0.47	100.00
-----+			
Total	211	100.00	

### **Question 30**

<u>q30</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
1	12	5.71	5.71
2	59	28.10	33.81
3	34	16.19	50.00
4	45	21.43	71.43
5	60	28.57	100.00
-----+			
Total	210	100.00	

### **Question 31**

<u>q31</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
1	9	4.27	4.27
2	63	29.86	34.12
3	36	17.06	51.18
4	42	19.91	71.09
5	61	28.91	100.00
-----+			
Total	211	100.00	

### **Question 32**

<u>q32</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
1	150	71.43	71.43
2	40	19.05	90.48
3	12	5.71	96.19
4	5	2.38	98.57
5	3	1.43	100.00
Total	210	100.00	

### **Question 33**

<u>q33</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
2	62	29.95	29.95
3	88	42.51	72.46
4	33	15.94	88.41
5	12	5.80	94.20
6	5	2.42	96.62
7	7	3.38	100.00
Total	207	100.00	

### **Question 34**

<u>q34</u>	<u>Freq.</u>	<u>Percent</u>	<u>Cum.</u>
2	44	21.15	21.15
3	54	25.96	47.12
4	50	24.04	71.15
5	20	9.62	80.77
6	17	8.17	88.94
7	23	11.06	100.00
Total	208	100.00	

# ACADEMIC VITA

## Steven F. Koller

64 East Raleigh Avenue ♦ Staten Island, NY 10310  
Phone: 917-748-0625 ♦ E-mail: [sfk5034@psu.edu](mailto:sfk5034@psu.edu)

### EDUCATION

#### **The Pennsylvania State University- University Park, PA.....2008-2012**

- ♦Bachelor of Science, Sociology Expected Graduation May 2012  
Thesis: *An Analysis of Student Attitudes and Behaviors Regarding Hook-up Culture at Penn State*, Advisor: Dr. Paul Amato
- ♦Bachelor of Arts, History Expected Graduation May 2012

#### **Staten Island Technical High School- Staten Island, NY.....2004-2008**

### AWARDS, GRANTS, FELLOWSHIPS

- Paterno Fellows Program, 2008-present
- Excellence in Communication Certificate, Penn State University College of Liberal Arts, 2011
- Schreyer Ambassador Travel Grant, 2011
- Schultz Enrichment in Liberal Arts Scholarship, 2011

### MEMBERSHIPS

- Phi Beta Kappa Honor Society, Secretary-Lambda Chapter, 2011-present
- Phi Alpha Theta, Member, 2011-present
- University Park Undergraduate Association Student Organization Conduct Committee, Member, 2010-present

### RESEARCH EXPERIENCE

#### **Congregations Project- Penn State University Department of Sociology, University Park, PA-Research Assistant, October 2011-present**

- Review and revise the study's codebook alongside graduate students and faculty
- Organize and present data from IRS and InfoUSA databases to expose the patterns of behavior non-profit organizations exhibit while registering with the IRS
- Code approximately 10,000 pieces of data per week in Microsoft Excel



**Penn State Justice Center for Research, University Park, Pa- Intern, August 2011-December 2011**

- Performed criminology-related literature reviews which served as springboards for the research projects of postdoctoral scholars and full-time faculty members

**EMPLOYMENT**

**Success Charter Networks, New York, NY- Intern June 2011- August 2011**

- Managed the distribution of educational technology (computers, cell phones, etc.) required for the school year to over 200 employees and teachers
- Manager of all technology-related operations at Harlem Success Academy 4 for the entire week leading up to the first day of classes

**Penn State University Special Collections Library, University Park, PA- Intern August 2010-December 2010**

- Independently researched primary documents from an archival collection of over 25 million records and compiled information for collections pertaining to university officials, institutions, and alumni
- Authored approximately 35 official University Archive records

**STUDY ABROAD**

**Vesalius College, Brussels, Belgium January 2011-May 2011**

- Semester-long study abroad experience, facilitated by CIEE, at an international, American-styled college
- Traveled the continent extensively, visiting 13 countries in Europe and Asia
- Learned to speak and understand conversational French

**FOREIGN LANGUAGE SKILLS**

<b>Language</b>	<b>Institution</b>
Russian	8 semesters, Staten Island Technical High School, 2004-2008
Russian	1 semester, Penn State University, 2008
French	1 semester, Vesalius College, 2011