

A Psycho-Anthropological Study of Sexual Identity and Sexual Attitudes of Young Adults in South Africa

A RESEARCH DISSERTATION

SUBMITTED BY

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in partial fulfilment of the requirements for the degree of

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AT

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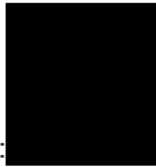
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DECLARATION

I, Jade Stacey Potgieter, hereby declare that this work titled “**A Psycho-Anthropological Study of Sexual Identity and Sexual Attitudes of Young Adults in South Africa**” is my own work, both in conception and execution, and that all sources that I have used or quoted have been acknowledged by means of complete references. I further declare that this research project has never been submitted at any institution for any purpose, academic or otherwise.

SIGNATURE:



DATE: 08/11/2021

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Any work which spans two years can never truly be accomplished alone, in isolation of those who help us on our journey. I would like to thank my Parents, Paul and Tracey Potgieter, who checked on me at all hours of the morning, listened to my crazed, caffeine fuelled rants, and supported me at my lowest points. I'd like to thank Nadine Whittal for her unconditional support and advice, without whom I may have felt wholly alone at points. Her kindness, patience, and advice were, at times, the last pillar of my sanity. I have looked up to her and cherished her as my friend, my sister, and truly an amazing person. I would like to thank Delia Pretorius for her efforts to spread surveys far and wide, using every means necessary to assist me in getting more participants for this study than I had truly dreamed was possible – that support will never be forgotten, and without it, I would not have been able to achieve this final written dissertation.

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ABSTRACT

This study investigated human sexual identity and sexual attitudes to better understand the dynamic process of human social experience. Sexual socialisation and sexual attitudes of respondents were evaluated by examining the relationship between these factors in relation to personal identity and sexual attitudes. An extensive literature review on the subject was conducted and a conceptual framework, grounded in both sociological and psychological theories, was adopted for the study. The study population was South African young adults aged between 18 and 25 years old. The sample population was 190 South African University students who volunteered to participate in the online survey.

The survey utilised the Brief Sexual Attitude Questionnaire and the Sexual Socialiser Questionnaire to evaluate the Parent and Peer Socialisation concerning sexual attitudes and behaviours. The data were analysed with a non-parametric ANOVA analysis and post hoc Mann-Whitney U tests. Furthermore, a multiple linear regression was used to evaluate the predictive power of respondents' demographic variables including gender and religion in relation to sexual attitude. All tested variables were found to have a non-significant 2.7% of the variability in BSA scores ($R^2 = .027$, adjusted $R^2 = 0.16$, $F(2, 187) = 2.565$, $p = 0.80$), except for gender which was found to have a significant relationship with the outcome BSA, $p = 0.040$ suggesting a strong gendered socialisation process. The study found a statistically significant difference between Parent Socialisation and Peer Socialisation in relation to sexual attitudes, indicating that the primary and secondary socialisers do not impart the same moral messaging regarding sexual socialisation among the respondents. Sexual Attitude and Parent Socialisation scores were different and approached significance ($p < 0.001$, $r = 0.83$); while Peer Socialisation and Sexual Attitude score was significant ($p < 0.001$, $r = 0.72$). The research found that parents and peers socialisers are weak predictors of sexual attitude among respondents, suggesting that they serve as negotiatory and adaptative variables in predicting sexual attitudes and behaviours. It is concluded that primary and secondary socialisers have a reciprocal relationship determined by the internal (psychological) and external (social) processes of the individual; while beliefs are modified or enabled by complex societal constructs and how the individual navigates the moral narrative of the society.

It is recommended that future research investigate the evolving role of gender on social influence and institutional control in modern societies.

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CHAPTER 1

INTRODUCTION, BACKGROUND, PROBLEM STATEMENT AND AIM

1.1 Introduction

Anthropology and Psychology provide research with critical frameworks to understand and contribute to the existing knowledge about the human condition. In combination, these fields provide strong, intense narratives which can, when applied, serve the purpose of examining the human experience from an interdisciplinary perspective. A crucial facet of the human experience is the encapsulation of the self and sexual attitude and identity. Sexual identity is a complex navigation of both internal and external drivers which affect the way attitudes and behaviours manifest. For this reason, this study is designed and located within the context of prevailing sexual activities in South Africa.

The study evaluates the philosophical implications of internal and external processed by engaging with psychological anthropology and it's multifaceted view. Through this standpoint, one can examine and engage with the aim of the research. This is to examine the varying degrees of influence that predict sexual attitudes among young adults. The aim, therefore, is to establish search which investigates the relationship between anthropological and psychological factors on sexual attitudes among 18 to 25-year-old South African university students.

1.2 Problem Statement

Constructs of identity, sexual reproductive health, social wellbeing, agency, and autonomy have been exemplified as intensely complex and integral to both the human experience and society. Therefore, it is paramount for researchers in the social sciences to frame these concepts as they relate to current and

future research and application. Misunderstanding social and individual drives and motivations puts the individual and the group at risk for personal and social crises as identified by researchers. These misunderstandings could lead to the creation of detrimental policy, which, when applied, could aggravate social problems rather than alleviate them. The conceptualisation of culture by Beller, Bender, and Medin (2012) as generating a psychological response, gives credence to the understanding that a lack of knowledge on this issue will result in social suffering (Kleinman, 2012; Weisner, 2018), defined as part of the way humans, either as an individual or a social group, might experience social responses. As noted in the literature review, the works of Sigmund Freud supports this assertion in its evaluation of morality as being part of social structures which have powerful effects on an individual's psychology (Alexander, Glueck, and Lewin, 1935; Ellemers, van der Toorn, Paunov, and van Leeuwen, 2019). Freud's works suggest that neurosis and psychological trauma and despair are the results of the individual being unable to successfully resolve their struggle between social and personal pressures (Alexander, Glueck, and Lewin, 1935; Ellemers, van der Toorn, Paunov, and van Leeuwen, 2019). Therefore, more research is required into this interaction as the failed interaction causes highly negative effects on individual psychology. These negative effects have a ripple effect on more prominent social issues and problems.

Studies have also found that society is experiencing high levels of adolescent reproductive health problems (Raissa, Sukendar, and Michae, 2020). These issues are taxing on government and organisational bodies which are required to take regulatory steps, and have a significant negative impact on society. The impacts cause negative issues in adolescents and their behaviour (Raissa, Sukendar, and Michae, 2020). Primarily, they include the happenstance of sexually transmitted diseases (STD) including HIV/AIDS, teen pregnancy, and issues of sexual misconduct which are all social problems as well as reproductive health problems. These problems are caused by the ignorance of adolescents and

young adults toward their sexuality (Raissa, Sukendar, and Michae, 2020). Sexual promiscuity, without thorough education, can cause multiple issues which affect society negatively. Education on sexuality is necessary for adolescents who are attempting to navigate their knowledge of sexuality. Sexual issues and the prevalence thereof in modern society have been identified because of a lack of communication on sexual matters which is a further social problem (Hofmann, Vohs, and Baumeister, 2018). Furthermore, seemingly unrelated problems develop in relation to substance abuse and problematic relationships with food leading to obesity, eating disorders, and other self-esteem problems (Hofmann, Vohs, and Baumeister, 2018). Therefore, there are multiple psychological and physical repercussions to this social issue.

Previous research identifies motivations for sexual behaviour as existing on a spectrum of autonomy vs non-autonomy (Townsend, Jonason, and Wasserman, 2020). These motivations were either related to personal wants and desires in the case of the former or being motivated by external factors of control such as the social or interpersonal, in the case of the latter. Both autonomous and non-autonomous motivations were found to be correlated with personal wellbeing and health as well as a propensity for engaging in the specified sexual behaviour (Townsend, Jonason, and Wasserman, 2020). The research furthered this understanding by adding that in both sexes, casual sexual behaviour held a stronger association with individual autonomy or agency, as described by Fahs and McClelland (2016).

This relates to personal wants and desires. It was found by Townsend, Jonason, and Wasserman (2020) that sexual behaviour which was motivated non-autonomously resulted in lower self-esteem, indicating that sexual motivation from external sources may correlate with negative psychological and sociological repercussions. In addition, externally motivated sex showed higher links with depression and sexual victimization in female participants, supporting the work of Bendixen, Asao, Wyckoff, Buss,

and Kennair (2017). The research emphasized the relative value and weight of agency in healthy sexual interactions, implying that individual agency was more likely to result in psychological and sociological health and wellbeing than externally motivated sexuality (Fahs, and McClelland, 2016). Thus, understanding the interplay between socio-anthropological factors (external motivation referred to as non-autonomous) and psychological (internal, autonomous) factors on sexual attitudes becomes important to understanding how sexual identity and the issues associated with sexuality develops.

1.3 Research Aim and objectives

Deriving from the statement problem above, this research investigates the relationship between anthropological and psychological factors on sexual attitudes among 18 to 25-year-old South African university students.

The objectives of the research are to:

- a) Identify key primary socialisation factors associated with identity and sexual attitudes
- b) Identify key secondary socialisation factors associated with identity and sexual attitudes.
- c) Establish the pattern of relationship that exists between psycho-anthropological factors and personal identity.
- d) Establish the pattern of relationship that exists between psycho-anthropological factors and sexual attitudes.

1.4 Research Question

The research will be guided by the following research question:

1. What key primary socialisation factor is associated with identity and sexual attitudes among university students in South Africa?
2. What key secondary socialisation factor is associated with identity and sexual attitudes among university students in South Africa?
3. What mediatory key factor may explain sexual attitudes and behaviours?
4. What patterns of relationship exist between psycho-anthropological factors and personal identity?
5. What patterns of relationship exist between psycho-anthropological factors and sexual attitudes among young adults?

1.5 Research Hypotheses

H₁: There is a statistically significant difference between Parent Socialisation and sexual attitude of children

H₀: There is no statistically significant difference between Parent Socialisation and sexual attitude of children

H₂: There is a statistically relevant relationship between religious affiliation and Sexual Attitude

H₀: There is no statistically relevant relationship between religious affiliation and Sexual Attitude

H₃: There is a statistically significant difference between Peer Socialisation and sexual attitude

H₀: There is no statistically significant difference between Peer Socialisation and sexual attitude

1.6 Rationale of the study

The findings of the research herein may provide useful information in curating sexual health policies around sexual health education among young adults as they relate to autonomy and agency, thus resulting in the rational and motivation for the study. Specifically, most programs provide a framework for young people to accept responsibility for their sexual attitudes and the expression thereof, citing this as a more effective method of preventing negative sexually related outcomes (Cense, 2019). European and American culture accepts ‘choice’ as a central narrative to individual sexuality and autonomy regarding reproductive health (Cense, 2019). However, this is not entirely the case in South Africa. Previous research findings suggest that autonomy is complex in its relation to external factors such as cultural weight being applied to individual punishment with a far-reaching consequence on social inequality and social responsibility, thus motivating further investigation (Cense, 2019). The research and its findings will contribute to the body of knowledge on human interaction and the formation of morality and sexual attitudes, regardless of the outcome. Furthermore, the research will provide useful information to sexual health experts, psychologists and psychiatrists, social workers, and social scientists.

Chapter one clearly establishes the introduction to the study at hand by positioning existing knowledge of sexual attitudes and identity in the context of the study at hand. Primary socialisation and secondary socialisation have been exhibited as having reciprocal relationships with sexual attitude and identity by exploring the nature of the relationship. Aims and hypotheses have been established as pertaining to both anthropological and psychological factors on sexual attitudes among 18 to 25-year-old South African university students. Five research hypotheses have been outlined, leading to the discussion of the rationale, motivating the need for the research.

CHAPTER 2

THE LITERATURE REVIEW

2.1 Introduction

Valuable research has emerged in the field of psychological anthropology which suggests that internal cognition and thought processes are heavily influenced by social and cultural interactions and vice versa (Beller, Bender, and Medin, 2012; Weisner, 2018). Therefore, when studying both internal, psychological processes of members in society and their social and cultural interaction, it is crucial to gain understandings both from psychological and anthropological aspects. Research suggests that because a relationship exists between physiological response and social forces, it becomes imperative to quantify these forces and examine their interactions as they relate to human responses. Thus, it is clear that to effectively underpin the crucial ideas discussed, one must consider sexual attitudes and identity from both the perspectives of anthropology and psychology (Beller, Bender, and Medin, 2012; Weisner, 2018; Gabrenya, 2020).

2.2 The Psychology of Identity

A crucial concept that may be of use to the proposed research is Freud's seminal concept of the Id, ego, and superego (Alexander, Glueck, and Lewin, 1935). Freud suggested that the id was the deepest part of the human mind which establishes wants and needs – only the deepest drives which can also be referred to as desires which will be more deeply explored hereafter. He suggested that the superego was related to laws and regulations constraining behaviours and that these constraints were placed on the id as the superego was forced to control it (Alexander, Glueck, and Lewin, 1935). Essentially, the id is a primitive manifestation of basic human need which is instinctual. These are represented by drives for

survival, including sexual drive. It is the function of the super-ego to impose moral constraints on the id, which does not concern itself with propriety but only with need (Alexander, Glueck, and Lewin, 1935). At the juncture between these two conflicting forces resides the ego. This is the mediator, regulating the relationship between the two. One could theorise that the interplay between the id, ego, and superego are the intersection of identity in humans (Alexander, Glueck, and Lewin, 1935). Thus, drives that are the base of survival are mediated within the interactions between the ego and superego. It is the result of this mediation that manifests as the way an individual faces the realities of the social society around them - these characteristics and behaviours become resilient and form the personality of the individual, which, in turn, stabilises to form the individual's inherent identity (Alexander, Glueck, and Lewin, 1935; Ellemers, van der Toorn, Paunov, and van Leeuwen, 2019). Therefore, it is not unreasonable to suggest that sexual identity manifests in the same way – as an interaction between the internal drivers (id) and the social demands of society (ego) resulting in the sexual identity being a facet of the superego.

Freud himself concluded that the experience of neurosis and the prevalence of neurosis in patients lay as a result of the innate conflict which exists between the ego and the id as the ego attempts to quantify its instinctive needs with the demands of the superego (Alexander, Glueck, and Lewin, 1935). This concept becomes valuable when one considers that, according to social psychology, morality is a socially learned phenomenon, suggesting that social structures have deeply entrenched effects within the human psyche (Alexander, Glueck, and Lewin, 1935; Ellemers, van der Toorn, Paunov, and van Leeuwen, 2019). Thus, Freud views neurosis as a result of the clash between internal desires and the outer world – this suggests that the influence of socio-cultural control on how humans express themselves has a powerful influence on their identity and sexual attitudes.

Further studies in psychology have shown an inherent centrality regarding the way they have historically presented issues of desire and identity (Espinoza, 2017). Researchers often classify human identity as dynamic, persistent characteristics which an individual may present. These characteristics make up the individual's self-concept or personal psychology and thus form the identity (Shoemaker, and Tobia, 2018). These consistent behaviours form the identity as a stable agent and factor of the self which is part and parcel of the way the individual conceptualises their own experience (Gallagher, 2016).

These identities are comprised of different facets as mentioned by Scott (2016) above, and the identity in question is often a product of responses to the context of an individual's interactions with self and others (Rocque, Posick, and Paternoster, 2016; Lucas, and Fox, 2018). It is the struggle of the individual to negotiate these varying interactions and the context of those interactions. These interactions are often internalised which leads to identity adaptation, most commonly seen through the process of aging, hormonal change, and biological affectors (Rocque, Posick, and Paternoster, 2016).

2.3 Anthropological factors regarding identity

Identity is fluid and consistently adapted through social interaction. These social interactions predicate the development of social identities which are complex as they are formed in a process which heavily relies on interaction and how one negotiates social standing and social situations as they relate to other individuals. Constructs relating to control and social power place emphasis on identities as reliant on social interaction. In essence, a person's identity is often reliant on their interaction with the outside world. Therefore, identity is reliant on the community and culture within society as well as the propagation of the status quo. A significant portion of the perspective of self is seen concerning other members of the societal group. Scott (2016) refers to the "devious ways in which actors present identities that are false, misleading or socially exploitative" (Scott, 2016. p. 205). This statement holds water in

relation to the examined phenomenon as the research further finds that “deception can indeed strengthen social bonds, recognized for the social value and be socially good but is contingent on the relationship between the actors” (Scott, 2016. p. 205).

The work presented by Scott above is supported in research on identity, social presentation, and expression of identity. Similar concepts were interrogated by Strauss (2017) in the content of his book *Mirrors and masks: The search for identity*. A poignant statement made which resonates with the excerpt presented by Scott (2016) above was written as “...each person sees himself mirrored in the judgments of others. The masks he presents to the world are fashioned upon his anticipations of judgments” (Strauss, 2017. p. 11).

Drawing from this concept, many researchers conclude that multiple identities and facets of identities exist in the individual. These ideas of the self form part of a greater whole, which constitute the overarching understanding of one’s self (Rocque, Posick, and Paternoster, 2016). The research can be boiled down to a point – in essence, each person as they relate to themselves and others are capable of being reflexive and reactive in these interactions, and are, as a result, ever-changing in the way they conduct, present, and express themselves (Rocque, Posick, and Paternoster, 2016).

Considering this reflexive ability shown by members of the society in the presentation of personal identity, the power of social conditioning must be considered (Archer, 2017). Social conditioning relies on this reactive nature in humans which allows them to be conditioned or changed by predetermined set rules of the society of the culture in which they find themselves. Social control occurs when rules and regulations are intrinsic to society and enforced by the group on the individual through means of a social understanding of what is deemed correct or incorrect modes of behaviour, attitudes, or the expression of those attitudes (Archer, 2017). This conditioning when applied shows success in both limiting

behaviours and expressions of the member's sexual attitudes, as well as the expansion of their outward representation of the self (Archer, 2017). The power of social conditioning indicates that by relating to different societies or cultural groups, the member may be essentially ascribing to the definitions of appropriate behaviours as regulated by the community. Environments that are part of the culture or group do create specified regulations for behaviour with definitions of what outward expression of attitudes may be deemed good or bad (Archer, 2017). These regulations often come in the form of a descriptor of the good life narrative, to which members of the group must strive. How the person may engage with the very practice of being good may be based on societal and cultural factors and influences (Archer, 2017).

These factors related to the control of a person and how they conduct themselves lead to the formation of social identity – as much as the individual perceives themselves as an individual who has an internal, intrinsic, psychological identity, they must form an identity based solely on said interaction (Archer, 2017; Mangum, and Block, 2018; Obasi, Chen, Cavanagh, Smith, Wilborn, McNeill, and Reitzel, 2020). These behaviours and relationships must exist within the presented bounds and regulations of the environment in question. Thus, the social group that the individual has ingratiated themselves in requires an adaptation of their most internal drivers to the outside world and group (Mangum, and Block, 2018; Maunder, White, and Verrelli, 2019). This is essential to the way the person will relate to other members of the group, culture, or society (Mangum, and Block, 2018; Maunder, White, and Verrelli, 2019). Moreover, often the social identity which is taken up by the member may not be designed entirely by the member him or herself. Often, the social identity is, through means of social control, ascribed by the group (Mangum, and Block, 2018; Maunder, White, and Verrelli, 2019). This is evident in concepts of stereotyping in social groups, wherein the group determines the best fit for

the individual by evaluating the characteristics of the individual (Maunder, White, and Verrelli, 2019). In the case that the individual rebels, they are at odds with the group and are commonly not seen as part of the social whole. However, compliance by the member is often rewarded by the group with positive regard and affirmation (Mangum, and Block, 2018). This positive experience fosters group membership which is supportive of the social identity of the individual, and group membership is then coveted (Mangum, and Block, 2018).

This draws powerful parallels to the studies described above in the field of Psychology regarding the id, ego, and superego as discussed above. The discussion of neuroses developing when there is a clash between the personal self and the outside world indicates the desire to create uniformity within the personal and social self. This further supports the argument for the need for the field of psychological anthropology as it examines this interplay. Further research has found that the conflict between the internal self and the social self can have significantly detrimental psychological and anthropological effects.

An example can be found in the work of Obasi, Chen, Cavanagh, Smith, Wilborn, McNeill, and Reitzel (2020) who found that social and societal control when in conflict with an individual's personal desires, drives and morality can result in depression and psychological dysfunction. The study found that the advent of intense social conditioning and social control has a powerful effect on the human psyche (Obasi, Chen, Cavanagh, Smith, Wilborn, McNeill, and Reitzel, 2020; Reitzel, 2020). The study stated that social determinants and control may have overarching effects on specific hormonal, synaptic and neurological functions in the human body. The study focuses on African American adults, crucial as this group experiences societal inequities relative to other racial/ethnic groups. These inequalities do represent control and pressure as it relates to society and these pressures are so powerful that they have

been found to have a relationship with depressive symptoms (Obasi, Chen, Cavanagh, Smith, Wilborn, McNeill, and Reitzel, 2020; Reitzel, 2020). Thus, the perceived social control presents real, measurable effects on the biological and psychological well-being of members of the society (Obasi, Chen, Cavanagh, Smith, Wilborn, McNeill, and Reitzel, 2020).

The findings of a study conducted by Moisuc, and Brauer (2019) indicate the overarching power held by the relationship one member has to others as a powerful precursor to the propagation of social control, social roles, and conformity. Further research on the effect of social conditioning and influence relates to the discomfort felt by the individual when they are in clash with the social status (Moisuc, and Brauer, 2019). Therefore, researchers can relate this to the neuroses experienced by members when internal drivers and social allowances clash and are at odds, supporting the work presented above by Obasi et. Al (2020). It is crucial to acknowledge that these studies have found evidence supporting that the context of social relationships provide and adjusts for the power that an individual may have over others (Moisuc, and Brauer, 2019; Zhang, Li, and Zuo, 2019). These relationships form part and parcel of social norms, in that the actor who is influenced by the norms then becomes the propagator of the norms, using social reach and membership to the group to continually foster the norm and submission to or conformity to these social norms as set out by the group (Moisuc, and Brauer, 2019).

The aforementioned is supported by the works of Zhang, Li, and Zuo, (2019). Studies conducted in China found that social power, when given to a subset or member in society is often a precursor to the reinforcement of societal norms and normative behaviour. Where the research evaluated the position taken by previous studies in which social power fulfils specific social functions (Zhang, Li, and Zuo, 2019). These include the regulation of attitudes, expression of those attitudes, and the resulting behaviour which manifests, as well as the propagation of norms and behaviour which are deemed appropriate by

the group, concurring with the work of Archer (2017) above. The study found that additionally, socially powerful people or individuals were more likely to utilise stereotypes and the related constructs, particularly as it relates to socially powerless people (Zhang, Li, and Zuo, 2019). This relates to in-group and out-group behaviour as presented above, in which members of a social group are seen as more powerful than members who do not fall in the social group (Mangum, and Block, 2018). The research found that high and low presence of social power and control affected how stereotyping occurred in the work environment, specifically regarding gender disparity and stereotypes (Mangum, and Block, 2018; Zhang, Li, and Zuo, 2019). These powers were seen to exist both in the social and anthropological sphere of relationships but also in individual psychology as it went so far as to foster effects on the individual's cognitive processes and cognitive response as it related to social categorisation and group behaviour. Thus, one can pose the idea that members given power by the group are more likely to contribute to the very social processes that are established by the group (Zhang, Li, and Zuo, 2019). These groups could include the traditional structures of interest in the study, such as the family group and the peer group, as social dynamics evolve.

The influence of society, social control, and sociality as a whole is ever-changing and developing with the advent of social media and the power it and popular media exert over members who ascribe to the technological age and the society therein. These lead to the development of new modes of sociality (Iveson, and Maalsen, 2019). The future of socialisation includes social media, news stream and communication, popular media, and social representation.

Whether by choice or necessity, individuals who interact with urban culture and who exist in a technology-dependent society contribute to and are influenced by technological social society (Iveson, and Maalsen, 2019). Digital and social infrastructure is moving more and more to a holistic, connected

society. The nature of social control as it relates to social media and changing modes of communication are key areas for future research as social media greatly expands the reach of social control and group mentality as it relates to globalisation and culture (Iveson, and Maalsen, 2019). These online structures are often seen as having reached the point of superseding more traditional disciplinary models of behavioural control and more firmly into the realm of the influence of peers on social and identity development, and subsequently, attitudes, self-expression, and behaviour (Iveson, and Maalsen, 2019). As it relates to the research herein conducted, social behaviour and the expression of self are paramount issues. Researchers suggest that this form of influence has a collaborative influence on identity from person to person and person to group (Iveson, and Maalsen, 2019).

Therefore, with key concepts in identity underpinned, one can see that identity formation and the expression thereof does not exist solely in the social, nor in the personal, but as an interplay between internal and external factors. Both the internal psychology and the external anthropology are essential to the development of identity and social identity and, subsequently, the behaviours and expressions which follow.

2.4 Desire as it relates to sexual attitudes

Desire is a complex concept that can be found in the root of the human psyche, but also at the root of human experience as it pertains to health, nutrition, and survival (Regan, 2015). Desire regarding sexuality is also rooted in innate, biological drivers linked more closely to issues regarding reproductive drive or the drive to procreate and populate (Canakis, 2015; Sinclair, 2018). To clarify, this relates to the discussion above examining Freud. The id motivates drives and desires which relate to survival – including sexual drives and desires (Alexander, Glueck, and Lewin, 1935). Desire is, therefore, intrinsically linked to the very experience of life (Regan, 2015). Therefore, for the purposes of the

examination, the use of the term “sexuality” will be used to conceptualise sexual drive as mentioned by Freud in his write-up of the id (Alexander, Glueck, and Lewin, 1935). However, no explanation of sexuality and sexual drive would be complete without an exposition of identity in both social anthropological and psychological biological structures (Barrett, 2015; Canakis, 2015; Sinclair, 2018).

In classical terms, sexual desire and interest is the driver which motivates individual sexuality, sexual activities, and sexual experience. It creates within the individual a drive to seek out sexual contact which presents itself as intense craving and want (Regan, 2015). These drives are what relate desire to an essential facet of Sexual Attitudes – it is an innate desire which sets the tone for the expression of the sexual self or expression of sexual attitudes (Regan, 2015). One may have sexual attitudes which are not acted on or expressed. Thus, the expression refers to the active behaviour and implementation of the person’s sexual attitudes.

Sexual Attitude forms part of humans’ social and personal identity and it is how these identities are negotiated and formed that leads to an understanding of the negotiation of desire (Barrett, 2015; Canakis, 2015; Sinclair, 2018). Thus, the concept of identity is crucial to the research posed. What follows hereafter is an exposition of psychological identity and the way identity can be conceptualised, as well as a broader, anthropological understanding of social identity before an exposition of sexual attitudes as it relates to social circumstances before relating the two concepts as they co-exist (Barrett, 2015; Canakis, 2015).

Human identity is portrayed as a fluid concept in academia as it cannot be described by restrictive definitions nor easily underpinned (Scott, 2016) Identity negotiation theory defines identity as “...an individual’s multifaceted identities of cultural, ethnic, spiritual/religious, social class, gender, age, sexual orientation, professional, family, and relational role, and personal images based on mutual meaning-

construction level” (Ting-Toomey, 2017, p. 1). As a result of the aforementioned knowledge, one can determine that issues of identity can be both internal and external, or psychological and anthropological, and thus requires a more holistic, rounded evaluation to provide a stronger analysis of the human experience.

Studies conducted on desire found that the desire for social contact is one which is also innate, powerful, and was essentially an exposition of how the individual has an intense social need to belong (Hofmann, Vohs, and Baumeister, 2018). This drive to belong to a social group could relate to the sexual guilt mentioned by Regan (2015) above, as it relates to socially predetermined regulations which influence behaviour. These regulations form a framework of what exactly is appropriate in sexual development. These regulations draw from socially created values and morality as well as cultural structures and norms (Cousineau, 2017). This is emphasised and best explained by the words of Strauss (2017); “...each person sees himself mirrored in the judgments of others. The masks he presents to the world are fashioned upon his anticipations of judgments” (Strauss, 2017, p. 11). It is this reflection of the individual and the power of judgement that results in changed behaviour as the individual seeks social acceptance (Cousineau, 2017).

Underpinning issues of identity through an anthropological lens, one must recognise that as a construct it is fluid as mentioned by Scott (2016) above. Its fluidity is heavily influenced by the social level at which identity can be influenced. In agreement with the work of Scott (2016) above, Lucas and Fox (2018) found that behaviour of a sexual nature is often determined by what is normative. These normative behaviours and restrictions are most commonly a construct of both culture and social context (Lucas, and Fox, 2018). This is supported by the work of Maas and Lekowitz (2015) which found that an appropriate definition of sexual health must take into account the individual having positive regard

for their own sexuality. It placed emphasis on the idea of being free to explore sexuality without discrimination – clearly an indication that often social modes of control on sexuality not only exist but are strong enough to have negative power (Maas, and Lefkowitz, 2015). With social well-being at the helm of the issue of sexual identity and desire, it is clear that social influences are powerful regarding desire (Maas, and Lefkowitz, 2015).

Culture and religion have been found through research to have an extensive influence on the expression of sexual desire and the sexual actions that may result (DeFranza, 2015). Moreover, the social effect tends to be most critical of the constraining influence of religious and cultural practices on sexuality. This is predicated by the concept of desire as being expressed in either a correct or incorrect, immoral way which, as a result, regulates sexual activity (DeFranza, 2015).

Social identity has been found to rely predominantly on social interacting and social constructs enacted onto the individual. This is crucial to how they socially relate to and understand their interactions with other members of society (Scott, 2016). The way in which an individual conceptualises themselves within the cultural context they form part of determines which behaviours are normative and which are not, and thus, would determine which sexual desires an individual would feel shameful or proud of and thus repress or express (Scott, 2016).

It is the above shame or pride that would result in the individual creating a social identity in an attempt to reach the goal of acceptance. The actor would employ manipulation to achieve acceptance to fulfil their intrinsic desire as mentioned by Regan (2015) above. There are “devious ways in which actors present identities that are false, misleading or socially exploitative” (Scott, 2016, p. 205) to reach their biological goal and the internal desire for social acceptance. As a result, one can conclude that an existing discrepancy that may exist between an individual’s desires and the expression of their sexual attitudes

or actions could create negative self-perception (Scott, 2016). As such, it is critical that researchers explore the interplay between psychological and anthropological understandings of sexual desire and the expression thereof.

With identity and sexuality discussed, one can conclude that sexual attitudes exist in the crux between personal sexual desires and the responses of influential members of society (Ting-Toomey, 2017). It is the way the individual navigates the demands of the society while attempting to satisfy personal wants and desires which result in the way an individual may express their sexuality. Speaking theoretically, the behaviour which is chosen by the individual relates both to their wants and what is allowed by society. It is the task of the individual to remain true to themselves but also navigates the demands of their cultural, societal, and social group (Ellemers, van der Toorn, Paunov, and van Leeuwen, 2019). Therefore, this interplay is crucial to attempt to quantify.

Research on sexuality by Regan (2015) has found that demographic variables are strongly influential in the emergence and expression of sexual desire or sexual attitudes, supported by the work of Clark, Durbin, Heitzeg, Iacono, McGue, and Hicks (2020) which identifies that the socio-demographic context surrounding development is powerful (Regan, 2015). These factors include social constructs like age, sexuality, and gender. Gender has been found to be a determinant in the manifestation of liberal or conservative with sexuality. Previous research has found that both men and women perceive there to be a social double standard regarding the expression of sexuality. This is to say that expressions of female and male sexuality are not viewed equally by society. Women's sexuality receives far more negative backlash (Potgieter, 2018). These can be seen in examples of both women and men perceiving women to experience more negative kickback for expressing their sexuality, and in the fact that women are far more likely to experience fear and anxiety regarding social approval for manifesting sexuality (Potgieter,

2018). Moreover, because of such double standards and negative backlash, women often experience discomfort with expressions of their sexuality which result in feelings of fear, anxiety, and stress (Potgieter, 2018).

Past research has also found that women are traditionally socialised towards permissiveness regarding male sexuality. An example of this is that women do not have the same negative opinion of sexually promiscuous men as they would employ of similarly promiscuous women (Potgieter, 2018). This socialisation is constrictive and repressive of female sexuality and feminine expressions of sexual desire and is seen in the perceptions experienced by men and women regarding expressions of sexuality. It is reasonable to suggest that the low comfort women report with sexual experiences and self-esteem regarding sex can be attributed to this gendered socialisation (Potgieter, 2018). Conversely, men were found to report significantly higher comfort with sexuality, sexual experience, and sexual self-perception. Negative socialisation towards feminine sexuality and sexual experiences results in social problems such as teen pregnancy, unwanted pregnancy, sexually transmitted diseases and discrimination (Potgieter, 2018).

In psychology, issues of desire between couples and desire disorders are often classified no longer as a personal issue that is based solely on the individual but as issues that are interdependent between actors, making it a couple's problem (Regan, 2015; Clark, Durbin, Heitzeg, Iacono, McGue, and Hicks, 2020). Therefore, even psychologists view sexual desire as better categorised by a compounded view of the individual and their social context. The variables seen as effecting desire are often both categorised as born of social and cultural situations which exist beyond the internal conceptualisation of the individual (Regan, 2015; Clark, Durbin, Heitzeg, Iacono, McGue, and Hicks, 2020). These factors influence the ways actors perceive their desires and expressions. These are

predicated on norms defined by their social context and cultural customs as well as laws and regulations influenced by the context (Regan, 2015). As a result, each of these norms has an influence on sexual desire and normative sexuality and sexual behaviour. What is essential to recognise is that predetermined culturally-based beliefs applied to the whole without the context of the individual may result in harmful, negative anthropological, and psychological consequences (Regan, 2015; Clark, Durbin, Heitzeg, Iacono, McGue, and Hicks, 2020).

Research on these influencers and their relationship has been under-researched as most studies tend to place more emphasis on individual personal factors (Regan, 2015). Therefore, less research is available on anthropological factors like social interaction and control. Moreover, additional research into these factors and how they relate is needed and is, as a result, the aim of the research posed (Regan, 2015). This is critical as contextual concerns have indicated an effect on sexual desire problems (Althof, and Needle, 2017).

Sexuality and sexual desire form an essential part of identity as it is with sexuality in mind that the individual forms their own self-concept. The way an individual relates to their sexual self determines their understanding of their physicality and biological pleasure. Thus, one must recognise that sexual desire is a critical factor of human identity (Lucas, and Fox, 2018). Maas and Lefkowitz (2015) stated that "... sexual esteem during emerging adulthood encompasses perceptions of the sexual self as well as perceptions of value to a sexual partner. Sexual esteem addresses both identity development and exploration of romantic relationships, which are primary developmental tasks during adolescence and emerging adulthood" (Maas and Lefkowitz, 2015, p. 796).

It is keeping these ideas in mind that one must recognise that the seminal work of Charles Darwin on the evolution of man and humanity indicates sexuality as not being exclusively linked to species

reproduction and procreation (Parisi, 2016). His work went so far as to suggest that the experience of sexuality and sexual desire maybe be influenced to a great extent by pressures exerted by the environment (Parisi, 2016). It is reasonable to conclude these environmental pressures relate to both the anthropological and psychological influencers.

Speaking psychologically, sexual desire is distinct in the way it manifests in the individual (Regan, 2015). It is often related closely to an individual's physiological sexual arousal, the sexual activity in which they do or have engaged, and the sexual experiences these interactions give which are all linked to sexual responses (Regan, 2015). This is incorrect as the experiences often can manifest independently of each other but can coincide. Thus, one must acknowledge that sexual desire does not relate only to the experience of sex itself but can originate from un-related instances and stimuli (Regan, 2015).

Moreover, sexual desire shows a unique deviation in the case of three specific factors, those being quantitative (which concerns itself with frequency), qualitative (which finds its focus in specified sexual acts or goals), and the origin of the sexual need (Regan, 2015).

Historically, research on sexual experience and desire has emphasized evaluation desire as a product of internal and personal experiences and drives (Regan, 2015). associated with decreased desire, as are various. Studies of Psychological ailments show decreased sexual desire based on emotion, while personal beliefs and feelings show effects on the expression of desire or attitudes. These include guilt regarding sexuality, body image, and attitudes (Regan, 2015; Cacciatore, Korteniemi-Poikela, and Kaltiala, 2019).

Studies have found that individuals vary significantly in their quantitative and qualitative experiences of desire including a self-evaluation of what those wants stem from (Hofmann, and Baumeister, 2018). The participants reported conflicts between their desires and their ability to enact these desires as well as their social standing. The research found that sleep and sex as individual desires were experienced with relative intensity compared to other drivers and desires (Hofmann, and Baumeister, 2018).

Psychological approaches to the study of desire and sexuality tend to err to the conceptual frame words of contemporary and conservative ideologies which were gendered (Borgos, 2019). Many publications on sexuality and sexual education tend to express perceptions that are heteronormative for the most part. In the past, sex education aimed towards heteronormative ideologies (Borgos, 2019). Studies found that sexual behaviour deemed to be deviant faced the risk of being controlled or regulated by medical experts both in psychology but also in medicine (Borgos, 2019). It was theorised that expressions of sexuality, alternative sexuality, or desire which challenged the status quo were a threat to traditionally healthy concepts of the family and society as they were manifestations of the individual's sexual attitude. This leads to issues of sexuality no longer being exclusively internal or psychological, but also anthropologically affected (Borgos, 2019).

Thus, it became crucial to acknowledge that desire as a part of identity cannot be seen only as a factor of internal, psychological factors but must also be evaluated from an anthropological aspect.

2.5 Socialisation on Identity

A crucial component of the research is the concept of socialisation. Socialisation speaks to Freudian psychological ideas of the influence of the ego on the id and superego as well as anthropological and sociological ideas of learned morality.

Socialisation, at its roots, was developed by the early sociologist Emile Durkheim to underpin the learned social constructs with which the individual must interact in society. Socialization is seen as embedded in the very social nature of human interaction (Castral, 2013).

The actions of the individual in society when interacting with socialisers include the actions of those socialisers and the actions undertaken by the individual in relation to them (Dubet, 2017). The subjective factors of internalisation and incorporation of the learnings by these socialisers are more closely related to the individual and their relationship with the source.

These socialisers come in many forms. Parents or primary guardians are considered the first social bond the individual forms (Dubet, 2017). Commonly, the interaction with primary caregivers begin to establish the foundation of morality and foundations for later socialisers like religion, culture, and belief systems related to spirituality. Often these systems have their own sets of structures and roles which govern behaviour and the interactions between individuals. These are often deeply entrenched in identity (Dubet, 2017). However, as individual grows into their place in society, they interact with other socialisers. These include peers, the workforce, media, and cultures beyond their own (Dubet, 2017).

Various other socialisers relate to an individual's relationships with society (Hurrelmann and Bauer, 2018; Lahire, 2019). These relate to interactions involving institutions as well as individual, interpersonal relationships. The school system, for example, allows the individual to interact with education and knowledge, but also with peers as agents of socialisation (Lahire, 2019). Beyond that, the

work and professional environment shape the relationship with work and money as well as economic and political structures. Religion and culture play large roles within and outside of the primary home as well. Socialisation exists in the individual's relationship between the different institutions (Hurrelmann and Bauer, 2018; Lahire, 2019).

Due to the complex intricacies within socialisation, it is crucial that the concept of primary and secondary socialisation be underpinned and operationalised in the context of the research.

2.5.1 Primary Socialisation

Primary socialisation is most classified as occurring within the home – the first social institution to which the individual belongs (Aymerich, Musitu and Palmero, 2018; Hurrelmann and Bauer, 2018). The home is most commonly the domain of the parent or primary caregiver and guardian. Primary caregivers are viewed as crucial in the socialization of new members of society. These new members are children who are young and thus easy to teach the regulations of the society (Aymerich, Musitu and Palmero, 2018). The learnings from the primary socialisers, or primary caregivers, are fundamental in the development of psychological and emotional frameworks with which to interact with society. These adolescents require this stable knowledge to effectively engage with society (Aymerich, Musitu and Palmero, 2018).

However, recent studies have begun to re-evaluate the role of parents, primary caregivers, and guardians on socialisation (Hunter-Jones, 2014). While they have been acknowledged as the primary socialisation thus far in research, changing developments in media and peer relationships have begun to question the strength of that relationship with the effect of modern, changing family structures. This is a crucial facet for the research discussed, as the shift in primary socialisation could affect the society and

social structures to which the individual subscribes (Hunter-Jones, 2014; Hurrelmann and Bauer, 2018). This is crucial because traditional structures of socialisation define the socialisation of young, new members of society to be primarily the function of the adult members to instill social values and norms with which the individual is required to react (Castra, 2013; Hurrelmann and Bauer, 2018).

Essentially, primary socialisation is understood as setting the standard for appropriate behaviour within an established moral code and within the confines of societal regulation (Oetting and Donnermeyer, 1998). And in so doing, as values and norms are learned behaviour, so too are deviant and immoral actions considered learned. These behaviours manifest within the individual as an expression of the social behaviour to which they have been exposed (Oetting and Donnermeyer, 1998). These include psychological factors and the characteristics of the cultures, religions, symbolism, and conduct they are exposed to. The behaviour which emerges is therefore seen as a product of these social facts (Oetting and Donnermeyer, 1998; Hurrelmann and Bauer, 2018).

The power of the primary socialiser is mitigated by multiple factors. This includes the strength of the relationship between the individual and the primary socialiser (Oetting and Donnermeyer, 1998; Hurrelmann and Bauer, 2018). A strong, good relationship is related to a higher regard for the teachings of the primary socialiser, in this case, the parent, guardian, or primary caregiver. While many socially problematic behaviours can be learned by the primary socialiser, commonly research has found that relationships that are underlined with respect and a relationship of open communication tend to indicate healthy family systems which lead to greater respect for social and cultural norms and values in the individual. These norms can be either supported or refuted by the institutions with which the individual will react beyond the home, and it is then the prerogative of the individual to navigate these roles (Oetting and Donnermeyer, 1998; Hurrelmann and Bauer, 2018). This is the interest of the research at hand.

Beyond these general values and of interest to the discussion at hand, the primary socialiser (the parent, guardian, or primary caregiver of the individual) is also most commonly the individual's first teacher regarding sexuality and appropriate sexual conduct and behaviour (Ganji, Emamian, Maasoumi, Keramat, and Khoei, 2017). This is referred to as Sexual Socialisation and is crucial for the discussion at hand.

Sexual socialisation follows the process laid out regarding the teaching of social norms and the behaviours which are beheld as either appropriate or inappropriate (Ganji, Emamian, Maasoumi, Keramat, and Khoei, 2017). The beliefs and ideas, attitudes, ideologies, values, norms, cultural practices, understandings, and values attached to sexuality, sexual expression, sexual identity, and sexual attitudes are most commonly started in the home and at the hand of the primary socialiser. It is clearly stated that these learnings have far-reaching, long-lasting effects on both the formation of the identity, as well as the formation of sexual identity (Gravel, Young, Darzi, Olavarria-Turner and Lee, 2016; Ganji, Emamian, Maasoumi, Keramat, and Khoei, 2017). The primary socialiser is also commonly responsible for portraying the role of gender, sexuality, and conduct. Moreover, the primary socialiser is also responsible for the individual's understanding of the role of sex, shaping their impressions on the purpose of sex and setting the tone for their relationship with sex and sexuality-related issues for later life (Ganji, Emamian, Maasoumi, Keramat, and Khoei, 2017). Therefore, the primary socialisation experienced by the individual is often the most crucial factor in children's sexual development. This is crucial to ensure children's ability to develop sexual agency, sexual identity and sense of self, awareness of sexual risk, formation of healthy intimacy as well as their relationship with sex later in life (Gravel, Young, Darzi, Olavarria-Turner and Lee, 2016; Ganji, Emamian, Maasoumi, Keramat, and Khoei, 2017).

Studies have found that sexual socialisation by the primary socialiser may influence Asian young adults' conduct regarding premarital sexual behaviours (Gravel, Young, Darzi, Olavarria-Turner and Lee, 2016). It is for this reason that primary sexual socialisation is crucial to study as there are effects on the individual's sexual conduct within society.

2.5.2 Secondary Socialisation

Beyond the primary socialiser, further agents enact change in social knowledge (Hurrelmann, and Bauer, 2018). The three other agents which are acknowledged as having a major effect are peers, the schooling and education system, and mass media (Oetting, and Donnermeyer, 1998; Hurrelmann, and Bauer, 2018). These three main factors are often described as Secondary socialisers as they occur outside of the home.

Therefore, the individual will begin to interact with these as they gain individuality and the capability to interact with others outside the home or as they grow up (Studsrød, and Bru, 2011; Hurrelmann, and Bauer, 2018).

These agents of socialisation are categorised by their existence outside of the range of control of the primary socialiser and are often the first time the individual must determine their own social standing and circumstance (Hurrelmann, and Bauer, 2018). This is where peer relationships are built, and the individual must begin to learn social navigation. These socialisers begin to slowly gain traction for their influence on the individual.

However, the role of peer influence reaches its climax during the individual's adolescent years, when social standing and regard begin to gain importance (Hurrelmann, and Bauer, 2018). During this,

the control of the primary socialiser begins to lessen as the individual must navigate their primary socialisation with new learning in secondary socialisation (Hurrelmann, and Bauer, 2018).

Studies have found that social perceptions gain import as the individual ages (Studsrød, and Bru, 2011). The influence of peers was found to have distinct effects on behaviour in social climates and social standing. The effects could be seen in expressed behaviour, alienation, and motivation (Studsrød, and Bru, 2011).

Further studies found that mass media in combination with peer socialisers tended to affect sexual attitudes and behaviour (Brown, and L'Engle, 2009). Gender norms, sexual expression, sexual deviancy, and sexual debut were all found to be affected by peer and media influence, indicating that secondary socialisers influence sexual attitudes and sexual identity. These have significant societal implications as there are major effects on the individual's sexual health (Brown, and L'Engle, 2009). These interactions could also largely affect mental and emotional health as well as the ability to safely navigate interpersonal relationships, form a healthy sexual identity, and develop sexual agency. Therefore, research must be done on sexual socialisation (Brown, and L'Engle, 2009).

If the bonds with the primary socialisation are weaker than those between the individual and the secondary socialiser, studies have found that it will have less influence in later life (Hurrelmann, and Bauer, 2018). The individual must navigate the relationship with the primary and secondary socialisers and adjust their social understanding and strategy accordingly. The norms which are taught will be more effectively adapted by the stronger bond. In addition, studies have found that while deviant norms can be learned in primary socialisation, deviant norms are more commonly learned through peer socialisation (Oetting, and Donnermeyer, 1998; Hurrelmann, and Bauer, 2018).

Moreover, the weaker the primary socialiser bond is, the more likely the individual is to not only adapt beer knowledge but to actively seek out deviant, conflicting peer groups. It is therefore clear that more research is necessary on the interaction between primary and secondary socialisation on behavioural manifestation (Oetting, and Donnermeyer, 1998; Hurrelmann, and Bauer, 2018).

2.6 The Interplay Between Primary and Secondary Socialisation

Studies have found that primary and secondary socialisation coexists in varying degrees towards the overall attitude of the individual (Timol, 2020). Studies have found that in immigrants, primary and secondary socialisation may often represent entirely different cultures. The navigation exists between primary socialisation reflecting their home country's culture, values, and norms, and secondary socialisation formed by their inherited cultures and values of their new country (Timol, 2020).

Studies suggest the existence of a model of socialisation which is tripartite, existing at the crux of primary, secondary, and the resulting behaviour of both (Parvin and Pollock, 2020; Timol, 2020). This research is crucial in creating a theoretical framework for the understanding of both primary and secondary socialisers as coexisting within the individual's understanding of their social environment. These influences are broader than one simple factor and have ramifications for multiple factors regarding personal identity (Timol, 2020).

This interplay is seen in studies on sexual socialization. The relationship the individual has with religion, as well as the relationship with socialisers, showed an impact on the way sexual attitudes manifested (Papaharitou, Nakopoulou, Moraitou, Tsimtsiou, Konstantinidou, and Hatzichristou, 2008). Lower relationships with religious institutions and beliefs tended to be a precursor to more liberal, permissive sexual attitudes. As religion is most commonly instilled during primary socialisation, this is

a powerful advocate for primary socialisation as these beliefs clearly remained resilient throughout life and affected sexual attitudes. However, studies have also noted with increasing distinction that individuals who come to contact with additional sexual learning and knowledge through peer relationships and peer socialisation were also more likely to express liberal sexual attitudes (Papaharitou, Nakopoulou, Moraitou, Tsimtsiou, Konstantinidou, and Hatzichristou, 2008).

In addition, strong parental influence was found to be associated with less permissive understandings of sexuality and behaviour. It is widely acknowledged that the primary caregiver is the primary starting learning point of sexual development – but recent studies find that the effect of this socialisation is stronger in girls than in boys, meaning that girls are more likely to adopt the role ascribed by the primary socialiser (Papaharitou, Nakopoulou, Moraitou, Tsimtsiou, Konstantinidou, and Hatzichristou, 2008).

Moreover, further research identified that most commonly, the influence of peers media projected sexual self-assurance as being related to liberal sexuality (Papaharitou, Nakopoulou, Moraitou, Tsimtsiou, Konstantinidou, and Hatzichristou, 2008).

Peers and media project healthy sexual attitudes as being more permissive in nature, perhaps redefining what was traditionally portrayed as healthy sexuality. The above findings are indicative of the way that the individual must navigate their knowledge and influencers to create their own sexual identity and attitude. The research clearly states that because of the varying degrees of integration and inherently complex nature, more research is necessary (Papaharitou, Nakopoulou, Moraitou, Tsimtsiou, Konstantinidou, and Hatzichristou, 2008).

2.7 Current thinking on Sexual Attitudes

Human beings are driven by the idea of maintaining life, and as presented above, desire is the force that internally pushes humans to do so. These desires are categorised by actions necessary for life (Hofmann, Vohs, and Baumeister, 2018). However, these desires are primal as they are based on an animalistic need to sustain life. As a result, for humans in society, one cannot be ruled by desire as they do not exist within the realm of what is acceptable by society and culture (Hofmann, Vohs, and Baumeister, 2018; Lucas, and Fox, 2018). These instances are often presented allegorically within religion as a tool of social control to maintain specific codes of behaviour, breakage of which results in scandal and fear regarding social image damage. These codes of behaviour are born of the well-established moral beliefs held by society (Hofmann, Vohs, and Baumeister, 2018; Valiente, Swanson, DeLay, Fraser, and Parker, 2020). These include social norms and the overemphasis of negative consequences of acting on sexual desires. These include spreading of information such as the experienced consequences of badly executed desire such as sexual promiscuity, substance abuse, or unhealthy food consumption (Hofmann, Vohs, and Baumeister, 2018). Though these desires are based on deep, unyielding survival instincts, it is the social evolution experienced by humans which results in the need to restrain or control these desires. This is referred to as self-control or self-regulation (Hofmann, Vohs, and Baumeister, 2018).

Research on motivations that conflict with the enacting of sexual desires includes health goals, achievement goals, achievement goals, social goals (which pertain to the maintenance of social image), and time use goals (Hofmann, Vohs, and Baumeister, 2018; Gruskin, Yadav, Castellanos-Usigli, Khizanishvili, and Kismödi, 2019). Often, sexual attitudes are determined by the sociocultural norm to which the individual is exposed and the context of their interaction with sexuality and the social group (Lucas, and Fox, 2018).

The social control of sexuality is important to current research as it can lead to detrimental effects on the individual and society (Parvin and Pollock, 2020; Bendixen, Asao, Wyckoff, Buss, and Kennair, 2017). The effect of social control is profound in sexuality and can be examined from a gendered standpoint. The effect of social control on sexuality is so powerful that the current social understanding of sexual permissiveness towards male sexuality and oppression of female sexuality has seen far-reaching negative effects both on individuals and on the society (Bendixen, Asao, Wyckoff, Buss, and Kennair, 2017). Studies in the US and Norway found that women are more likely than their male counterparts to experience sexual regret, depression, and crippling negative attitudes towards sexuality than their male counterparts, which was found to have significant social and personal effects (Bendixen, Asao, Wyckoff, Buss, and Kennair, 2017).

The World Health Organization published its holistic definition of sexual health in 2015, as reported by Maas and Lefkowitz (2015). Its truly inclusive definition speaks to the complexity thereof. To quote, “a state of physical, emotional, mental, and social well-being in relation to sexuality; it is not merely the absence of disease, dysfunction, or infirmity. Sexual health requires a positive and respectful approach to sexuality and sexual relationships, as well as the possibility of having pleasurable and safe sexual experiences, free of coercion, discrimination, and violence” (Maas, and Lefkowitz, 2015, p. 795).

This definition provides a clear background and understanding of the fact that sexual health includes the ability to have a positive and respectful relationship with one’s own sexuality without discrimination. Research suggests that “there is increased recognition and support for sexual health and rights” (Gruskin, Yadav, Castellanos-Usigli, Khizanishvili, and Kismödi, 2019. P. 36). This definition gives validation for the need for research in this area. The application of emotional and social wellbeing in sexuality is crucial as it is what the aim of the research posed looks at – the perception of personal

sexuality and guilt (Maas, and Lefkowitz, 2015; Gruskin, Yadav, Castellanos-Usigli, Khizanishvili, and Kismödi, 2019)

Karl Pribram in his work as a world-renowned neuropsychologist has made no secret of his professional opinion that sex and the drives surrounding sex should be recognised as one of four basic human drives (Fonagy, Krause, and Leuzinger-Bohleber, 2018; Lucas, and Fox, 2018). This means that sex and the relationship humans foster with sex define the very essence of their nature (Lucas, and Fox, 2018; Brandon-Friedman, Pierce, Wahler, Thigpen, and Fortenberry, 2020). Thus, sexuality can be directly responsible for the ways in which social and psychosocial behaviours manifest (Lucas, and Fox, 2018; Brandon-Friedman, Pierce, Wahler, Thigpen, and Fortenberry, 2020).

The concept of sexual identity, its value, and import are crucial. However, it is also crucial to discuss the age and development of sexual attitudes as it relates to sexual identity and, therefore, should inform the research herein proposed. Sexual identity has significant value in both adolescents and young adults (Kennair, Wyckoff, Asao, Buss, and Bendixen, 2018; Brandon-Friedman, 2019). It is, through the process of development and emerging adulthood that the individual may develop and evolve into their sexuality which in and of itself, relates to their expression of self. Personal understanding of the self and the experience one has and relates with the self are paramount to identity. The individual's sexuality and sexual attitudes are often experienced as closely linked and tied to the social self. This concept of self is an essential part of biological, emotional, psychological, and social development (Kennair, Wyckoff, Asao, Buss, and Bendixen, 2018; Brandon-Friedman, 2019). This concept is established not only by existing research but actively supported by international regulatory bodies as demonstrated above by the World Health Organisation.

The quote presented is weighty in that it emphasizes the interconnectedness of human identity and health. The implication that comfort with personal sexuality and sexual identity is related closely to health and the overarching idea of a healthy self has significant value (Kennair, Wyckoff, Asao, Buss, and Bendixen, 2018; Brandon-Friedman, 2019). The quote supports the research herein posed in that it establishes with significant progress that sexual agency and the possession and control of one's own sexuality is critical for the development of the self. This ties into the physical and emotional structure of the self as perceived by the individual (Kennair, Wyckoff, Asao, Buss, and Bendixen, 2018; Brandon-Friedman, 2019). These structures within the identity allow for and support the successful formation of the identity. This speaks to the factors addressed by the WHO regarding the sexual relationship an individual has with themselves and others as well as their agency in sex and sexual acts (Kennair, Wyckoff, Asao, Buss, and Bendixen, 2018; Brandon-Friedman, 2019). This relates to the cohesive sexual identity which is the cumulation of the points mentioned by the WHO into an overarching, successful sexual identity (Kennair, Wyckoff, Asao, Buss, and Bendixen, 2018; Brandon-Friedman, 2019). This identity relates to the ability to be an agent in one's own sexual life and sexual health (Maas, and Lefkowitz, 2015; Kennair, Wyckoff, Asao, Buss, and Bendixen, 2018; Brandon-Friedman, 2019). Therefore, sexual development should not be viewed as a two-dimensional construct but as an interconnected, complex set of factors that collate to support the individual. Moreover, multiple studies have drawn distinct relations with positive sexual identity and healthy sexual practices and behaviours (Maas, and Lefkowitz, 2015). Due to the complexity of sexual development, it is crucial to identify the most critical point of sexual development.

Sexual identity and the development of an understanding of the self are often characteristic of adolescence and early adulthood (Maas, and Lefkowitz, 2015; Kennair, Wyckoff, Asao, Buss, and

Bendixen, 2018; Brandon-Friedman, 2019; Parmenter, Galliher, Yaughner, and Maughan, 2020; Valiente, Swanson, DeLay, Fraser, and Parker, 2020). Research finds that physical development matches the development of sexual identity. As the physical characteristics of adulthood emerge, perspectives on sexuality and the expression of sexual attitudes evolve in young adults. As individuals get older, an exploratory relationship with sexual attitudes leads to a higher, more complex understanding of the self which commonly leads to a more safe, secure relationship with the self (Maas, and Lefkowitz, 2015; Brandon-Friedman, 2019; Parmenter, Galliher, Yaughner, and Maughan, 2020). These exploratory behaviours often gain the individual positive encounters with their sexual attitude in which sexual acts are rewarded with positive iterations of self-knowledge. As positive encounters increase, encounters that may be closely related to discomfort or negativity tend to follow a declining pattern (Maas, and Lefkowitz, 2015). As a result, the individual is better capable to contribute to healthy, fulfilling encounters and learns to develop complex emotional relationships which are in and of themselves related to biological, psychological, and social satisfaction (Maas, and Lefkowitz, 2015; Brandon-Friedman, 2019; Parmenter, Galliher, Yaughner, and Maughan, 2020). The experience of these relationships which establish comfort and pleasure on both physical and emotional levels create perceptions of the self which are positive and often provide fulfilment of complex emotional needs. These higher perceptions of the self lessen the anxiety, fear, and discomfort associated with sexuality (Maas, and Lefkowitz, 2015; Brandon-Friedman, 2019; Parmenter, Galliher, Yaughner, and Maughan, 2020).

Traditionally, the context of sex and all forms of sexuality was related in exclusivity to religiously and culturally sectioned, legitimised reproductive purposes (Murray, 2018; Clark, Durbin, Heitzeg, Iacono, McGue, and Hicks, 2020). Socially, behaviour relating to sex and sexual acts which are more commonly seen as appropriate are often regarded with more social candour than more private aspects of

relationships. The concepts of dating are commonly accepted socially, while often sexual intercourse and acts of sexual intercourse are regarded as taboo (Clark, Durbin, Heitzeg, Iacono, McGue, and Hicks, 2020). Previously conducted research has identified a gap in the existing literature regarding the extent to which behaviour's normativity is determined by the social response to the act (Clark, Durbin, Heitzeg, Iacono, McGue, and Hicks, 2020). This gap supports the need for the research herein posed. Moreover, there is a crucial requirement for researchers to focus on the value of the developmental context in which an individual matures as it relates to sexual attitudes (Clark, Durbin, Heitzeg, Iacono, McGue, and Hicks, 2020). In Western culture, the governance of self relates to a natural process that is affected by an implied covenant of self-regulatory practices which is related to the person's desires (Giddens, 2009; Murray, 2018; Birken, 2019). In modern times, young adults have been exposed to new social regulations as the past as the development of social cultures evolve. Sexual attitudes and the expression thereof are heavily influenced by the behaviour of peers and this is heavily context-dependent (Fonagy, Krause, and Leuzinger-Bohleber, 2018; Valiente, Swanson, DeLay, Fraser, and Parker, 2020).

The social context of behaviour regulation changes and develops with social understandings of the current environment (Murray, 2018; Birken, 2019; Clark, Durbin, Heitzeg, Iacono, McGue, and Hicks, 2020). This evolution separates itself from cultural norms which may be context-dependent on time as traditions evolve. These social understandings inform the age of the populations which is of interest to the research herein proposed (Birken, 2019; Murray, 2018). The crucial understanding of sexuality as multifaceted and diverse becomes critical to the conceptualization of identity and how identity develops physically, emotionally, and psychologically (Giddens, 2009; Kennair, Wyckoff, Asao, Buss, and Bendixen, 2018; Parmenter, Galliher, Yaughner, and Maughan, 2020). The research presented above suggests that sexuality has significant impacts both on both anthropology and

psychology. These factors are complex in that the perception is deeply related to the self. These factors crucially influence the potential participants of the posed research (Lucas, and Fox, 2018).

Research by Delaney (2020) established attachment dynamics in young adults. The research focused on participants aged 18-25 and called this age bracket and developmental stage emerging adulthood (Delaney, 2020). This stage of development is related to multiple factors including the concept of identity formation and exploration as well as the understanding of the self concerning sexual identities, sexual relationships, and sexual exploration. This research informs the age of participants recommended for the study herein conducted as the identity theory is supported by conceptualizations of youth (Delaney, 2020).

Research by Bendixen, Asao, Wyckoff, Buss, and Kennair (2017) mentioned above suggested that future research should take focus on the differences in sexual behaviour across cultures as it relates to sexual attitudes and social control. The research identified the value of attempting to provide further research on the relationship between personal feelings towards sexuality and the social control imposed upon those feelings as well as recommendations for cross-cultural research (Bendixen, Asao, Wyckoff, Buss, and Kennair, 2017). This identifies a gap in the current body of research, which the research herein posed may contribute to filling.

Further research has been found that societal influence on the expression of sexual desires had a powerful reach that went so far as permeating academic research and fostering bias (Fahs, and McClelland, 2016). The study suggested that concepts such as heteronormative sexuality experienced privilege over non-heteronormative sexuality both in research and in society and that the effects thereof lead to both psychological and anthropological problems. The study suggested that there was power associated with sexual control by society and that this control could be used to take or give power to

groups of individuals, cultures, and societies as they are unequally applied, leading to the disempowerment of groups and individuals in society (Fahs, and McClelland, 2016).

The study calls for research that is not biased into the effects of social control on sexuality and calls for research that investigates the way this power manifests (Fahs, and McClelland, 2016). This research identifies that social control has the power not only over individuals but also groups, and the understanding of this power is crucial to investigate.

In attempting to examine the experience, perception, and social contract of sexual agency, recent studies have identified two main cruxes which surround its conceptualisation (Fahs, and McClelland, 2016).

A significant amount of the research in question identifies sexual agency as it relates to power. This power is situated in the individual's understanding of their sexuality as belonging to them, and to be experienced by them. This experience relates to the control of the self and the feeling of autonomy regarding sexual choices, encounters, attitudes, expression, and identity (Fahs, and McClelland, 2016). This sexual autonomy is related to the empowerment of the self as being responsible for their own sexual choices. This can be related to experiences, consent, partners, conduct, activity, and the refusal or denial of unwanted sexual advances and favors (Fahs, and McClelland, 2016).

However, the research acknowledges the secondary facet of sexuality as relating to how an individual adjusts personal understandings and concepts around a perceived sexual norm (Fahs, and McClelland, 2016). These sexual norms are often consistent with predetermined and propagated cultural norms as they relate to behaviour. This concern takes away from individual agency and moves towards

an understanding of the contribution to an overarching cultural sexual agency (Fahs, and McClelland, 2016).

Therefore, the following points have been demonstrated:

A) The concept of identity cannot be fully explained without the use of both psychological and anthropological perspectives. The main factor of identity which is relevant is sexual identity, which exists at the interplay of internal driving factors (sexual drive manifesting as sexual desire, id) and the mitigating factors of external social control (societal rules and regulations, superego).

B) Sexual identity is crucial to the human experience and is, therefore, critical in psychological anthropology research. Therefore, it is crucial that the interplay of factors that result in sexual identity is closely examined.

C) Past research has explicitly stated that research into these intersecting factors is necessary.

2.8 Developing Socialisation and Sexuality in Application

The points which have been demonstrated are crucial to the research from the position of informing the research. However, it is also crucial to have an understanding of the knowledge in a linear sense, understanding the development as it occurs within the individual and their interactions with their socialisers. This is due to the relationship which has been established above, and the parallels which exist in the knowledge.

According to psychological research, individuals begin to craft their understanding of themselves between the ages of 6 and 12 (Feldman, 2013). The navigation of the self and what the individual places value in begins to define their interactions with the socialisers they are exposed to. Confidence and self-esteem begin to develop in this early stage and determine the reliance on the opinions and teachings of

others, which lead to the development of personal morality (Feldman, 2013). This morality is the beginning stage of the internal compass, which drives future behaviors in the context of what is either morally correct or incorrect. This morality is crucial, as discussed above, to the way that the individual interacts with the standards of appropriate behaviour imparted to them by their primary and secondary socialisers as had been discussed, and on the way they interact with and develop their own sexuality (Feldman, 2013). This understanding of morality is a multi-staged process but begins with the understanding of punishment as primarily an unpleasant thing to be avoided through the modification of behaviour, as discussed above by Birken, Clark, Durbin, Heitzeg, Iacono, McGue, and Hicks (2020). Thus, the individual learns that negative behaviours receive punishment – this concept is social and provides the rudimentary basis for morality in children (Feldman, 2013). This basic principle expands as the individual develops psychologically and craves the social cohesion mentioned above by Timol (2020). This is the requirement for social involvement as related to survival. Finally, the child begins to understand that the conformity to these ideals governs society, providing a far deeper connection (Feldman, 2013). These ideas are imparted by the primary and secondary socialisers. This process and these stages are clear – the primary socialiser provides the mode of punishment while the secondary socialiser provides the need for peer acceptance, as defined by Timol (2020) And Papaharitou, Nakopoulou, Moraitou, Tsimtsiou, Konstantinidou, and Hatzichristou (2008) respectively above. This interaction with society and the self comes to a head later, in adolescence.

In adolescence, multiple factors combine to drive development and reach a pinnacle (Feldman, 2013). The development of morality and the sexual development brought on by puberty meet in this time and are often considered a struggle for the adolescent. According to Piaget, a lead psychological researcher in development, adolescents enter a higher level of morality at this age which is categorised

by the use of pros-and-cons regarding choices of behaviours undertaken (Feldman, 2013). This new ability to debate moral reasoning which has previously been less subjective and more guided by cut-and-dry rules, allows the individual to navigate his or her circumstances, making decisions about the theoretical morality of actions taken and their guiding principles. To speak plainly, adolescent begins to use the information they have acquired about what is right and wrong and make determinations about the principles they agree with or wish to apply to their own lives and actions (Feldman, 2013). This development, in combination with their evolving sexual maturity in both the physical and cognitive sense, is what coalesces into the sexual attitude of the individual. This development coincides with the formation of identity. Adolescents face the task of developing personal identity, which is a crucial facet of the research as sexual attitudes form a major role in the negotiation of personal and social identity, supported by the work of Hofmann, Vohs, and Baumeister (2018) above (Feldman, 2013). It is as individual develops their identity that they develop a core set of beliefs and values (Feldman, 2013). The moral meaning ascribed to sexuality and does not have an effect on the behaviour until the individual takes them upon themselves (Mulya, 2018). To put a fine point on the matter, sexual attitude is determined by the moral stance personally taken by the individual after navigating learned ideas of morality from primary and secondary socialisers.

In addition, the average age of sexual debut occurs in adolescence. Research has found that due to evolving social narrative, this average age had been declining steadily from research in the last 50 years, the age slowly but surely dropping lower and lower (Feldman, 2013). Studies suggest that 13 percent of adolescents have engaged in sex before the age of 15. On average, the age of sexual debut globally has been found to be 17 years of age with over 80 percent of people having engaged in sexual

intercourse before the age of 20 (Feldman, 2013). This statistic informs the research participants chosen for the study herein conducted.

A study conducted in Indonesia found that young people ascribe meanings to their own sexuality which incorporate predominant ideals of morality as well as alternative ideas that they may have experienced (Mulya, 2018). This relates to a developing theory of double morality. The double morality suggests that the individual takes the dominant morality and adjusts it to their personal ideals and beliefs. These individuals essentially, create a moral leeway that allows for negotiations of how to apply certain moral standings and beliefs with limited repercussions to their behaviour (Mulya, 2018).

A study of young Muslim girls in Lombok identified this negotiation process particularly with regards to moral codes of sexuality which are unfairly imposed on women compared to men (Mulya, 2018). In addition, the aforementioned dual morality is applied in the presence of a moral self in public, fostering a social image of morality. Conversely, the person with dual morality will create a private life where the transgression of those moral ideals is seen as individual or private in nature. Sexuality forms part of this private life (Mulya, 2018; Tinkler, Becker, and Clayton, 2018).

The research suggests that a successful individual negotiates these various moral codes regarding sexuality, the manifestation of sexuality, and the public notion of sexual attitude. This success manifests in the ability to determine one's own course of sexual action over ascribing to the basic moral code which is socially accepted (Fry, 2017; Mulya, 2018). In the case of the study conducted, the ideal of abstinence without further consideration is constrained to certain narratives. In some cases, Indonesian Christians fluctuate between abandoning their faith (and the moral constraints therein), while some others navigate and reinterpret the moralistic narrative that their religion offers (Mulya, 2018).

The navigation of the moral beliefs into being more accepting of chosen behaviours is the underlying premise of double or dual morality. This line can often be seen in the representation of private and public lives (Fry, 2017; Mulya, 2018; Tinkler, Becker, and Clayton, 2018).

Thus, these individuals, through this constraint, exercise agency over their sexual selves, enabled by their adaptation of whatever narrative they have learned about. These new facets of morality provide a system of resistance to a dominant or constricting moral system (Mulya, 2018). This concept of adapting morality is clear in social circumstances – society and its adaptations of rules and regulations cross-culturally provide credence to this evolving narrative (Tinkler, Becker, and Clayton, 2018).

This morality, when faced with the changing practices of varying cultural dynamics, places the ethical strain on the individual (Fry, 2017; Parvin and Pollock, 2020). These evolving dynamics continue to apply pressure, facing new challenges in our application of modernity to the very meaning of being social. This change can be seen in the way social interaction has advanced in the digital age.

2.9 The Advent of Social Media

Knowledge that the meaning of social behaviour is constantly changing allows researchers to engage with new faces of socialisation, including the advent of social media. A comprehensive study conducted by the Kaiser Family Foundation evaluated the use of social media of youths between the ages of 8 and 18. An average score was received of 6.5 hours a day spent using social media (Feldman, 2013).

This evolving space for communication has been growing among youth culture as a means of social regulation and communication (Patchin and Hinduja, 2010). Western youth have taken to this tool and its accelerating use in non-western countries indicates a powerful social and global shift (Patchin

and Hinduja, 2010). This motivates the age of participants for the study herein conducted. This is due to the fact that a study conducted in September, October, and November of 2007 found that participants between the ages of 12 and 17 relied heavily on the internet and social media for communication. 94 percent of the participants used the internet regularly, and 63 percent were found to use it daily (Patchin and Hinduja, 2010). The study focuses on those between the ages of 18 and 25. This is because those who are 25 years of age in 2021, the year of this study's implementation, would have been 11 or 12 in the year 2007 (Patchin and Hinduja, 2010). The research suggests that it is reasonable to assume that the age group of focus in the study presented would have had access to the internet during the time of puberty. The Patchin and Hinduja study of 2007 focused on participants aged 11-12, making it applicable to the study herein conducted due to the research participants' age (Patchin and Hinduja, 2010). Moreover, in the later months of 2007, MySpace.com, a social media site, accounted for 80 percent of online traffic to all social networking domains (Patchin and Hinduja, 2010). This motivates that social media was on the rise at this time, which heavily informs the age of participants chosen for this study as it is reasonable to assume that a significant proportion may have had access to social media sites at the age during which they would have reached puberty, and thus begun developing their sexual sense of self, others and their sexual attitudes (Patchin and Hinduja, 2010).

In addition to this knowledge, in late 2006, the social media site "Facebook" had over 12 million users on its network (Hew, 2011). This steadily increased over the next to years until December of 2009 when the users had surpassed 350 million. While Myspace was for many their first social networking website, Facebook became known as the leading social networking website, particularly by teenagers and college students (Hew, 2011).

Shortly thereafter, the development of a new social media tool became widely used among the age group of interest (Hu, Manikonda, and Kambhampati, 2014). Instagram, a network that focused on the sharing of pictures and video, launched in October of 2010. It grew rapidly, amassing over 150 million users by 2013, and became a leading powerhouse in the social media field (Hu, Manikonda, and Kambhampati, 2014).

Thus, it is clear that the participant subset in the study may have experienced social media as part of the secondary socialiser during the development of the sexual identity if one must consider the time frame of social media and networking websites. Those who are currently at the age of 25 would likely have been some of the first generations of individuals to have been exposed to social media during their emergence into their sexual selves as well as during the development of sexual morality. This development would have, therefore, grown in tandem with the power of social media. Users of Instagram within the study age group would have been between the ages of 17-18 years at this time, which means that they would have been exposed to Instagram and social media around the age of sexual debut. Thus, it is crucial to take note that social media may be a parallel variable when considering the peer variable. However, for the purpose of the study at hand, the focus will remain on the Peer influencer as a whole. Thus, it is crucial to consider the pressure on social communication and the shift experienced when navigating to an online social sphere as well as the social occurrences which may reinforce the use of social media.

2.10 Socialisation in the Time of Covid-19

Any research conducted on socialisation in 2021 would be remiss were it not to include an exposition of the social and psychological effects of Covid-19. In the timeframe of Covid-19's global

emergence and the subsequent lockdowns, several studies have already examined the relationship between social media and lockdown in the time of Covid-19.

SARS-CoV-2 was declared a global health emergency in January of 2020 by the World Health Organisation (Velavan and Meyer, 2020). This was the preface to several issues as Covid-19 spread internationally. Information about Covid-19 was preliminarily and overwhelmingly spread through the use of social media which increased as social distancing became paramount (Velavan and Meyer, 2020).

In South Africa, discussions on social distancing and lockdown began in April and came to a head in March 2020, when the escalating pandemic began to bloom in the populace (Stiegler and Bouchard, 2020). This sudden explosion of infections lead to South Africa becoming one of the most strongly affected countries worldwide, with its population of 59 million considered at-risk (Stiegler and Bouchard, 2020). The South-African Government placed the populace country under strict and controlled lockdown which was implemented for six weeks, emphasising social and physical distancing. This lockdown lead to several social effects (Stiegler and Bouchard, 2020).

Lockdowns lead to a reliance on alternative forms of communication, both personally and socially as well as for crucial information spread to the public from health sources (Allington, Duffy, Wessely, Dhavan, and Rubin, 2020). Social media came under fire for the misinformation spreading that had occurred regarding medical news. Social media has been recognised as a source of information regarding COVID-19 and, as a result, several modes of control had to be integrated into social media to limit the spread of misinformation. It is clear that social media was used far more extensively as social distancing increased (Allington, Duffy, Wessely, Dhavan, and Rubin, 2020).

This information is crucial in the context of socialisation and the use of social media as a socialiser. However, of more crucial import to the study at hand is the effect of the Covid-19 Lockdown on adolescent and young adult social media use.

Mental health issues have been on the rise among adolescents during lockdowns (Cauberghe, Van Wesenbeeck, De Jans, Hudders, and Ponnet, 2021). Adolescents have been found to psychologically, emotionally, and socially rely far more on social media as they rely on social contact with their peers. The social isolation which has resulted due to lockdowns and the safety measures like physical and social distancing which have been in place for the last year has had several negative social and psychological effects (Cauberghe, Van Wesenbeeck, De Jans, Hudders and Ponnet, 2021). Thus, adolescents and young adults have increasingly turned to social media as a coping mechanism for the social, emotional, and psychological isolation which results from physical distancing (Cauberghe, Van Wesenbeeck, De Jans, Hudders, and Ponnet, 2021). Several studies have found that feelings of loneliness among adolescents and young adults have significantly higher negative effects on feelings of happiness. Those who had pre-existing feelings of anxiety reported higher use of social media as a coping. The study by Cauberghe, Van Wesenbeeck, De Jans, Hudders, and Ponnet (2021) found that social media has distinctly been used as a method of coping among adolescents.

Specifically, among adolescents and young adults, social reliance is more intense than in that of adults (Cauberghe, Van Wesenbeeck, De Jans, Hudders and Ponnet, 2021). This reliance is due to the need for approval. Studies conducted among individuals of this age group found that those with pre-existing depression and anxiety used social media as a coping strategy. Conversely, studies have found that high levels of social media use are correlated to mental health issues (Cauberghe, Van Wesenbeeck, De Jans, Hudders, and Ponnet, 2021). Thus, studies have found that social isolation which has resulted

from the Covid-19 pandemic, subsequently, the lockdown, have increased anxiety. These feelings are often catalysts for social media use as a coping strategy (Cauberghe, Van Wesenbeeck, De Jans, Hudders, and Ponnet, 2021).

Several research studies found that adolescents showed an increased reliance on social media as a result of social isolation during the lockdowns of the covid-19 pandemic (Cauberghe, Van Wesenbeeck, De Jans, Hudders and Ponnet, 2021; O’Kane, Lahart, Gallagher, Carlin, Faulkner, Jago and Murphy, 2021).

Social media reliance has been found to have changed significantly during the lockdown. A study by O’Kane, Lahart, Gallagher, Carlin, Faulkner, Jago, and Murphy (2021) found that before covid-19 lockdown, social media was less integrated into people’s daily lives than after lockdown. Participants in the study reported increased social media reliance. Furthermore, the same study found that social media social integrating was slightly increased from pre-lockdown to the perception thereof during (O’Kane, Lahart, Gallagher, Carlin, Faulkner, Jago and Murphy, 2021).

Further studies found that online gaming reliance also increased during lockdown (Paschke, Austermann, Simon-Kutscher, and Thomasius, 2021). This was especially pertinent in adolescents and young adults. Furthermore, the study found that the reliance on social media was higher in girls than in boys, while online gaming increased more in boys than in girls (Paschke, Austermann, Simon-Kutscher and Thomasius, 2021). The use of these online tools was found to be significantly increased during the lockdown. Overall, screentime was also found to have increased significantly (Paschke, Austermann, Simon-Kutscher and Thomasius, 2021).

The above facts are pertinent in combination with the knowledge that social media is an increasing power as a secondary socialiser. Social media as a platform serves several purposes in relation to socialisation and its increased use, therefore, provides it with increased power (Chinchachokchai and de Gregorio, 2020). These could have long-lasting social and psychological ramifications which stretch far past the Covid-19 pandemic.

Several companies have responded to this concept by launching campaigns. Most notably, the Dove Self-Esteem project has taken the stance that social media reliance heavily influences adolescents and young adults' self-image to their detriment. The campaign has specifically stated that covid-19 has exacerbated the reliance on social media and may increase the negative effects thereof (Weatherspoon, Petrucci, Lakshmanan, Rawcliffe, and Cooper, 2020).

It is clear that when considering social media and the effects on socialisation, one cannot ignore the covid-19 catalyst as an aggressor. And thus, these factors should be considered when evaluating socialisers and peer communication when evaluating the manifestation of sexual identity.

With issues crucial to the research established, one can consider the focus of the study as a whole. Issues of personal and social understandings of identity are crucial and multifaceted, as well as the relationship between and among these issues., which have been established. One can thus engage with theoretical positioning of the research.

CHAPTER 3

THEORETICAL AND CONCEPTUAL FRAMEWORK

3.1 Introduction

This proposed study is theoretically underpinned by three related theories that attempt to explain the processes of social identity formation based on the interplay of psychological and anthropological factors. These three theories are summarized below and on which the conceptual framework is constructed.

3.2 Social Identity Theory

From the literature, identities are understood as multifaceted (Davis, Love, and Fares, 2019) and relate to factors of the individual as well as interpersonal processes. However, in acknowledging these processes, one cannot deny the effect of social structures and organisations and the connection between them. Thus, research calls for an interactionist approach to identity theories and the social processes involved (Davis, Love, and Fares, 2019).

Self-conception and the relationship the individual has with the self and others is a complex interaction as it relates to specific processes (Hogg, 2016). These involve complex cognitions, relationships, behaviours, and expressions. Social beliefs and awareness of social value predicate the structure of social identity theory. Specifically, the individual is witness to group processes and processes which occur between group members and the nature of the group in question, and the social interactions which take place (Hogg, 2016). These emphasise the value of social influence, normative behaviour, in-group and out-group dynamics, and group norms. Within these structures, leadership influences and social power adjust behaviour through observation and learning that relates to behavioural change (Hogg,

2016). Therefore, social circumstances have the power to influence, self-concept by using group power to motivate and the deindividuation of members (Hogg, 2016). The use of social identity theory has been most applied in organisational studies to study group behaviour and the dynamics of group behaviour and interaction (Hogg, 2016).

The theory identifies that three bases of identity interact to form the comprehensive identity of the actor (Davis, Love, and Fares, 2019). These are the person (the individual's self and motives), the role, and the group or the social environment (Davis, Love, and Fares, 2019). The group and the social identify membership to the group. This position relates to group membership – the social need to belong to the group in favour of survival (Davis, Love, and Fares, 2019). These groups can be stratified as institutions and often include the family, schooling and education system, and the political organization. These organisations have hierarchical power which ascribes value to an individual and a position in the society based on societally and socially set criterion for acceptance (Davis, Love, and Fares, 2019). Therefore, the three bases of identity mentioned above interact and form a complex relationship in which each factor is negotiated by the others and inform each relationship. These factors create facets of identity which overlap and adjust to form the actual identities and meaning associated with each (Davis, Love, and Fares, 2019).

According to social identity theory, individuals conceptualise their identity concerning social membership (Guan, and So, 2016). Social identities and relationships allow the individual to be formed, adjusted, and perfected in terms of what is demanded by society in behaviour, cognition, and self-regulation. Therefore, social identity develops as a by-product of social cognition and social behavioural regulation (Guan, and So, 2016). These social interactions, communications, and observations inform regulations to which the individual must abide for group membership (Guan, and So, 2016). These

manifest and become evolved as the processes continue, developing through continued social interaction. Communications and interactions show their alignment with social groups and social identities with which to define themselves (Guan, and So, 2016).

This relates to the study at hand as it encapsulates the idea of the individual modifying behaviour to conform to a social narrative (Hogg, 2016). This relates to the exposition of the id and superego as the internal drives are regulated to forces placed upon the individual (Alexander, Glueck, and Lewin, 1935). The individual's cognitive processes are deeply affected by social beliefs which are externally imposed through group processes, modifying behaviour. Therefore, it is reasonable to suggest that sexual drives are mitigated by the social circumstance to which the individual ascribes, affecting the way the individual's sexual identity manifests (Alexander, Glueck, and Lewin, 1935; Hogg, 2016).

3.3 Social Cognitive Theory

In discussions of the way humans relate to themselves and each other, the social cognitive theory holds significant water in research (Schunk, and DiBenedetto, 2020). Commonly, the social cognitive theory is described as a theory of motivation. It assesses the motivations used by individuals in the way their behaviours manifest and how they express themselves, their wants, and their desires (Schunk, and DiBenedetto, 2020). The theory suggests that behaviours that are expressed by the individual are controlled and regulated by powerful internal processes. A core facet of the theory is that of reciprocal interactions and reciprocal determinism (Schunk, and DiBenedetto, 2020).

Social cognitive theory gravitates around the principle of observational learning (Connolly, 2017). This process occurs when an actor, and individual, learn through the recognition of the social behaviour of others. This recognition informs retention. Thus, an individual learns through the

observation of the behaviour of others and the response they receive from society (Connolly, 2017). Based on the response observed, the individual may imitate the behaviour in an attempt to gain the same response. This is often closely linked to social favour, standing, and group relation. The behaviour of the model (or the individual who is observed) garners a response from the social environment which may be either be positive or negative (Connolly, 2017). This model is given an outcome or a response by the social group, culture, community, or society based on their behaviour or conduct. The individual registers this and identifies behaviour that carries favour and positive regard (Connolly, 2017). It is the want of the individual to obtain positive regard and so will imitate or mimic the model. This behaviour is reinforced when the individual gains this response and adjusts behaviour accordingly (Connolly, 2017).

This leads to reciprocal determinism (Connolly, 2017). The concept of reciprocal interactions relies on an interplay between the actors or variables in question (Schiavo, Prinari, Saito, Shoji, and Benight, 2019; Obasi, Chen, Cavanagh, Smith, Wilborn, McNeill, and Reitzel, 2020; Reitzel, 2020; Schunk, and DiBenedetto, 2020). An actor may enact a behaviour or an act but then will base the actions which follow on the response received for the intimal action, which leads to learning and understanding of the environment in relation to observation and behaviour (Schunk, and DiBenedetto, 2020). It is the behaviour and the response received which will determine and affect the future behaviour of the individual. This suggests that the environment and the way the individual perceives the environment negotiates a perception of the social reality and structure they face (Connolly, 2017). The response witnessed by the individual allows said individual to construct an understanding of social reality and their position in that reality as well as a social personality. Thus, the expressed behaviour manifests because of the mental processes of observing the behaviour of those in the social group the individual

wishes to relate to. These thoughts and responses interact to form the social self (Connolly, 2017; Schiavo, Prinari, Saito, Shoji, and Benight, 2019).

This suggests that thoughts and emotions may be regulated in favour of behaviours that serve a social need for the success of the individual. This theory emphasises that behaviour is learned as a form of self-regulation (Connolly, 2017; Schiavo, Prinari, Saito, Shoji, and Benight, 2019). This could be used to discuss sexual identity as it relates to the alteration of individual wants and desires to conform to the socially accepted narrative for appropriate behaviour. Therefore, deeply rooted desires and drives may not be expressed in favour of the moral narrative which is learned – relating again to the work of Alexander, Glueck, and Lewin (1935) above regarding the psychological id, ego, and superego model, suggesting that the social cognitive theory will integrate itself well with the underlying principles of Freudian psychology.

3.4 Psychodynamic Theory

The Psychodynamic model postulates that abnormal thinking and behavior result and stem from the repressed conflicts which each person faces internally (Fitriani, 2019; Allen, 2020). These conflicts manifest as urges and deep, internal desires related to survival and need which are consistently fighting to evolve into the conscious and become active behavior (Fitriani, 2019).

The theory suggests that personality development and, subsequently, the development of identity is based on what he termed the structural model. This model implied the existence of three facets of the self which must be negotiated to ensure successful identity formation (Fitriani, 2019; Allen, 2020). These three structures are mental and exist within the mind and within the individual's relationships with

themselves while also interpreting and maintaining concepts that relate to the external, social structure to which they ascribe. These are the id, the ego, and the superego (Fitriani, 2019).

The id is described as the innermost structure. It is the deepest part of the mind and represents an archaic sense of mentality related to the most basic premise of life (Fitriani, 2019). It pertains to survival and living and includes the basic principles of ensuring life as it relates to survival mechanisms. These drives and instincts guide the individual towards the maintenance of life and existence (Fitriani, 2019).

Conversely, the superego is the living conscience of the mind (Fitriani, 2019). The superego is influenced by the regulations governed by society, the law, social propriety, and rules. The superego maintains the morality of the individual and the control of the society (Allen, 2020). It is the basic set of guidelines that govern group membership and the individual's social role in society as well as the identity which the individual wishes to foster and maintain. These rules are acquired through social interaction and socialization. These include relations with family members, educational systems, political systems, and social groups (Allen, 2020). Larger influences like legal systems and religion have also been classified as behavior modifiers and regulators which influence the superego. The value of peer influence and pressure is emphasized in the psychodynamic model as the peers of an individual may influence the behaviors they are instilled with in the early years of their developing life (Allen, 2020).

The ego, thereafter, is a set structure that sits above the id and pertains to more cognitive processes which are less innate and basic (Allen, 2020). The Ego represents reality. The ego understands and conceptualizes the social, societal, and visual reality as the individual experiences it (Allen, 2020). The ego manifests between the negotiations of the id and Superego. The ego is the behavior that manifests as a representative of the internal conflict experienced (Allen, 2020).

The structural psychodynamic theory and model suggest that personality manifests because of the conflict between these three structures. The interaction between the id, ego, and superego influences behavior (Fitriani, 2019; Allen, 2020). These structures change between individuals as some place more emphasis on the needs of one over the other. Where some may favor the id, they may show less impulse control or concern for social propriety, while others with more emphasis on morality may place more value on the superego (Allen, 2020). Moreover, culturally, differences exist in the manifestation of the id, ego, and superego and the way these interactions are responded to by the individual (Allen, 2020).

Thus, the id is predominant and most powerful as it drives survival and has a constant pull on the individual (Fitriani, 2019; Allen, 2020). The id is ruled by instinct and basic drive. If the id is favored as mentioned above, the resulting personality archetype will be categorized by impulsive behavior and conduct with little care for societal rules and regulations governing behavior and attitudes (Fitriani, 2019; Allen, 2020). Conversely, with a predominant superego, the individual will face multiple moral prohibitions and conflict with desire, valuing the social over the personal (Fitriani, 2019; Allen, 2020).

The individual will focus on the maintenance of society and society rule over their own success and goals. This results in a restrained personality, with repressed desires, feelings, and goals with overcontrolled behaviors which are often related to conservative behavior and conduct. In the case of a dominant ego, however, the individual manifests as balanced, successfully negotiation the conflict within his or herself for a healthy identity (Fitriani, 2019; Allen, 2020).

This model is appropriate as it takes a psychological stance to view the moderation of behavior. Serving as a base principle for the levels of external (superego) and internal (id) factors of the self which interact to create an identity (Fitriani, 2019; Allen, 2020). Therefore, in applying the theory to the area under examination, it is reasonable to suggest that sexual drives manifest in the id (internal,

psychological) and are regulated by the superego (external, socially determined) and that the interaction between these two factors result in the sexual identity. It is reasonable to use this theory as it examines the multiple drives experienced by the id, and sexual drive is one of these drives (Fitriani, 2019; Allen, 2020). It can, therefore, be applied to an Examination of Human Sexual Identity and Sexual Attitudes.

It is through a combination of the above theories that one can establish a well-rounded theoretical underpinning of the anthropological and psychological circumstances. These theories exemplify the need to examine reciprocal relationships between social phenomenon as well as examining their effects beyond the basic, common-sense effects seen. It is with this understanding; one can develop conceptual frameworks for examining specific phenomenon.

3.5 Conceptual Framework

The conceptual framework for the proposed research is constructed based on the understanding that sexual identity and sexual expression are a function of the interaction between complex socialization processes. Everyone in society interacts with both primary and secondary socialisers in society as exemplified by the research presented above. Both primary and secondary socialisation deals with issues of sex, sexuality, sexual behaviour, and expression as schematically presented in figure 1 below. These institutions may have either conflicting or conforming narratives surrounding sex. Therefore, the sexual socialisation of the individual is a composite of the sexual socialisation they experience in the primary institution and the sexual socialisation they experience in the secondary institution. The interplay of these two socialisers and the way the individual consolidates these narratives, be they conflicting or conforming, leads to the development of the individual's sexual attitude. Therefore, if the sexual attitude more closely reflects the narrative of the primary socialiser, the individual ascribes more social and

personal value or power to the primary socialiser. On the other hand, if the sexual attitudes manifest more closely to the secondary socialiser, the individual ascribes more power to the secondary socialiser.

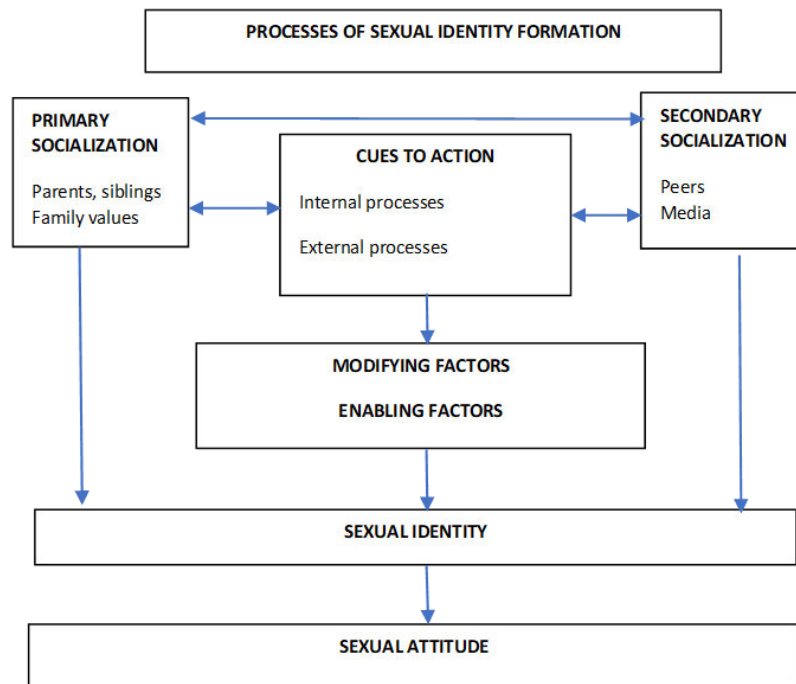


Figure 3.1: Conceptual Framework showing the construct of interaction among variables in predicting sexual attitude.

Historically, the primary socialiser has been viewed as that which is the most powerful and assigned the most social value and power. However, as recent research has called for more investigation into the evolution of socialisers and their changing social value, it is crucial to investigate if the historically true narrative of the primary socialiser as the most influential over human behaviour has changed or is in the process of changing.

It is crucial to position the research in reciprocity to the existing theories which establish the narrative for understanding social and personal phenomenon. With these theoretical framework's outlined and established, one can engage with methodology.

CHAPTER 4

RESEARCH METHODOLOGY

4.1 Introduction

Chapter four provides an outline of the methods undertaken to conduct his research. These methods are established by first providing an exposition of the research approach best suited to the study at hand. Thereafter, a thorough evaluation is given of the study population and sample size as well as the process of participant selection and data collection. Measurement scales are provided with a clear explanation of each scale and the value of the measures used. This is followed by an explanation of the Procedure and design, which provides clarity on the data handling and analysis.

4.2 Research Approach

In academic research, quantitative and qualitative methods are often represented as contrasted. Each approach provides its own goals, pitfalls, and successes as each attempt to focus on answering research questions with different underlying principles (Barnham, 2015; De Block, and Vis, 2019). It is commonly understood that quantitative research finds its niche in the realm of numerical data and statistical representation interpretation. For its complex, scientific roots, quantitative data is used empirically as its reliability and validity can be quantified and demonstrated (De Block, and Vis, 2019).

Quantitative data provides a clinical, empirical understanding of events or observable scenarios using its many valuable forms. Most notably, it is hailed for its use of statistics and statistical processes including but not limited to descriptive and inferential statistics (Barnham, 2015; De Block, and Vis, 2019). It is through these processes that the researcher can interpret their data.

Conversely, qualitative data commonly aligns itself with tasks relating to insight and the depth of understanding provided with a deeper approach related to investigation rather than deduction, which

implies more interpretive meaning (Barnham, 2015; Mihas, 2019). This form of research and analysis often concerns itself with an interpretation of material that the researcher may seek out from broader sources. These include the interpretation of data, which is collected not numerically, but via sensory data which is more commonly experienced than collected and is holistically perceived as more subjective (Aspers, and Corte, 2019; Mihas, 2019). This often comes in the form of interviews, audio cues, and visual understanding. As a result, qualitative research is perceived as concerning itself with the use of words whereas quantitative data is often perceived as reducing its data to numbers (Aspers, and Corte, 2019). The research lends itself to the role of exploration, providing a less rigid framework than quantitative analysis and allowing the researcher to attempt to deduce and conceptualise collected data (Mihas, 2019). As the data relies on interpretation, this raises issues of inherent bias that may exist in the research (Hadi, and Closs, 2016; Mellinger, and Hanson, 2016; Aspers, and Corte, 2019). It is the goal of qualitative research to conceptualise an observed phenomenon in the experiences and perceptions of the participants who contribute to the research as well as that of the researcher, which lends itself to issues regarding the quality of the research as it may lead to a lack of neutrality and the inclusion of bias (Hadi, and Closs, 2016; Mellinger, and Hanson, 2016; Aspers, and Corte, 2019). This research adopts a quantitative approach that lends itself to the use of both descriptive and inferential statistics in the research process and the process of data collection and interpretation. The researcher has used an established measurement scale in the collection of data to establish the relationship between anthropological factors and psychological factors on sexual attitudes.

4.3 Study population and sample size

The population of the study comprised undergraduate South African students between the ages of 18-25. This included both sexes and students who are enrolled in private higher institutions and public

universities across the country. The study aimed to have 150 participants. While the goal of the study is 150 participants, it is worth recognising that this goal was ambitious according to a central limit theorem, but the goal was reached, with 203 responses. The goal of 150 was established due to the researcher's increased access to participants which fit the criteria of the study as a lecturer on a tertiary institution campus.

The sampling distribution included 139 females and 51 males. Of these, 41 identified as Atheist/Agnostic, 109 as Christian, 5 as Hindu, 5 as Islam, 8 as traditional, and 23 as other. Of this distribution, racially, 1 participant identified as Asian, 78 as Black, 11 as Coloured, 10 as Indian, 89 as white, and 23 as other.

4.4 Selection of participants and data collection method

The research utilised an online questionnaire strategy, which was supported by a self-select study in which participants would choose to take part in the study of their own accord. A confidential, self-report online questionnaire was created on the data collection website of SurveyMonkey®. Once created, the data collection process began. The survey was distributed via social media and was sent to lecturers and tutors who have access to South African students so that they could encourage students to participate. Tertiary institutions were not requested or disclosed due to ethical concerns and considerations regarding the publication of findings.

The anticipated limitations with this strategy included the fact that the survey was anonymous, leading to a lack of accountability in participants who may have falsified answers. Conversely, the use of anonymity does often also ensure truth in participants who do not fear repercussions of their honesty. Thus, anonymity was a strength of the design as participants were more confident to disclose their

innermost thoughts and feelings without the fear of being judged. Often, anonymity can serve the purpose of encouraging the participants in the study to be more truthful about sensitive topics such as the one under study. This is because the information cannot be linked back to them and, as a result, will not affect their social standing or social perception. In a study that looks to evaluate social pressures such as primary and secondary socialisation, this truthful evaluation of the personal social circumstance of the individual was invaluable.

In the case of online surveys, a minor concern was non-completion in which respondents may not fully complete the survey. However, as the study is voluntary, those who started the study have a vested interest in the study and for the most part completed the questionnaire once they started, with only 13 of the sample being removed. Another issue considered was misrepresentation – as the study only concerns itself with a specific subset of individuals in the population, members who do not fit the parameters of the study may have contributed to the research under false pretense, and in so doing, confound the data. To mitigate this anticipated problem, the survey included filter questions that stratified the respondents into those who fit the parameters of the study and those who do not. For example, as the subject is of a sensitive nature being related to sexuality, participants who did not meet the age limit could not proceed with the questionnaire thereby overcoming any ethical concern.

An assumption of the study is that the participants must have had the appropriate technology to access and respond to the survey. As the focus of the study is university students, this concern was somewhat negated as the likelihood was that the majority of participants would have access to various technologies. This is especially prudent with the Covid-19 pandemic that forced most universities in the country to attend to students virtually. This method was the best option as it allowed for the greatest access to the study population. The use of an anonymous survey encouraged participants and provided

them the feeling of safety needed to take part as the subject matter is one that is socially frowned upon, including not requesting the students to disclose their respective tertiary institutions due to ethical concerns regarding the linking of institution names to the sensitive nature of the study. For this reason, the researcher cannot disclose the amount of institutions surveyed. The self-select type of study assists with regard to ethical concerns as it allows the participant to evaluate for themselves and not feel pressured.

4.5 Measurement scale

To assess the manifestation of sexual attitudes in relation to sexual identity, the Brief Sexual Attitudes scale was used. Developed by Susan S. Hendrick and Clyde Hendrick (Fisher, Davis, Yarber, and Davis, 2013). The scale is a 23 item self-report questionnaire that was developed to evaluate the sexual attitude of participants in 4 areas or subscales. These include Permissiveness, Birth Control, Communication, and Instrumentality (Fisher, Davis, Yarber, and Davis, 2013). This measure represents the individual's attitudes as they contribute to an understanding of personal beliefs, but the subscales are relatively independent. For this reason, the subscales of Permissiveness and Instrumentality will be used to measure the attitude towards sex (Fisher, Davis, Yarber, and Davis, 2013). These scores, when combined, will equate to the "Sexual Attitudes" score as it expresses the way the individual interacts with the construct of sexuality regarding their attitudes, and thus reflects their own beliefs. Cronbach's Alphas for each subscale were .95 percent for permissiveness and .77 for instrumentality, with test-retest of .92 and .75, respectively.

The Sexual Socialisation instrument will be used to measure the social influence experienced by the individual (Fisher, Davis, Yarber, and Davis, 2013). The instrument was developed by Isla L. Lottes and Peter J. Kuriloff and consists of 21 items and two subscales which are "Peer" and "Parent" and

identifies the extent to which an individual has been socialised towards sexuality by both the peer and parent group (Fisher, Davis, Yarber, and Davis, 2013). The scores received for “Peer”, which had a Cronbach’s alpha of .70, will constitute the score of “Secondary Socialisation” while the “Parent” , which had a Cronbach’s alpha of .73, will denote score for “Primary Socialisation.”

4.6 Procedure and Design

After the research proposal was granted approval, ethical clearance was requested and gained from the IIE MSA Human Research Ethics Committee. The research included the use of the “survey monkey” platform due to it’s ease of use and availability. The use of social media was imperative for the research as a distribution method and increased the reach of the researcher in gaining participants. Participants were briefed before taking part in the survey with an online explanatory statement.

4.7 Data Handling and Data Analysis

At the completion of data collection, responses were cleaned. Respondents who do not fit the population criteria of the study were removed. These included respondents who do not fall into the appropriate age category (18-25), those who did not meet the criterion for undergraduate students, and those who did not meet the criterion for nationality. Only the responses that met the parameters of the study were used for the research.

The raw data collected was downloaded from the relevant platform in excel format, from which it was be exported for analysis in SPSS. The Statistical Package for the Social Sciences v.21 (SPSS) by IBM was used to run the data. The scores received for each test were evaluated for their statistical relationship through analysis. An Analysis of Variance (ANOVA) was run between the “Primary Socialisation” score, the “Secondary socialisation” score, and the “Sexual attitudes” score. This allowed

the researcher to identify the differences between the actual sexual attitudes of the individual and the socialisation they experienced. Statistical information was provided to evaluate which of the two socialisers had the closest similarity to the individuals' sexual attitude, therefore determining which socialisation had the stronger effect or predictor on sexual attitudes.

The raw data generated in the field was cleaned before analyses began. Of the 203 responses, 13 had missing values. These responses were cleaned from the data. Therefore, the sample had 190 participants on which analysis was run. This is considered a large sample in accordance with the Central Limit theorem which postulates that a minimum of 30 is required to conclude a large sample and data which should approximate a normal distribution.

The raw data were coded manually into individual scores representing Sexual Attitude, Parent Socialisation, and Peer Socialisation for data analysis. For the BSA, scoring was reversed to indicate that higher scores showed greater endorsement of the subscales to aid data analysis. The scores for the subscales were then averaged to produce an overall score.

For Parent and Peer Socialisation, the scores were summed to produce a score in accordance with the scoring for the measure. Thereafter the raw score was converted into a score denoting 1 to 5, relevant to the Sexual Attitude score, to aid comparative data analysis between instruments.

Before running statistical analyses, a visual inspection of histograms, Q-Q Plots, Box plots, and graphs were conducted to evaluate normality. Visual analysis of Skewness and Kurtosis were evaluated. These factors did not approximate normal data. Thereafter, descriptive statistics and tests of normality were run.

This chapter has, therefore, established the quantitative strategy used to conduct this study as well as the methodological actions undertaken. A thorough explanation of participants, procedure and design, data collection, data handling and data analysis. Full details regarding the implication of the study have been provided, allowing for future researcher to replicate the results of the study.

CHAPTER 5

DATA PRESENTATION, INTERPRETATION, AND DISCUSSION

5.1 Introduction

This chapter presents the results of the study. Statistical outputs and results are provided with simultaneous interpretation of the data for clear presentation of findings. In this chapter, the results of the ANOVA and multiple regression analysis are presented and accompanied by an interpretation of the findings. These findings are thereafter discussed within the theoretical and conceptual framework as well as the academic space and the research's contribution to the existing body of knowledge. The interpretations and discussion of findings are guided by the aims and objectives of the research. The hypotheses guided the analysis. Hypothesis one stated that there is a statistically significant difference between Parent Socialisation and sexual attitude of children. The second hypothesis stated that there is a statistically relevant relationship between religious affiliation and Sexual Attitude. Finally, the third hypotheses suggested that there is a statistically significant difference between Peer Socialisation and sexual attitude

Therefore, it is crucial to engage with identifying key primary and secondary socialisation factors associated with identity and sexual attitudes and establishing the pattern of the relationship which exists between psycho-anthropological factors and personal identity and sexual attitudes.

5.2 Results and Interpretation

Shapiro-Wilk and Kolmogorov-Smirnov statistics for the Peer Socialisation score and Parent Socialisation score were significant at the .05 level, with Sexual Attitude score being significant in the Shapiro-Wilk, indicating that the assumption of normality was violated. See figure 5.1 below.

Tests of Normality						
	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
FINAL BSA SCORE	.047	190	.200 [*]	.979	190	.006
PEER SCORE	.213	190	<.001	.887	190	<.001
PARENT SCORE	.279	190	<.001	.835	190	<.001

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Figure 5.1: SPSS output Table for Tests of Normality

Thus, Friedman's ANOVA test was used as it is the non-parametric alternative to the Repeated Measures ANOVA.

5.2.1 Hypothesis 1

A Friedman's ANOVA with an alpha of 0.05 was used to evaluate the differences between individuals' personal Sexual Attitude scores and their Peer and Parent Socialization scores. The Friedman statistics analysis revealed that a statistically significant difference exists between the scores, $X^2F = 212.16$ (corrected for ties), $df = 2$, $p = < 0.001$.

Test Statistics ^a	
N	190
Chi-Square	212.157
df	2
Asymp. Sig.	<.001

a. Friedman Test

Figure 5.2: Friedman's ANOVA result.

The Friedman's ANOVA test indicated a statistically significant difference between the scores for Parent Socialisation, Peer Socialisation, and Individual Sexual Attitude scores. Thus, Friedman's ANOVA determined that the scores vary significantly from one another.

To identify the exact location of the variance, a follow up pairwise comparison with a Wilcoxon signed ranks test and a Bonferroni adjusted α of 0.017 indicated that Peer Socialisation ($Mean = 2.76$) was significantly different from Parent Socialisation ($Mean = 2.04$) indicating that the Parent Score was less liberal (lower) than the Peer score, $z = -7.643$ (corrected), $N - ties = 190 = 190$, $p = <0.001$.

This effect can be described as "large", $r = 0.55$. As the first hypothesis states that there will be a statistically significant difference between Parent Socialisation and sexual attitude, one can reject the null hypothesis that no difference exists between Parent Socialisation, and Sexual Attitude.

The pairwise Wilcoxon signed ranks test additionally showed that Peer Socialisation was statistically significant from parent socialisation. This finding supports the assumption that the Parent Socialiser does not portray the same context regarding sexual socialisation as the Peer Socialiser. This was supported by the Parent Socialisation score which is less than the Peer Score with regards to sexual socialisation. See figure 5.3.

Ranks		N	Mean Rank	Sum of Ranks
PARENT SCORE - PEER SCORE	Negative Ranks	111 ^a	71.32	7917.00
	Positive Ranks	24 ^b	52.63	1263.00
	Ties	55 ^c		
	Total	190		

a. PARENT SCORE < PEER SCORE
 b. PARENT SCORE > PEER SCORE
 c. PARENT SCORE = PEER SCORE

Figure 5.3: Wilcoxon Signed Ranks test - Parent and Peer

The difference between the Sexual Attitude score and Parent Socialisation approached significance ($p = <0.001$, $r = 0.83$). As H1 states that there will be a statistically significant difference between Parent Socialisation and Sexual Attitude, one can reject H0 that no difference exists between Parent Socialisation and Sexual Attitude. See figure 5.4.

Test Statistics ^a	
	PARENT SCORE - FINAL BSA SCORE
Z	-11.405 ^b
Asymp. Sig. (2-tailed)	<.001

a. Wilcoxon Signed Ranks Test
 b. Based on positive ranks.

Figure 5.4: Wilcoxon Signed Ranks test - Parent Score and Sexual Attitudes

5.2.2. Hypothesis 2

A multiple regression analysis was run for the factor of religion to investigate if religion had a predictive effect of sexual attitude. The variable of “Sex” was also utilised to provide additional insight. Dummy variables were deployed in which the categorical variables of “religious affiliation” and “sex” were recoded numerically to fit the requirements for the analysis. The recoding, in this case, was that in which “Atheist/Agnostic” was recoded as 1, “Christianity” recoded as 2, “Hindu” recoded as 3, “Islam” recoded as 4, “Other” recoded as 5, and “Traditional” recoded as 6. Thereafter the multiple regression was run to also assess the predictive or regressive effect of the gender of participants as it relates to their BSA score. In this case, the sex of participants was once again dummy coded, with female participants coded as “1” with male sex participants coded as “2” (Figure 5.6).

Descriptive Statistics			
	Mean	Std. Deviation	N
FINAL BSA SCORE	3.496929825	.4875998407	190
Sex of participant	1.27	.444	190
Religious affiliation	2.38	1.389	190

Figure 5.6: Descriptive statistics - BSA Score, Sex of participants, and religious affiliation

Correlations				
		FINAL BSA SCORE	Sex of participant	Religious affiliation
Pearson Correlation	FINAL BSA SCORE	1.000	.148	.067
	Sex of participant	.148	1.000	-.011
	Religious affiliation	.067	-.011	1.000
Sig. (1-tailed)	FINAL BSA SCORE	.	.021	.178
	Sex of participant	.021	.	.438
	Religious affiliation	.178	.438	.
N	FINAL BSA SCORE	190	190	190
	Sex of participant	190	190	190
	Religious affiliation	190	190	190

Figure 5.7: Table for Correlations - BSA Score, Sex of participant and religious affiliation

For the purposes of the regression, it is crucial to evaluate that there is no multicollinearity between predictor variables to support assumptions. As none of the correlations are greater than 0.7 (figure 5.7), the correlations are within bounds and the predictors are, therefore, not multicollinear.

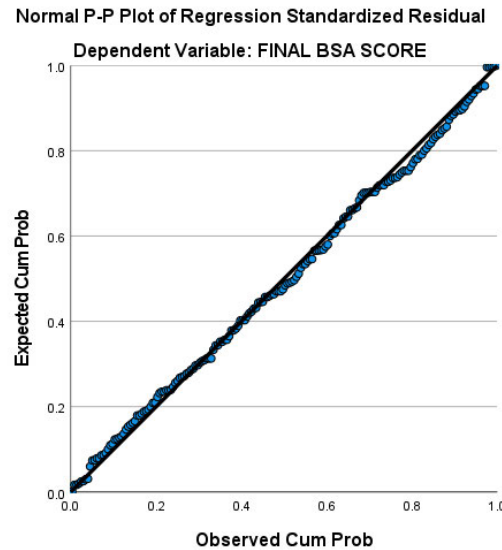


Figure 5.8: SPSS output graph for linearity - P-P (Probability) Plot of Regression

As an assumption of the multiple linear regression is the existence of a linear relationship between the independent variables and the dependent variables, a linearity analysis was conducted. The probability plot indicates that while some minor deviations of the line do exist (figure 5.9), the data points appear to follow this line supporting the assumptions of the test.

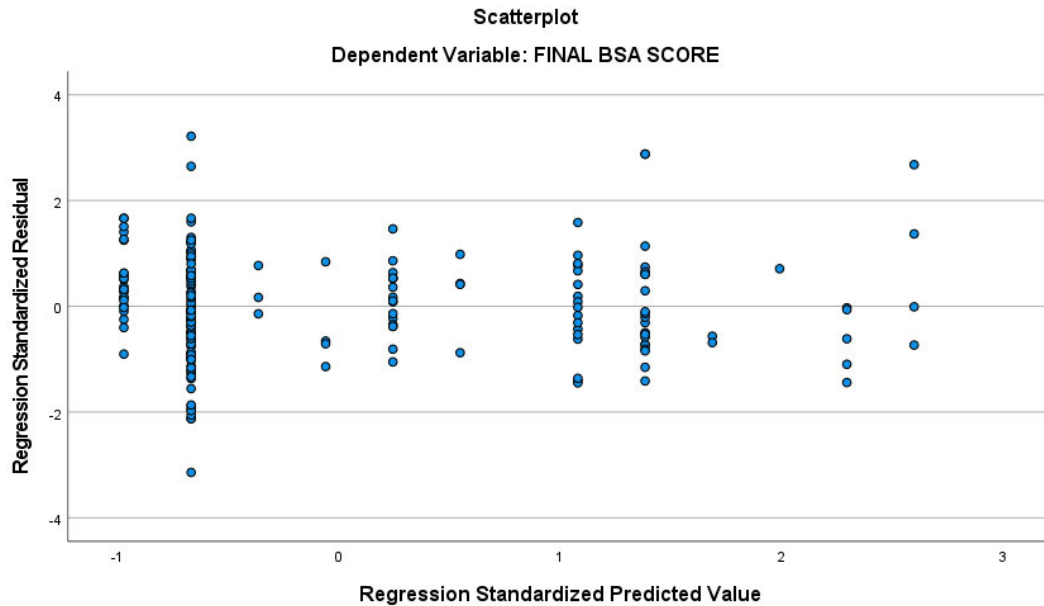


Figure 5.9: SPSS output graph – Scatterplot of standardized residuals

The distribution of data points on the scatterplot of standardized residuals in figure 5.9 above compares against the standardized predicted values as a tool for the evaluation of normality. This supports the illustrated findings in Figures 5.8 and 5.7 above. This combination of evidence suggests that the absence of any clear patterns in the spread of points indicates that the assumptions have been met.

Model Summary ^b									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change
						F Change	df1	df2	
1	.163 ^a	.027	.016	.4836129615	.027	2.565	2	187	.080

a. Predictors: (Constant), Religious affiliation, Sex of participant
b. Dependent Variable: FINAL BSA SCORE

Figure5.10: SPSS output Table – Model Summary and R Square

As the sample size was large, the R Square is interpreted over the Adjusted R Square. The R Square for this regression is .027. Thus, the model of the study explains 2.7% of the variance in the dependent variable. This is not statistically significant.

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.200	2	.600	2.565	.080 ^b
	Residual	43.736	187	.234		
	Total	44.935	189			

a. Dependent Variable: FINAL BSA SCORE

b. Predictors: (Constant), Religious affiliation, Sex of participant

Figure 5.11: SPSS output Table – ANOVA

In this case, the ANOVA evaluates the assumption that the line slope of the regression is approximate or equal to zero. As the sig is .080, the data does not have statistical significance (Figure 5.11).

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations		
		B	Std. Error	Beta			Zero-order	Partial	Part
1	(Constant)	3.232	.123		26.315	<.001			
	Sex of participant	.163	.079	.149	2.064	.040	.148	.149	.149
	Religious affiliation	.024	.025	.069	.956	.340	.067	.070	.069

a. Dependent Variable: FINAL BSA SCORE

Figure 5.12: SPSS output Table – Coefficients

When evaluating the standardized coefficients, the sex of the participant has a greater contribution to the regression. For the Sig. of the Sex of participant, the value is .040 which shows that the sex of participant is less than alpha, showing a statistically significant effect of sex over religion.

This indicates that the sex of the participant is a more significant predictor of the BSA score than the religion of the individual.

To estimate the proportion of variance in the BSA scores for individuals that could be accounted for by the sex and religious affiliation of the participant, a standard multiple linear regression analysis was performed.

Prior to interpreting the regression, several assumptions were evaluated and met, with visual inspections of P-P Plots and scatterplots supporting the assumption. Inspection of the normal probability plot of the standardized residuals and the scatterplot thereof indicated that assumptions of normality, linearity, and homoscedastic of residuals were met.

In combination, Sex of Participant and Religious Affiliation accounted for a non-significant 2.7% of the variability that existed in participants' BSA scores ($R^2 = .027$, adjusted $R^2 = 0.16$, $F(2, 187) = 2.565$, $p = 0.80$). It is worth noting that sex of Participant had a significant relationship with BSA, $p = 0.040$.

In combination, Sex of Participant and Religious Affiliation accounted for a non-significant amount of the variability in the individual's sexual attitude (BSA) scores. The sex of the participant was found to have a significant relationship with the individual sexual attitude score, but in combination with religion, that score was insignificant.

Therefore, gender is a more accurate predictor of the outcome of individual sexual attitude score than religious affiliation, which had an insignificant score. Thus, the BSA scores for male and female participants were significantly different.

Therefore, the results found do fail to reject the null hypothesis that no statistically significant relationship exists between religion and sexual attitude. However, the finding regarding the sex variable as having a predictive relationship with sexual attitude is surprising and worth further evaluation.

5.2.3. Hypothesis 3

The results of the Friedman's ANOVA evaluated the differences between Peer Socialization and sexual Attitude. The difference between Peer Socialisation and Sexual Attitude score was found to be significant, similar to the findings of hypothesis 1 ($p = <0.001$, $r=0.72$) See figure 5.5. As H3 states that there will be a statistically significant difference between Peer Socialisation and Sexual Attitude, one can reject H0 that no difference exists between Peer Socialisation and Sexual Attitude.

Test Statistics ^a	
	PEER SCORE - FINAL BSA SCORE
Z	-9.896 ^b
Asymp. Sig. (2-tailed)	<.001

a. Wilcoxon Signed Ranks Test
b. Based on positive ranks.

Figure 5.5: Wilcoxon Signed Ranks test - Peer Score and Sexual Attitudes.

Thus, further analysis found that the Individual Sexual Attitude score was statistically significantly different from both the Parent and Peer socialisation score. This indicated that neither the Parent nor the Peer Socialiser could accurately predict the outcome of an individual's sexual attitude. This indicated that the individual sexual attitude score is significantly different from both the parent socialiser and the peer socialiser.

This chapter has, therefore, established that the findings support the rejection of the null hypotheses, as statistically significant differences exist between Parent Socialisation, Peer Socialisation, and Sexual Attitude. Thus, the results found to succeed in rejecting the null hypothesis, indicating support for H1, H2, and H3.

5.3 Discussion

Following the presentation of the results, this section discusses the findings of the study guided by the research objectives and within the theoretical and conceptual frameworks adopted for the study.

The research achieved the first objective by engaging with the current thinking on primary socialisers as tending to conform to long held traditional narratives. As investigated in the literature review, parents or primary guardians are the first social bond the individual experiences in society from childhood, determining their social world. This interaction is established as the emerging foundation of morality and social identity (Alexander, Glueck, and Lewin, 1935; Ellemers, van der Toorn, Paunov, and van Leeuwen, 2019). Often, this interaction determines the individual's later response to secondary socialisers and other societal institutions. The primary socialiser is commonly credited with the creation of religious or spiritual reliance, as often it is instilled in the individual by family and cultural bonds. The primary socialiser provides social structures and roles through which an individual's behaviours are regulated and controlled (Ellemers, van der Toorn, Paunov, and van Leeuwen, 2019). As they mold and shape the youth, the precedent set is adapted and applied to the conduct and behaviour undertaken. These become central to the identity established in both social and personal contexts. This root set of beliefs allows members of society to navigate their introductions to other socialisers and institutions (secondary socialization), which they will be exposed to as they grow older. Through friends, family, schooling, culture, peers, media, and social engagement, these members receive new information which may be conflicting from what they imbibed during the primary socialization process.

The second objective was reached by providing clarity on the secondary socialiser. Social knowledge becomes fluid as the individual is exposed to societal agents outside of the home. The social agents and institutions commonly seen as the domain of the secondary socializer are peers, the schooling

and education of the individual, and media. This includes mass media and, in a modern perspective, social media. These are attributed as being the contributing factors of the secondary socialiser. It is through the engagement with secondary socialisers that the individuality of the member of society develops (Hofmann, Vohs, and Baumeister, 2018; Valiente, Swanson, DeLay, Fraser, and Parker, 2020). This is reinforced by the interactions with others beyond the primary socialiser as well as the exposure to new cultures, beliefs, and practices. The reach of this socialisation could possibly be exacerbated or influenced by the advent of social media and its global connectivity across cultures (O’Kane, Lahart, Gallagher, Carlin, Faulkner, Jago and Murphy, 2021). These factors are often beyond the control of the primary socialisation, and so the individual is often required to adjust personal beliefs to fit social norms outside of the primary identity.

These agents of socialisation are categorised by their existence outside of the range of control of the primary socialiser and are often the first time the individual must determine their social standing and circumstance (Hurrelmann, and Bauer, 2018). This is where peer relationships are built, and the individual must begin to learn social navigation. These socialisers begin to slowly gain traction for their influence on the individual. As the member ages, the influence of the peer increases while some of the influence of primary socialisers lessens (Hofmann, Vohs, and Baumeister, 2018; Hurrelmann, and Bauer, 2018; Valiente, Swanson, DeLay, Fraser, and Parker, 2020). The crux of this interaction occurs during adolescence and early adulthood when the primary goal of this life stage is to learn, grow and develop one’s personal identity and social identity, which informed the participant age of the study conducted.

With the underlying principles of primary and secondary socialisation, the relationship between psycho-anthropological factors, personal identity, and sexual attitudes could be examined. This objective was achieved through the statistical and quantitative analysis conducted.

The results indicated that the individual sexual attitude score (BSA) was statistically significantly different from both the Parent and Peer socialisation scores. This indicated that neither the Parent nor the Peer Socialiser could accurately predict the outcome of an individual's sexual attitude, addressing the third and fourth objectives. Therefore, a shift in influence can be suggested to evaluate the relationship between the independent variables and sexual attitude. As shown in the literature review, historically, the primary socialiser has been viewed in the field of sociology to be the most powerful and to have had the most influence over individual behaviour. The findings of this study, however, suggest the gradual waning of the primary socializer, and support the narrative of a shifting social power towards the secondary socialiser and the influence of the media and social media (Hofmann, Vohs, and Baumeister, 2018; Hurrelmann, and Bauer, 2018; Valiente, Swanson, DeLay, Fraser, and Parker, 2020; O'Kane, Lahart, Gallagher, Carlin, Faulkner, Jago and Murphy, 2021). The finding could be due to the prevalence of social media, and to the constant engagement it brings on cell phones, which have become not only part and parcel of, but crucial to successfully navigate modern life. This research is especially valuable as societies enter a post-covid-19 era, which will witness a significant increase in the reliance on social media, internet use, and online communication. Thus, objectives four and five are addressed in that psycho-anthropological factors interact to lead to the individual navigating their personal sexual identity, and thus their sexual attitude as suggested by the theoretical framework. In addition, this establishes a larger implication for the future of research in psychology, anthropology, and sociology in the field of sexual identity. The use of interdisciplinary methods and studies to provide an in-depth understanding of the human condition is crucial.

Speaking further to objectives four and five, the additional regression analysis found that gender had a significant relationship with the individual's sexual attitude score, suggesting that gender is a stronger predictor of sexual attitude than religion.

The implication of this suggestion is that gender socialisation has a stronger effect on the individual's behaviours and psychology than religion. Future research could investigate this relationship or the variables which may have led to this finding. This speaks to gender theory and feminist theory which suggests that society socialises women and men differently towards sexuality and speaks to the objective of examining the interplay between primary and secondary socialisers (Papaharitou, Nakopoulou, Moraitou, Tsimtsiou, Konstantinidou, and Hatzichristou, 2008).

From a theoretical perspective, this study has expanded the existing knowledge on socialization processes and the formation of social and sexual identity. The research provides a new perspective in our understanding of the relationship between socialisation and sexual socialisation, a somewhat under-researched field. From the perspective of Social Identity Theory, one can conceptualise the findings in multiple ways. As social identities are multifaceted combinations of individual and interpersonal processes, the findings support the narrative of interaction between personal and social factors in the difference between both the parent and peer socialisers, and the BSA. This supports the call for an interactionist approach to examining identity theories as well as the combinations of social and psychological factors on the outward behaviour and opinions of the individual (Davis, Love, and Fares, 2019).

Furthermore, as the creation of an individual's self-conception relies heavily on social influence, the findings support the evaluations of structures such as social power and the influence to adjust behaviour (Guan, and So, 2016). It poses the question of whether or not the outcome is as a result of

peer social power, as it may be more gender socialisation. It could be suggested that both the influence of the primary and secondary socialisers together could be creating this effect. The individual clearly experiences social circumstances which influence personal narratives as social identity theory suggests that individuals tailor personal identity to their social membership (Guan, and So, 2016).

The study at hand investigated the potential modifying effects of parent and peer socialisers and the relationship with internal processes. Theoretically, sexual drives and behaviours may be controlled and affected by social circumstances and may change the manifestation of sexual identity (Alexander, Glueck, and Lewin, 1935; Hogg, 2016). While the study explored this relationship, it did not find with concrete values that either socialiser could accurately predict the individual's sexual attitudes, suggesting that social identity theory does perhaps not fully encapsulate the internal processes when navigating social circumstances.

When evaluating the perspective of social cognitive theory, internal processes are considered to be the basis of reciprocal interactions and reciprocal determinism, in which observational learning is seen as the prevailing method individual's use to control and modify behaviour (Connolly, 2017). With this in mind, one can consider how the findings speak to the consolidation of the parent and peer socialisers to determine their final sexual attitude. While it places emphasis on gaining the favour of the group, it also places a constraint on the reciprocity of the actors in question (Connolly, 2017).

For the purposes of the findings, reciprocal determinism under Social Cognitive Theory may be a solid theoretical foundation for the research. The understanding is that individual actors engage with the social factors around them and then uses the response garnered and their personal feeling to navigate an emotional output. This perception creates a conscious social reality that the individual engages with and attempts to change as well as changing themselves – the creation of a social self through mental

processes of navigation supports the findings of the research (Connolly, 2017; Schiavo, Prinari, Saito, Shoji, and Benight, 2019; Schunk, and DiBenedetto, 2020). This can be supported by the findings in that the sexual attitude of the individual manifests, as a result, the mental processes related to social observations of groups that the individual ascribes value to (Schiavo, Prinari, Saito, Shoji, and Benight, 2019). However, this theoretical framework still places most of the overarching emphasis of behaviour modification on the group and social influence, perhaps in some ways negating the complexity of internal processes with internal wants, needs, and desires. These internal processes speak to the cues to action suggested in the conceptual framework. Referring to the exposition provided in the literature review, these processes refer to the internal drive of the individual and the psychological pressure they experience regarding the need to form part of the group and to attain social regard (Mangum, and Block, 2018; Zhang, Li, and Zuo, 2019). Thus, it is reasonable, conceptually, to evaluate these internal and external processes as existing in the crux between primary and secondary socialisers and as an influencer in how the individual negotiates the social and psychological pressures relating to these socialisers. These cues to action have a modifying result in the individual's expressed behaviour or attitude, and it is this negotiation that results in the individual's sexual identity, which guides and forms the sexual attitude which manifests.

The Psychodynamic model holds weight in the interpretation of the findings. The model's basic principle mirrors some of the ideals found in the study, specifically regarding the consolidation of personal wants and desires with the influence of society around them, including morality (Fitriani, 2019; Allen, 2020). The similarity in the findings conceptualisation can be found in the id, the superego, and ego represent internal wants of the individual, the wants and regulations of society, and the path one must navigate between these often-conflicting systems, respectively (Fitriani, 2019). As the findings

suggest, individual sexual attitude is not a direct relation to either the parent or peer socialiser, it suggests the support of modifying internal processes and opinions based on individual desire. This model establishes a significant base to support the findings as it presents the existence of a navigation between conflicting ideals which were identified in the study. Further research could take a closer look to the mechanisms of this navigation.

Furthermore, from the psychodynamic model, the structural psychodynamic theory and model identify this struggle mentioned above by the id, ego, and superego as being the crux of individual personality (Fitriani, 2019; Allen, 2020). The suggestion that personality manifests at the intersection of these three structures as the individual's chosen path for navigating society and life is perhaps the most supportive of the findings. Moreover, the theory allows for deviation from this set structure as some individuals place greater value on different factors as well as an evaluation of cultural, religious, and ethnic differences which may exist in the application of the id, ego, and superego which further supports the findings of the regression analysis on the influence of sex and religion (Fitriani, 2019; Allen, 2020).

Therefore, one could suggest that the structural psychodynamic theory collaborates the findings of the research, supporting not only its underlying premise, but also the findings, post-hoc evaluations, and further analysis conducted.

Based on the theories presented and evaluated, as well as the research, literature, and findings, it is reasonable to suggest that sexual identity and sexual expression may be viewed as interactions between complex, integrated socialization processes.

The proposed framework considers issues of primary and secondary socialisation and personal drives, as well as external circumstances, variables, and factors. The framework considers the advent

and issues which come into play. This can be clearly seen in the visual conception of the conceptual framework.

The study attempts to provide meaning to evolutionary processes of socialisation in the changing face of social power. This narrative requires researchers to interface with modernity, as was discussed in the evaluation of socialisation during the time of Covid-19. The research herein has very clearly established the changing face of social power, which has historically been seen as being led predominantly by parent socialisation. However, the finding that the individual sexual attitude is neither a reflection of their primary socialisation nor their secondary socialisation provides credence to the idea of a shifting social narrative. It is reasonable that researchers may suggest that in the modern era, with liberal values, that individualism may become the most important factor in socialisation. From experience with shifting generations, social approval is placed more strongly on the freedom an individual has to conduct themselves in a way befitting their personal narrative, more so than the societal one. This could be suggested in some experiences and interactions with members of Generation-Z. These findings are crucial to researchers investigating social change and modern socialisation, as well as the power and influence of social media. The age range focused on in the study specifies a specific set of the population to control the variables of generational socialisation. This is a major strength of the study. Speaking to generational deviations in socialisation, it is not only reasonable but imperative to assume that different age groups have experienced different contexts of and powers of secondary socialisations arising from the changing nature of socialisation. This narrative of evolving socialisation conflicts with a commonly held theoretical narrative of parental socialisation as the most powerful socialiser. This position has been acknowledged by scholars of anthropology, psychology, and sociology in regards to morality development, social engagement, and the formation of social and personal identity. Thus, both

previous and future generations would have and will experience different socialisation and experience than that of the current generation in the technological age. This is the crux of the matter – the current stagnant theoretical thinking surrounding socialisation is failing in the face of an evolving social climate and communication structure, and to use these outdated theoretical structures will not allow researchers to fully engage in the complexity of socialisation in humanity as well as their position in the human experience and its developing meanings.

The primary socialiser of parents does not perfectly predict individual identity, and, from the data, it is clear that the secondary socialiser of peers does also not perfectly establish the individual's identity.

From the conceptual framework provided, an established pattern can be seen.

Neither socialiser exists in a vacuum. That is to say that the primary and secondary socialisers interact, resulting in shifting changes. As the individual and society experience each form, they engage with their learnings and receive cues to action within themselves which allow them to navigate these social pressures. These cues to action include internal, psychological processes and external processes. The psychological processes are underlined by the teachings of Freud, discussed above, in which the individual navigates their innate desires through the scape of social approval. The social approval forms the external processes, such as admiration from peers and in-group and out-group dynamics.

These processes, internal and external, allow the individual to explore the moral and emotional implications of behaviour, learning through repercussions and observation. Once the individual is aware of these processes, their behaviour and thought patterns experience modifying and enabling behaviours as they engage with their knowledge of punishment, navigation behaviours, and actions that receive the

desired social and personal outcomes. Thus, the individual employs the hedonistic calculus, weighing positive and relative results of actions, weighting personal wants and desires with social control and social merit experienced.

This navigation establishes the individual's sexual identity as they establish what they personally experience as fitting their personal and social construct of the self. This identity is the foundation of the sexual attitude, as the identity defines the way that the individual expresses themselves and practices their sexual identity and attitudes. See figure 1.

A surprising finding of the study lies with the results of the multiple regression of the predictive value of gender and religion on manifesting sexual attitudes in individuals.

Work by Hofmann, Vohs, and Baumeister (2018) discussed in the above literature review states that religion has been exemplified as being the most powerful determinant in moral socialisation, as morality is systematically linked to religion in all studies of human behaviour. Scholars attribute several aspects of the determination of behavioural outcomes to the adaptation and implementation of religious regalia. Moreover, anthropologists view religion as a force which connects individuals into social and cultural groups, with sociologists view religion as a powerful social construct that forms one of the pillars of the social world. Hofmann, Vohs, and Baumeister (2018) further suggested that religion is considered one of the main institutions into which members of society are integrated and interact to uphold the overarching structure of society and the social world. Religion has formed the basis of several codes of conduct between humans and has informed even the legal structure with which humans govern themselves and each other – the South African legal framework is based on the Roman-Dutch religious system under Christianity.

Thus, from the research of Hofmann, Vohs, and Baumeister (2018), as deep-rooted structures of morality, religious systems also pertain to sexual regulations and ascribe these rules to their practitioners. Religious controls have long been held as the standard of sexual conduct as well as sexual identity. Religion determines the form sexual interactions should take, as well as sanctions, controls, and rules for these interactions. Religion is an established controlling factor in sexual behaviour, and, according to scholars' interpretation, apply to all members of society equally, regardless of sex.

This well-established foundation in the social sciences is challenged by the findings of the regression. The regression found that the religious affiliation of the participant did not significantly predict the personal sexual attitude of the participants. Those who ascribed to traditionally stricter religious groups such as Islam did not differ significantly in results to those who did not ascribe to religious beliefs whatsoever or those who ascribed to traditionally less sexually restrictive beliefs. This finding contradicts long maintained scholarly and academic maxim of religious retinue as being the most influential factor of sexual conduct and behaviour.

The finding suggests that sex, which is not chosen by the individual, may override the most influential moral factor of religion, which some suggest is chosen or applied.

Religion is seen to be at the core of one's being - the foundation of their interactions with others. The possibility of a shift in social influence is a finding of significant magnitude and may change the face of research regarding sex, gender, and religious and moral practices.

In a society that places increasing value on gender equality, the finding that gendered socialisation based on sex may have a determinant component in moral socialisation is somewhat cause for concern (Potgieter, 2018). As the position of women in the social world continues to grow and evolve,

increasing pressure falls to research into the social deviations between women and men. These differences could be seen as the motivation for feminist conceptualisations of the social world as they indicate the difference between evolving and true equality.

These findings could be attributed to the still largely patrilinear and patriarchal model of society. In a patriarchal model, more power is naturally bestowed upon the masculine sex (Potgieter, 2018). This power could encompass less limited models of agency and autonomy over the actions and behaviours undertaken by men, and so result in more freedom to the men of the society. Conversely, the feminine sex will experience less autonomy, agency, and freedom over personal choice (Potgieter, 2018). This would manifest itself in the form of sexual conservatism on the part of the women in society, leading to repression of sexual drives and desires which occur naturally. As a result, the sexual attitude of women may be less liberal (Potgieter, 2018). Thus, it could be postulated and suggested that women are not sexually oppressed by the patriarchal system – it is only that men experience benefits surrounding autonomy, agency, and freedom that are not afforded to women.

However, this explanation does not consider a social response to expressions of sexuality and sexual conduct, which in and of itself is not only free to men but also exploitive and oppressive of female sexuality. As discussed in the literature review above, Bendixen, Asao, Wyckoff, Buss, and Kennair (2017) found that responses to sexual expression were gendered, with female sexuality receiving more negative backlash, but also being controlled more by masculine force as supported by the work of Mulya (2018). Several studies have suggested that women practicing sexual agency receive negative backlash, and it has been established in the literature review above, that men and women are aware of a social double standard with regards to sex, which result in women repressing their own sexual desires out of fear of negative social repercussions (Potgieter, 2018). These previous findings could explain the

predictive value of gender as having an oppressive component to sexual expression vis-à-vis, the choice to repress sexual desires rather than face social persecution. This social persecution may be changing and evolving in light of the advent of social media and the increasing reliance on social media in a post-Covid-19 society. Thus, in the future, social persecution could occur not only on a personal social level but on a global social level. Social opinions regarding an individual's reputation or behaviour may possibly reach multitudes more than the social opinion of individuals in a more traditional social context and may affect the changing power of the primary and secondary socialiser as a contributing factor.

While the concept of religion as being the most powerful socialiser may be challenged by the findings, a narrative shift may also provide that the findings support traditional religious values still present in the society in the form of religious misogyny (Hofmann, Vohs, and Baumeister, 2018; Potgieter, 2018; Valiente, Swanson, DeLay, Fraser, and Parker, 2020). It is plausible that morality's gendered and sexed component could simply be a relic of certain oppressive models of religious control which were inherently anti-feminist (Hofmann, Vohs, and Baumeister, 2018; Potgieter, 2018; Valiente, Swanson, DeLay, Fraser, and Parker, 2020). Possible further research could investigate the effect of religion on morality and then morality on sexual identity. Religion in all its forms has been manipulated as a tool to motivate the agendas of several movements throughout history from motivations for war and genocide to peace and charity – gender is not immune to the adaptation and distortion of traditional religious structures to motivate for oppression. Religion as a motivation for the oppression of others is still somewhat evident in some factions of traditionally and morally strict religious retinue which challenge equality, from gender to LGBTQ+ to race, culture or ethnicity (Hofmann, Vohs, and Baumeister, 2018; Potgieter, 2018; Valiente, Swanson, DeLay, Fraser, and Parker, 2020). Several religious discourses can be socially perceived as patriarchal, oppressive, and commoditising of women.

Therefore, it is plausible that the finding does not challenge religion as the most powerful socialiser, but rather exemplifies an example of Robert Merton's unintended consequences, here seen in the after-affect of religious oppression on gender (Hofmann, Vohs, and Baumeister, 2018; Potgieter, 2018; Parvin, and Pollock, 2020; Valiente, Swanson, DeLay, Fraser, and Parker, 2020). Rather, the gender finding is an example of the long-lasting effect of weaponized belief systems – even as the modern youth do not hold religion as their guide for sexual socialisation, the effects of being socialised in a society in which religion was used to control feminine sexuality remain. It is plausible that gender could be a stronger determinant of morality than religion. Further research into the phenomenon found would benefit the understanding of the human experience from a multifaceted lens.

The findings of the study support the conceptual framework proposed regarding the formation of social identity and processes undertaken. As established above, the primary socialiser forms the base of the individuals' understanding with regards to how to react to society – thus, the primary socialiser has a reciprocal determination on how the individual will view factors in the secondary socialisation and vice versa. Neither socialiser exist independently of each other, but rather constantly develop and evolve the individuals' engagement with each other. These perspectives for the individual are mitigated and controlled by several cues to action, which are fluid and have influence over the extent to which the individual practices either the beliefs taught by the primary or secondary socialiser. However, the findings and framework suggest that these are not dichotomous models, but two traditionally opposing social determinants which exist on a spectrum. These cues to action for the individual are guided by internal, psychological process and external, social processes which moderate behaviour and engagement with either structure.

These processes are categorised by negotiation of innate needs and want with the pressure experienced by society to conform to both primary and secondary socialisers. These internal and external processes are navigation of what the individual drives, or their base, animalistic wants that is determined to be appropriate by society. This internal struggle is expressed or repressed based on the modifying and enabling factors experienced by the individual. These could be due to cultural circumstances, social involvements, or simply, personal choice. Factors like strength of character or rebellion would be distinguished as enabling factors while repression and conservative values or societies would be a modifying behaviour. These modifying factors include the rules and regulations placed on sexual expressions, such as conventions of marriage, monogamy, and sexual health and safety.

This interaction and the paths chosen by the individual as they navigate these internal, external, modifying, and enabling forces result in their chosen sexual identity. This is the choice of which facets of sexual engagement they accept as being part of themselves and, thus, as being their chosen way of life with regards to their sexuality. The individual chooses to ascribe to the specific sexual identity or allows themselves to apply the actions they associate with the most positive social, psychological, and personal outcomes (Schiavo, Prinari, Saito, Shoji, and Benight, 2019; Obasi, Chen, Cavanagh, Smith, Wilborn, McNeill, and Reitzel, 2020; Reitzel, 2020; Schunk, and DiBenedetto, 2020). Once identity has been established as an internal understanding of oneself and one's own sexual desire, wants, and drive, the individual may establish the sexual attitude they employ based on the identity. The sexual attitude being the expression and views held by the inevitable regarding sexual expression. The literature review, results, and analysis suggest support for this model of identity and attitudes.

The research aimed to investigate human sexual identity and sexual to add to better understand the human experience attitudes through the perspective of Psychological Anthropology. The study aimed

to evaluate sexual socialisation and sexual attitudes by identifying key primary and secondary socialisation factors and examining the relationship between these factors and personal identity and sexual attitudes. The objectives were achieved in that the primary and secondary socialisers have been well researched and established in the context of sexuality. Thereafter, the results of the analysis found a reciprocal relationship between primary and secondary socialisers and the manifesting personal sexual attitude of individuals, finding that personal identity and social identity are the results of the navigation between socialisers, cues to action, and moderation and enabling factors.

5.4 Limitations

As in all research, it is crucial that limitations be acknowledged by the researcher.

In this study, a limitation exists in the sample size. The sample of the study attempted to be as representative and inclusive as possible. However, the sample is limited as extraneous variables affect the participants included.

However, the variable of being university students could introduce the extraneous variable of intelligence and financial situation. As the participants used were university students, this implies that the participants have a certain level of intellect. In an education stratified South Africa, this indicates that the sample does not necessarily represent the population of 18–25-year-old South Africans. Furthermore, only a small portion of the population are granted bursaries or scholarships to attend university. Therefore, one can assume a financial status that includes either the ability to pay university fees or the financial status to be able to apply for and receive a student loan. Thus, the research findings may not be representative of individuals who come from less fortunate backgrounds or less educated circumstances which may have different outcomes for parent and peer socialisation.

The age range specifies a very narrow set of the population to control the variables of generational socialisation, but it does limit the generalisability of the findings. It is reasonable to assume that different age groups may have experienced different types of socialisations based on the changing social nature of socialisation. However, as noted in this research, evolving socialisation conflicts with the previously held narrative of parental socialisation being the most powerful socialiser. Thus, it is reasonable to assume that both previous and future generations would have experienced different socialisation and experience. Therefore, a fallacy does exist regarding the applicability of the research on the general population. The average South African may not be represented by the study conducted, but the current study does provide a strong foundational basis for future research.

Furthermore, the age group of the study is between 18-25 – this is often a time of fluctuation and self-discovery with variable understandings of the self and personal attitudes (Maas and Lefkowitz, 2015). Thus, it is fair to postulate that due to the flexible nature of sexuality and personal attitudes of this age bracket, that the results may be variable.

In addition, as in all research, issues of reliability come into play. Human research eternally answers to the fallacy of human culpability. Therefore, one should consider issues of participant dishonesty. Falsified responses could skew the data or results and while anonymity often ensures more honest responses in topics of a sensitive nature, it often has the opposite effect on the accountability of participants as there is natural variability in anonymous data. It is not unreasonable to suggest that some responses may have been fabricated, and this is a natural concern and variable that exists in the format of any self-report study.

Moreover, with the changing face of acceptance in society, it would be erroneous to ignore the influence of the LGBTQ+ community. Sexuality and sexual identities which deviate from the traditional

heterosexual narrative are closely tied to sexual socialisation and sexual identity. This is a significant extenuating variable that could provide issues in analysis and the validity and reliability in research, and thus must be stated and considered.

Furthermore, research into comparisons of previously disadvantaged communities and socio-economic status may be crucial. Engagement with social media may fluctuate depending on the availability of infrastructures required to support these interactions, as well as the complex navigation of socio-economic situations and familial influence and emotional, social and psychological reliance on familial frameworks. In South Africa, one cannot ignore the historical implications of social, political and financial circumstances.

Further statistical analyses could be used to critically evaluate the research. However, the research conducted was limited with regards to timing and funding, and future research could explore these issues.

CHAPTER 6

SUMMARY, CONCLUSION, AND RECOMMENDATION

6.1 Introduction

In this chapter, the conducted study is summarised in its entirety, outlining the crucial steps and evaluations of the research. This includes a highlight of the aim and objectives of the study, the theoretical and conceptual frameworks adopted for the study, the research methodology, and the key findings of the study. The chapter concludes with a conclusion and recommendations for further research.

6.2 Summary

The study examined the interaction between Primary and Secondary socialisers on the manifestation of Sexual attitudes using quantitative research methods which employed online self-select surveys and convenient sampling. The sample comprised 18 to 25 years old South African University students who were reached using social media and distribution of the online survey link by lecturers on a university campus. The survey was a combination of the Brief Sexual Attitude Questionnaire and the Sexual Socialiser Questionnaire which was used to evaluate the Parent and Peer Socialisation. This was accomplished by establishing the parent as the primary socialiser and the peer as the secondary socialiser through the research and literature review, with the Brief Sexual Attitude of the individual reflecting the manifesting sexual identity. The survey was conducted through the online survey platform Survey Monkey. After the data was collected, it was downloaded in raw form to excel, then transported to IBM SPSS for statistical analysis. 190 participants met the parameters of the study and comprised the sample. The analysis was conducted using a non-parametric ANOVA analysis and post hoc Mann-Whitney U

test. The first analysis evaluated the first hypothesis, H1, which stated that there will be a statistically significant difference between Parent Socialisation and Peer Socialisation. The data found that a significant difference did exist, supporting H1 and allowing the research to reject H0. The effect can be described as “large”.

The analysis found that Sexual Attitude and Parent Socialisation scores were different and approached significance. As H2 pertained to the likelihood of a statistically significant difference between Parent Socialisation and Sexual Attitude, the research can reject the H0 which states no difference exists between Parent Socialisation, Peer Socialisation, and Sexual Attitude.

Additionally, the analysis found that the difference between Peer Socialisation and Sexual Attitude score was significant. H3 stated that a statistically significant difference would exist between Peer Socialisation and Sexual Attitude. Thus, the research can reject the H0 that no difference would exist between Parent Socialisation, Peer Socialisation, and Sexual Attitude. The study found that neither the parent nor the peer socialiser was statistically similar to the outcome variable of sexual attitude, suggesting that sexual attitude is neither more powerfully influenced by the parent or the peer, but may instead be a negotiation and adaptation of both socialisers to fit a personal social narrative.

Thereafter, a multiple linear regression evaluated the predictive qualities of demographic variables on sexual attitude. The additional analysis of the multiple regression evaluated the predictive power of religion and sex on manifesting sexual attitudes. In combination, Sex of Participant and Religious Affiliation was found to have a non-significant 2.7% of the variability in BSA scores. However, further evaluations of the data found that the sex of the Participant did have a significant relationship with the outcome BSA. This finding was unexpected and had powerful ramifications for gendered socialisation.

The concept of navigation between factors of primary and secondary socialisation supports the conceptual framework regarding modifying and enabling factors as a result of cues to action between internal (psychological) and external (social) processes. These modifying and enabling factors result in the development of the individual's sexual identity, and as a result of the individual's identity, which is deeply rooted and resilient, sexual attitude manifests.

The research found that a statistically significant difference existed between the peer socialisation scores and parent socialisations scores for sexuality. This indicated that primary and secondary socialisation provided individuals with different outlooks on morality, sexuality, and sexual expression through sexual attitudes. This finding makes the clear suggestion that there seems to be a transition from the influence of the primary socialiser to a reciprocal relationship between the primary and secondary socialisation.

The study also found a statistically significant difference to exist between both the individual's personal sexual attitude score and their parent and peer socialisations scores, respectively. This indicated that neither the parent nor the peer socialiser had full control over the sexual attitude which manifested in individuals. This finding was supported by the psychodynamic theory model as well as the structural psychodynamic model. These findings and the theoretical frameworks applied supported the need for a conceptual framework on the interplay of various factors and both social and psychological influences on human behaviour, sexual attitude, and identity. The study has achieved the goal of investigating the relationship between anthropological and psychological factors on sexual attitude.

The surprise finding as a result of the multiple regression suggested a further transition of gender as being a more powerful moral socialiser than religion, which has historically been the most powerful moral determinant in behaviour. This finding challenged long-held traditional narratives as well as

perspectives surrounding the position of women in modern society. This finding is powerful in its statement of the weight of gender in sexuality which is a worthy area for future research.

This investigation has resulted in findings with several practical applications in multiple fields. The findings gave detailed, new insights to the experience of socialisation and sexuality as well as a new understanding of secondary socialisation as a whole. This adaptive approach, which provides an established literature review of the modernity of socialisation from the perspective of social media, provides a fresh take to several established sociological, anthropological, and psychological standpoints. This evolved outlook has a place in social science research in the modern age, but also post Covid-19 as the reliance on and prevalence of social media continues to grow. This new outlook could inform future research into socialisation, development, social development, media, communication, and social roles.

Furthermore, the findings have ramifications for sexual health policies and sexual education policies as the data proposes a shift in the known social facts regarding moral learning and sexual socialisation. This could guide schooling and education-based programs about sexual health and the regulation of evolving sexuality in young adults. Sexual health workers could apply these findings in their work with youth and young adults to inform practices and procedures. Additionally, the evaluation of the psychological component of sexual socialisation and sexual development could support therapeutic interventions and family psychologists in understanding the complex interaction between socialisers as well as the way individuals interact with and navigate them such as through the cues to action presented in the conceptual framework, which could be applied in these instances. Medical and psychological practitioners could benefit from the evaluations provided and the expositions of changing concepts of social and sexual autonomy and agency. The conceptual framework could be used to provide a structural understanding of sexual attitudes and identity as it relates to actions, responsibility, and

interactions with sexual and intimate relationships. These findings, if explored further, could apply to and provide a deeper contextual understanding of the formation of intimate partner relationships as individual sexual attitudes interact to form a sexual relationship between partners

The findings support an evolved understanding of autonomy and agency with regards to sexual attitude, conduct, and beliefs as it exposes the complex interactions which result in sexual attitude. These findings have implications for anthropological factors such as culture, the westernization of society, and the reach and influence of modern media which should be explored.

6.3 Conclusion

In conclusion, the research aimed to investigate the relationship between anthropological and psychological factors on sexual attitudes of 18 to 25-year-old South African university students. This was accomplished through the identification of key primary and secondary socialisation factors as well as establishing patterns of relationship between psycho-anthropological factors, personal identity, and sexual attitudes.

The research herein conducted, and the findings, will positively contribute to the body of knowledge established in anthropology, sociology, and psychology as well as having ramifications for health sciences. The findings establish a springboard for future research and investigations into the human experience, as well as supporting the need and call for integrated approaches across different schools and fields to research and dynamic conceptualisations of social and psychological factors

6.4 Recommendations

Several recommendations can be made to improve and build on the research outcome of this study. It is important that future research dedicate time and effort to obtaining a larger sample size than

the one utilised in this study to capture more diverse and population groups especially young adults who are not in universities. Future research may also consider various age groups. Participants and individuals from differing financial brackets and backgrounds may also provide rich data in regard to social stratification. Impoverished communities may socialise differently from those of wealthy groups, which may lead to a conversation regarding the use of wealth-related stratifies in showing various deviations, such as the private and public health and educations systems in South Africa.

More technically, it is recommended that future researchers should evaluate the finding that gender may have a more significant predictive relationship with sexual attitude than religious socialisation. Such research efforts may consider using a feminist theory to examine the value of this finding. The variables that may contribute to this statistical finding and the relationship between gender socialisation and religious socialisation may be reciprocal.

Varying education systems that individuals have access to may lead to different socialisation, but also different reliance on parent versus peer socialisers. This could also be affected by the individual's access to healthcare and preventative care systems, including sexual health. Future research may benefit from further regressions assessing the relationship between religions, cultures, ethnicities, and belief systems on sexual socialisation. This speaks to further analysis on the difference between male and female socialisation. The study found that there was a significant regressive relationship between gender and sexual attitude. Future research could provide more investigation on this deviation, and evaluate its psychological, anthropological, and sociological origins. Further statistical analysis would be beneficial to the concept, such as individual correlations with regards to demographic factors may be valuable to both the field of psychology and anthropology regarding the outcome variable of sexual attitude. This narrative could foster powerful psycho-cultural evaluations of the human experience.

Finally, research should consider the effect of and implications for the LGBTQ+ community. In the changing face of LGBTQ+ social power and the acceptance of different sexualities, it could be of value to determine the narrative which exists within the community, the regressive patterns that may exist therein, as well as a more qualitative evaluation of struggles, challenges, and issues faced by members of the community.

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Appendices

Appendix 1 – Ethical clearance letter

Reference: M.010321
Enquiries: bvanwyk@iie.ac.za
research@iie.ac.za

Student name: Jade Stacey (J.S.) Potgieter
Student number: 19341570
Brand and campus: IEMSA

3 March 2021



Approval of proposal for MPhil (Social Science)



Dear Ms Potgieter,

Thank you for submitting and defending your proposal entitled:

A Psycho-Anthropological Examination of Human Sexual Identity and Sexual Attitudes



We are pleased to inform you that the Research and Postgraduate Committee considered and has approved your research proposal. Ethics clearance has also been granted.



The Research and Postgraduate Studies Committee made some further suggestions that can assist you with your study. These should be attended to under the guidance of your supervisor.

The Committee confirms that Dr Alex Asakitikpi has been appointed as your supervisor.

If you have any questions, please feel free to contact the campus staff or your supervisor directly.

All the best with your research.

Yours sincerely,



Dr B. van Wyk
Dean: Research and Postgraduate Studies
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Appendix 2 – Explanatory statement

Explanatory Statement to Research Participants

Thank you for considering taking part in this research study. Please note – the study does not concern itself with your actual sexual behaviours. The study does not concern itself with the sexual activities you take part in, but rather your perspectives on the sexual activities of others and the society. The purpose of this research is to attempt to understand the way you, the participant, have been socialised towards sexuality and the way you view your attitude towards sexual behaviour. Some of the questions in this survey may challenge your perspectives – a later question might make you feel guilty about your answer to an earlier question. The research aims to understand the true way individuals have been socialised to feel about sexual issues. It is imperative that you, the participant, not go back and change an answer because you don't want to appear hypocritical, sexist, masochistic or silly. Please do not change your instinctual answer- participation is completely anonymous, so your responses can never be traced back to you. Use that as a comfort to answer as instinctively and honestly as possible.

The research deals with sensitive subject matter; sexual attitude and socialisation. Because of the sensitive nature of the subject, this survey may be triggering to certain people. If the subject matter is one which pushes the limits of your comfort zone to an extent that you are not comfortable with, it is your prerogative to terminate participation by simply not submitting the survey. Submission of the survey implies informed consent to use the data provided by the response.

The researcher's details will be made available to those who participate in the survey and those who are interested in reading the completed research may request a digital copy from the researcher via email once the research has been completed.

The data collected will be scored and graded before being statistically assessed for comparison between sample groups in an attempt to find a discernible trend or pattern to prove or disprove the researcher's hypothesis.

The data collected will be stored in a password protected hard-drive which will be stored by the research supervisor and will, in the event that the data has expired be both erased and formatted.

The responses and participants will be kept confidential as the survey is completely anonymous and the researcher will not access identities of participants at any point in the research.

If the contents of this survey have a triggering or detrimental effect to your emotional health, please seek assistance from the South African Depression and Anxiety Group who are trained to deal with emotional trauma, stress and anxiety.

For counselling queries e-mail: zane@sadag.org

To contact a counsellor between 8am-8pm Monday to Sunday, Call: **011 234 4837**, or you can reach their 24hr Helpline: **0800 12 13 14**.

You can also contact them on facebook (<https://www.facebook.com/pages/The-South-African-Depression-and-Anxiety-Group/335962293097734?ref=bookmarks>) or twitter (<https://twitter.com/TheSADAG>).

Appendix 3 – Survey Questionnaire

SURVEY QUESTIONNAIRE

SSI (SEXUAL SOCIALISATION INDEX)

Strongly Agree (1) Agree (2) Undecided (3) Disagree (4) Strongly Disagree (5)

QUESTION	STRONGLY AGREE	AGREE	UNDECIDED	DISAGREE	STRONGLY DISSAGREE
1. My mother would have felt okay about my having sex with many different people.					
2. I am uncomfortable around people who spend much of their time talking about their sexual experiences.					
3. My father would have felt upset if he'd thought I was having sex with many different people.					
4. Among my friends, men who have the most sexual experience are the most highly regarded.					
5. My friends disapprove of being involved with someone who was known to be sexually easy.					
6. According to my parents, having sexual intercourse is an important part of my becoming an adult.					
7. Most of my friends don't approve of having					

multiple sexual
partners.

8. My friends and I
enjoy telling each other
about our sexual
experiences.

9. My parents stress
that sex and intimacy
should always be linked.

10. Most of my friends
believe that you should
only have sex in a
serious relationship.

11. Among my friends
alcohol is used to get
someone to sleep with
you.

12. My parents would
disapprove of my being
sexually active.

13. My friends approve
of being involved with
someone just for sex.

14. My friends brag
about their sexual
exploits.

15. My friends suggest
dates to each other who
are known to be
sexually easy.

16. My parents
encourage me to have
sex with many people
before I get married.

17. Among my friends,
people seldom discuss
their sexuality.

18. Among my friends,
women who have the
most sexual experience
are the most highly
regarded.

19. My father would
have felt okay about my
having casual sexual
encounters.

20. My mother would
only have approved of
me having sex in a
serious relationship

Brief sexual Attitudes scale

For each statement:

A = Strongly Agree with the Statement

B = Moderately Agree with the Statement

C = Neutral—Neither Agree nor Disagree

D = Moderately Disagree with the Statement

E = Strongly Disagree with the Statement

PLEASE NOTE – unless the question explicitly states “I” these questions are in regards to your social opinion of the behaviour of those around you.

QUESTION	STRONGLY AGREE	MODERATELY AGREE	NEUTRAL	MODERATELY DISSAGREE	STRONGLY DISSAGREE
----------	-------------------	---------------------	---------	-------------------------	-----------------------

I. I do not need to be
committed to a person to
have sex with him/her.

2. Casual sex is acceptable.
3. I would like to have sex with many partners.
4. One-night stands are sometimes very enjoyable.
5. It is okay to have ongoing sexual relationships with more than one person at a time.
6. Sex as a simple exchange of favors is okay if both people agree to it.
7. The best sex is with no strings attached.
8. Life would have fewer problems if people could have sex more freely.
9. It is possible to enjoy sex with a person and not like that person very much.
10. It is okay for sex to be just good physical release.
11. Birth control is part of responsible sexuality.
12. A woman should share responsibility for birth control.
- 13 A man should share responsibility for birth control.

14. Sex is the closest form of communication between two people.

15 A sexual encounter between two people deeply in love is the ultimate human interaction.

16. At its best, sex seems to be the merging of two souls.

17. Sex is a very important part of life.

18. Sex is usually an intensive, almost overwhelming experience.

19. Sex is best when you let yourself go and focus on your own pleasure.

20. Sex is primarily the taking of pleasure from another person.

21. The main purpose of sex is to enjoy oneself.

22. Sex is primarily physical.

23. Sex is primarily a bodily function, like eating.

Appendix 4 - Data Analysis Output

```
GET
FILE='C:\Users\jades\Desktop\Untitled2WORKING SPSS FILE.sav'.
DATASET NAME DataSet1 WINDOW=FRONT.
EXAMINE VARIABLES=PEERSCORE PARENTSCORE FINALBSASCORE
/PLOT BOXPLOT STEMLEAF HISTOGRAM NPLOT
/COMPARE GROUPS
/STATISTICS DESCRIPTIVES
/CINTERVAL 95
/MISSING LISTWISE
/NOTOTAL.
```

Explore

Notes

Output Created		23-JUN-2021 10:14:46
Comments		
Input	Data	C:\Users\jades\Desktop\Untitled2WORKING SPSS FILE.sav
	Active Dataset	DataSet1
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	190
Missing Value Handling	Definition of Missing	User-defined missing values for dependent variables are treated as missing.
	Cases Used	Statistics are based on cases with no missing values for any dependent variable or factor used.

Notes

Syntax		EXAMINE VARIABLES=PEERSCORE PARENTSCORE FINALBSAScore /PLOT BOXPLOT STEMLEAF HISTOGRAM NPLOT /COMPARE GROUPS /STATISTICS DESCRIPTIVES /CINTERVAL 95 /MISSING LISTWISE /NOTOTAL.
Resources	Processor Time	00:00:08,64
	Elapsed Time	00:00:04,03

[DataSet1] C:\Users\jades\Desktop\Untitled2WORKING SPSS FILE.sav

Case Processing Summary

	Valid		Cases Missing		Total	
	N	Percent	N	Percent	N	Percent
PEER SCORE	190	100.0%	0	0.0%	190	100.0%
PARENT SCORE	190	100.0%	0	0.0%	190	100.0%
FINAL BSA SCORE	190	100.0%	0	0.0%	190	100.0%

Descriptives

			Statistic	Std. Error
PEER SCORE	Mean		2.76	.064
	95% Confidence Interval for Mean	Lower Bound	2.63	
		Upper Bound	2.88	
	5% Trimmed Mean		2.76	
	Median		3.00	
	Variance		.777	
	Std. Deviation		.882	
	Minimum		1	
	Maximum		5	
	Range		4	
	Interquartile Range		1	
	Skewness		.214	.176
	Kurtosis		-.116	.351
PARENT SCORE	Mean		2.04	.066
	95% Confidence Interval for Mean	Lower Bound	1.91	
		Upper Bound	2.17	
	5% Trimmed Mean		1.97	
	Median		2.00	
	Variance		.829	
	Std. Deviation		.911	
	Minimum		1	
	Maximum		5	
	Range		4	
	Interquartile Range		1	
	Skewness		.904	.176
	Kurtosis		.802	.351
FINAL BSA SCORE	Mean		3.496929825	.0353742104
	95% Confidence Interval for Mean	Lower Bound	3.427150831	
		Upper Bound	3.566708818	
	5% Trimmed Mean		3.491398635	
	Median		3.475000000	
	Variance		.238	
	Std. Deviation		.4875998407	
	Minimum		1.925000000	
	Maximum		5.000000000	

Range	3.075000000	
-------	-------------	--

Descriptives

	Statistic	Std. Error
Interquartile Range	.5687500000	
Skewness	.252	.176
Kurtosis	1.239	.351

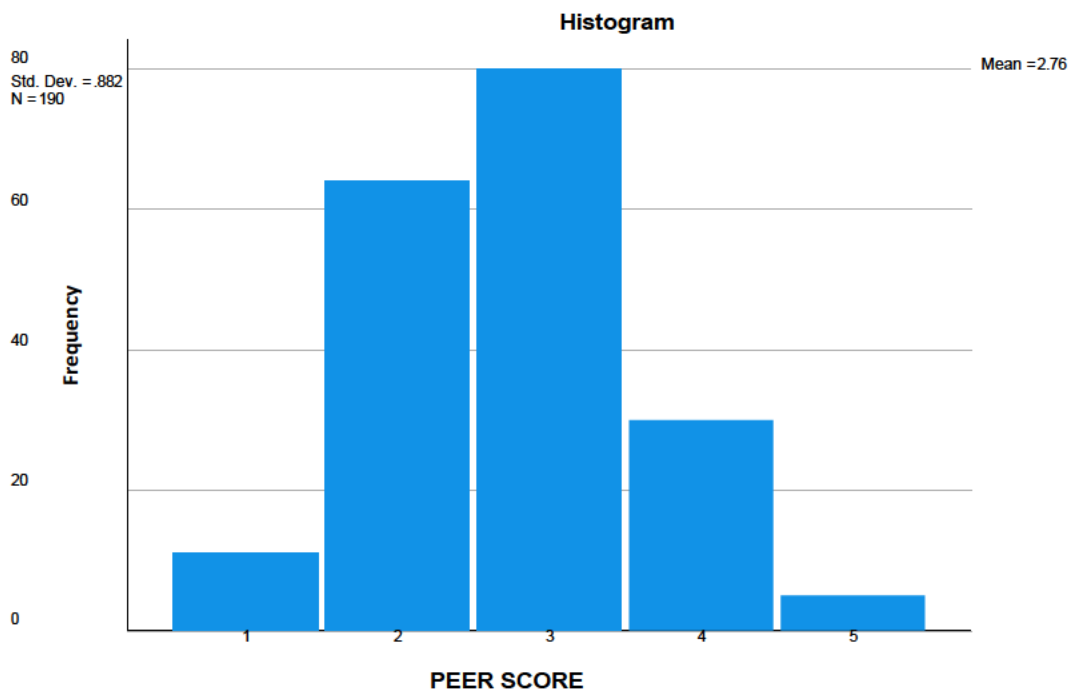
Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
PEER SCORE	.213	190	.000	.887	190	.000
PARENT SCORE	.279	190	.000	.835	190	.000
FINAL BSA SCORE	.047	190	.200*	.979	190	.006

*. This is a lower bound of the true significance.

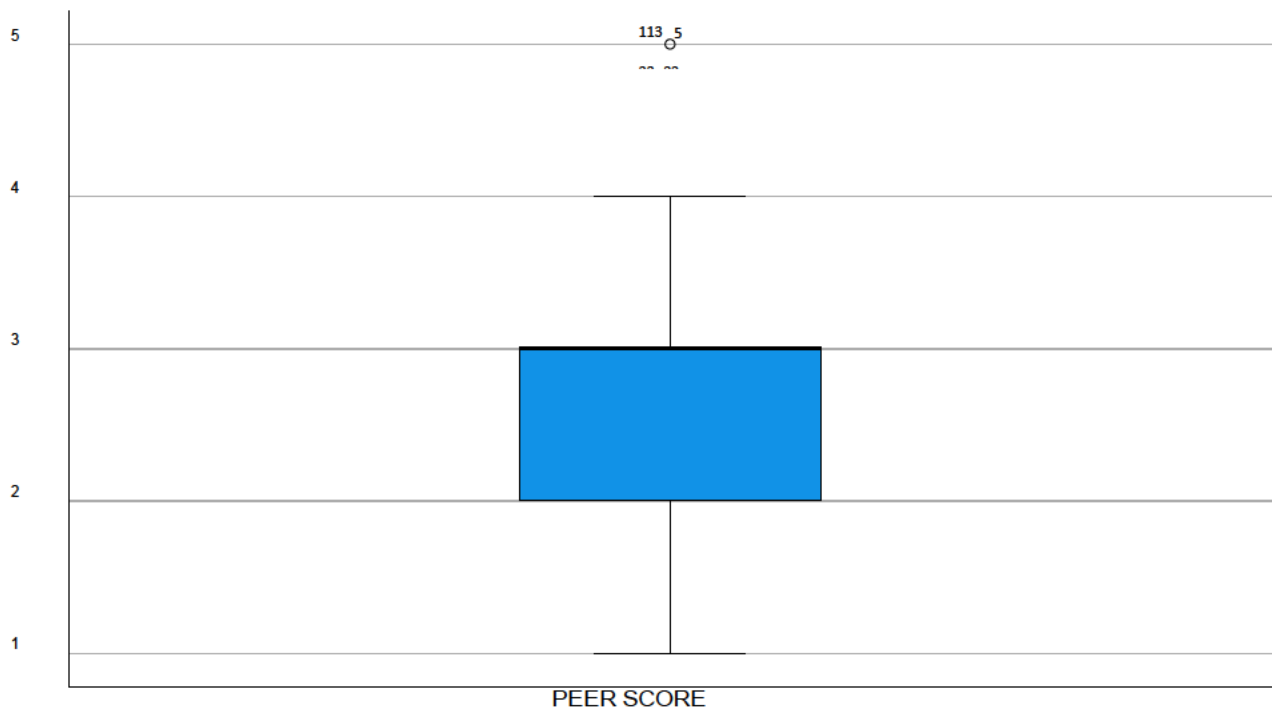
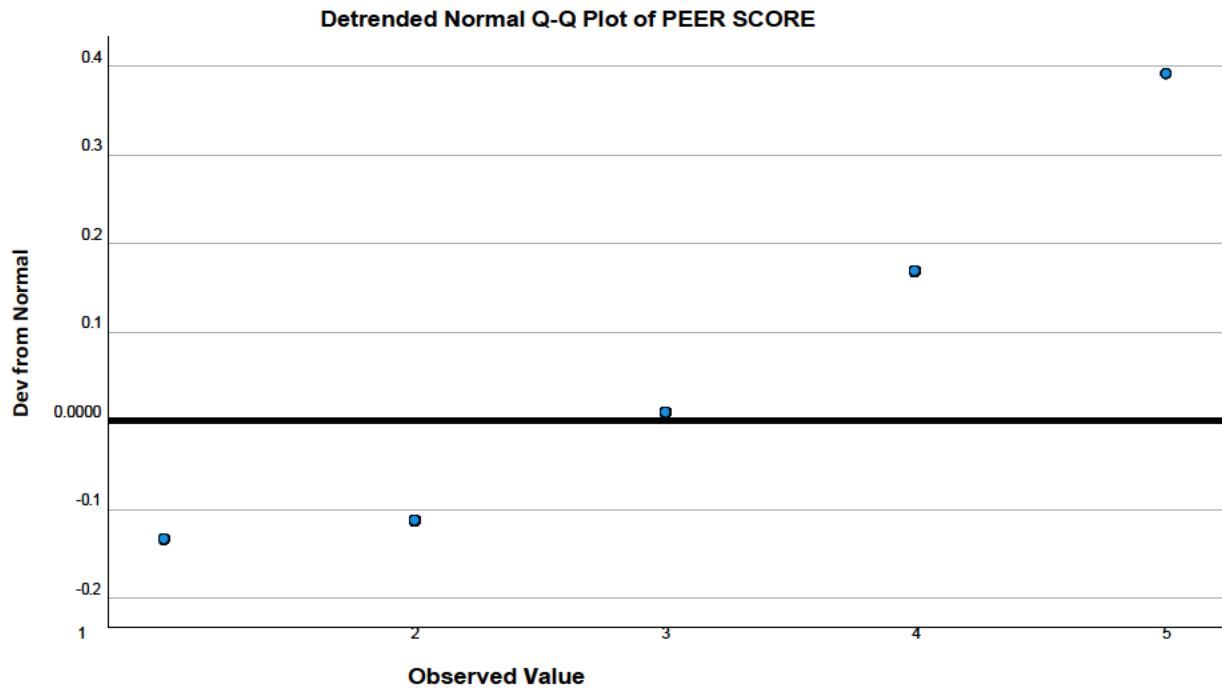
a. Lilliefors Significance Correction

PEER SCORE

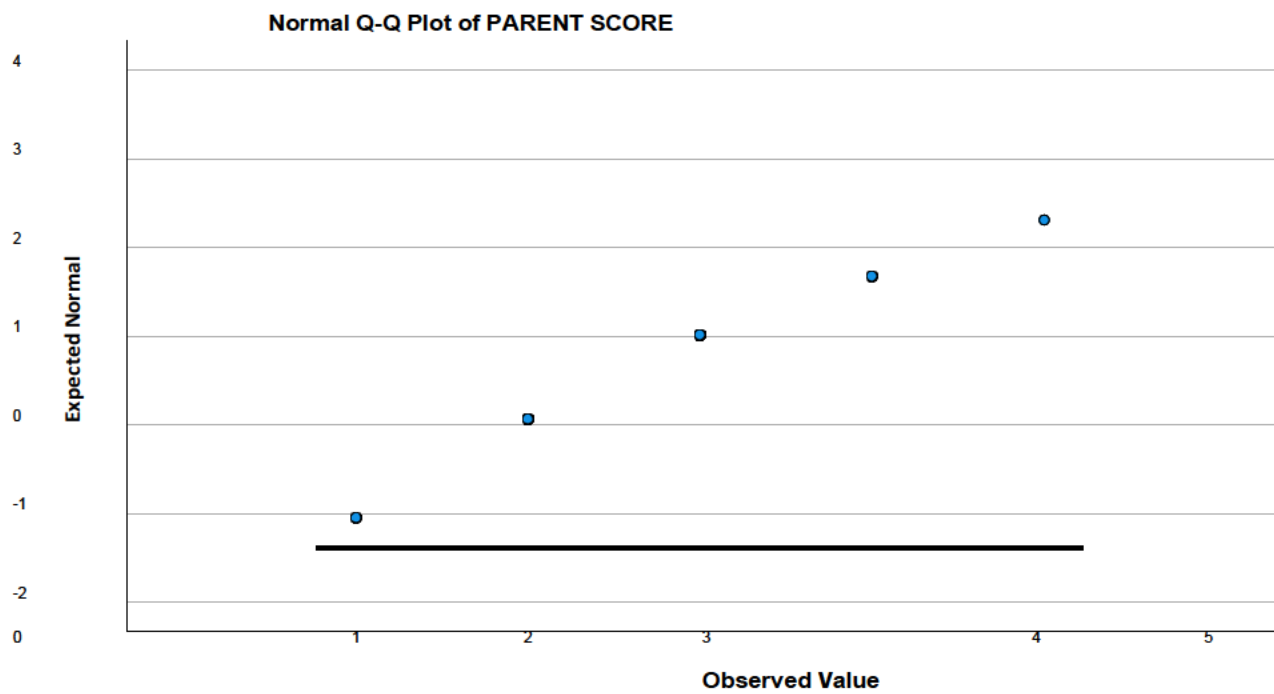


PEER SCORE Stem-and-Leaf Plot

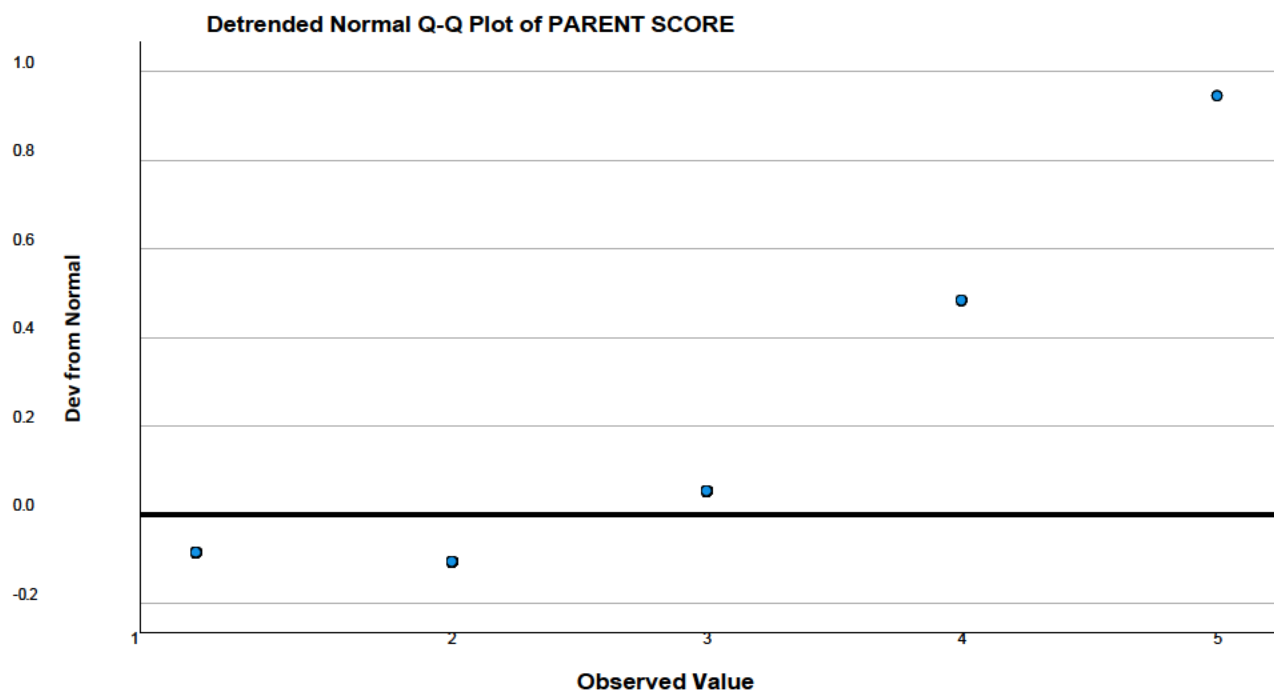
Frequency Stem & Leaf

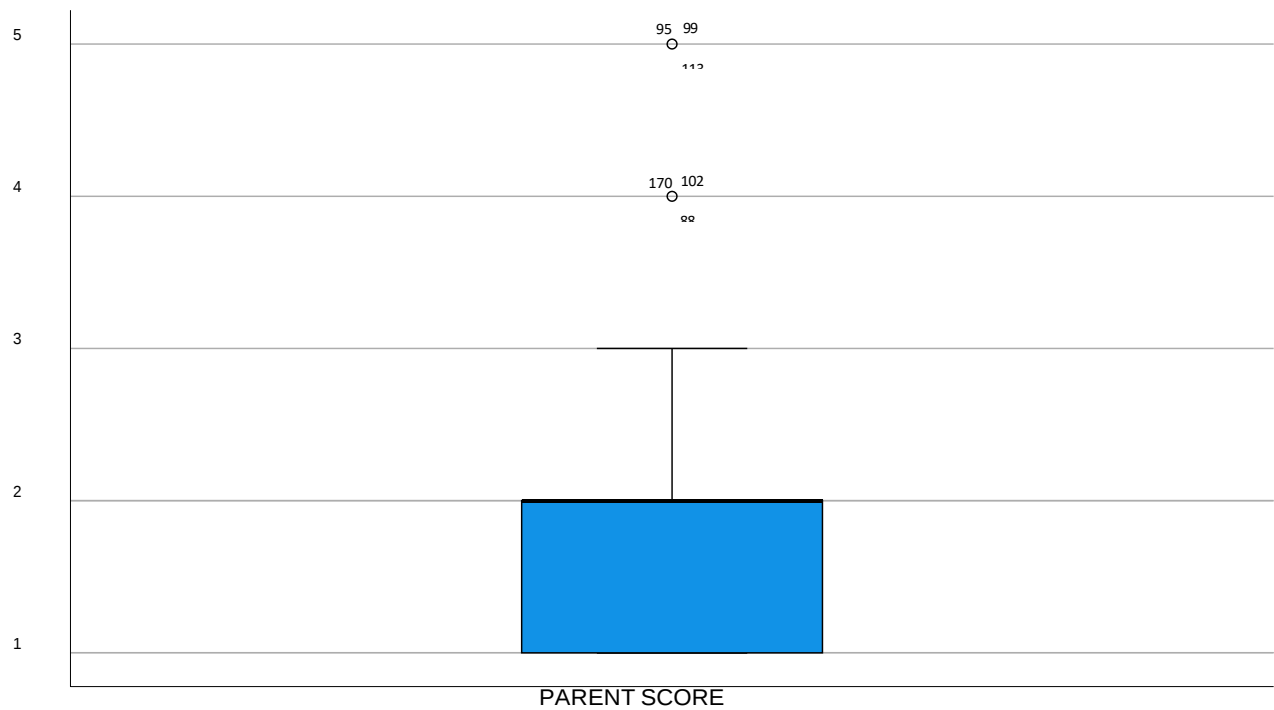


PARENT SCORE

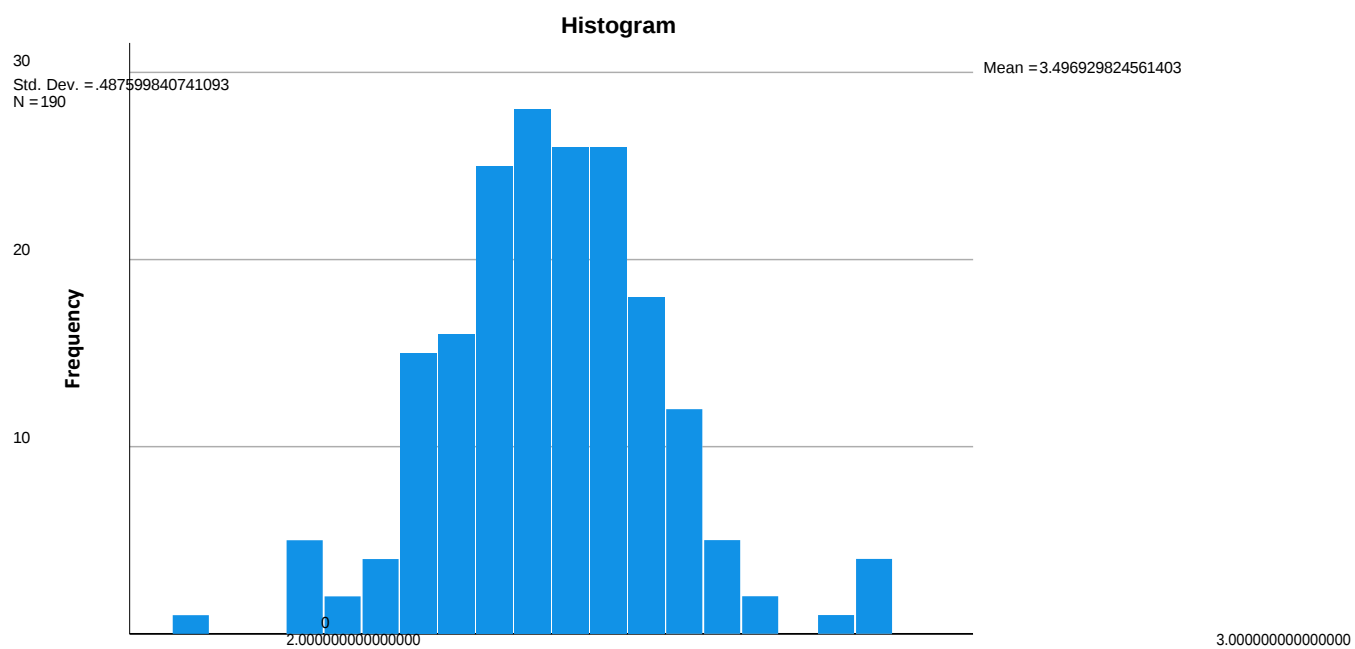


6





FINAL BSA SCORE



FINAL BSA SCORE

FINAL BSA SCORE Stem-and-Leaf Plot

Frequency	Stem & Leaf
-----------	-------------

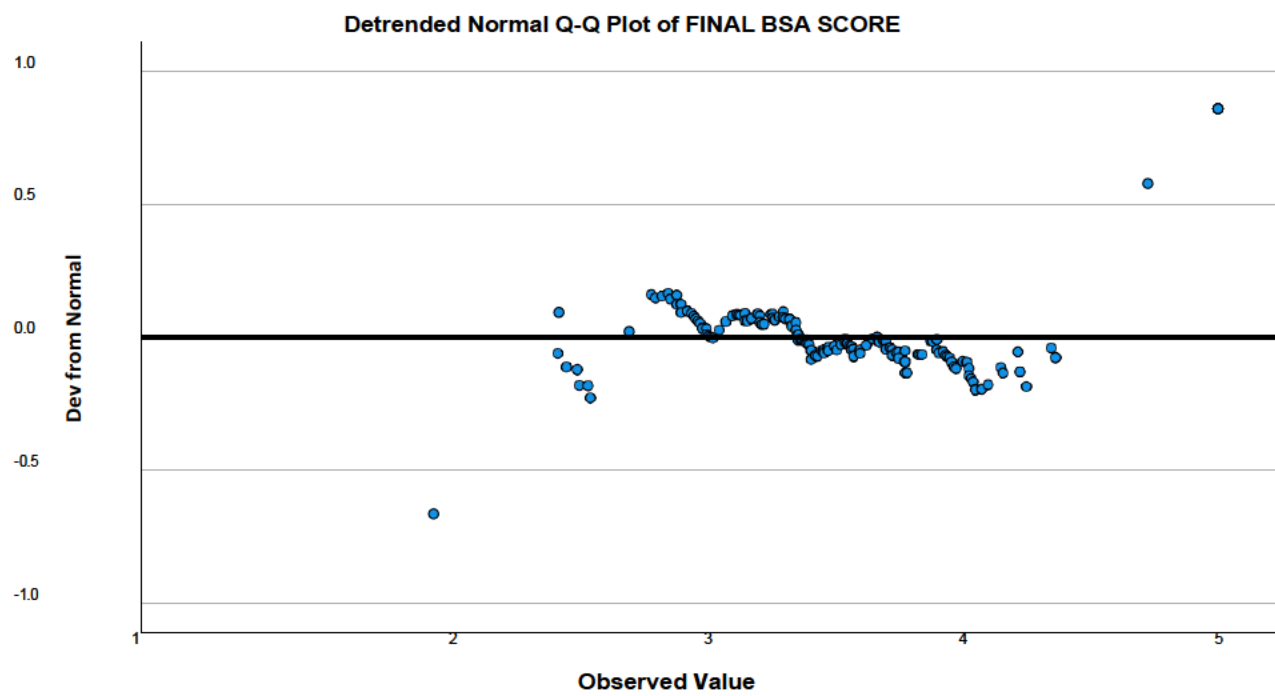
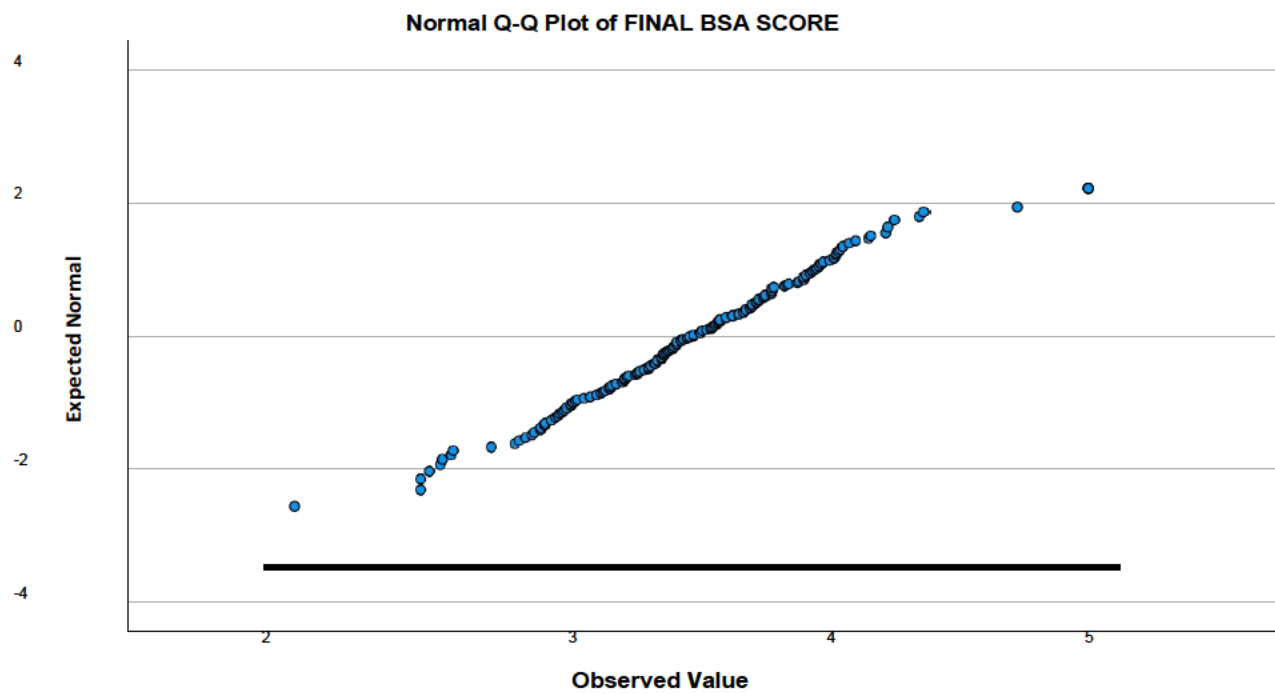
```

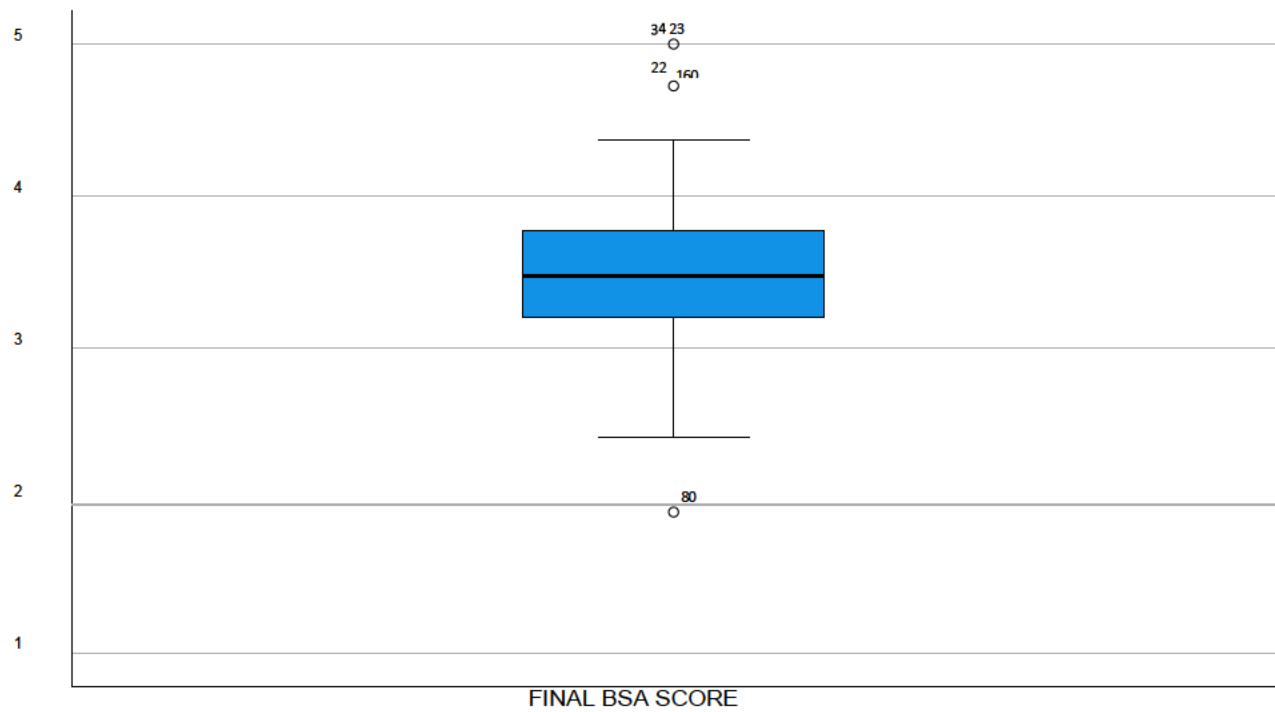
1,00 Extremes      (=<1,93)
4,00 24 . 1159
3,00 25 . 034
1,00 26 . 9
1,00 27 . 8
6,00 28 . 025588
11,00 29 . 00224556788
7,00 30 . 0001257
11,00 31 . 00123555577
13,00 32 . 0000012555668
23,00 33 . 00002222335555555677899
15,00 34 . 000000022355577
18,00 35 . 000002445555667777
12,00 36 . 002255667779
20,00 37 . 0000112224555777778
5,00 38 . 23478
14,00 39 . 00000223455567
10,00 40 . 0112234557
3,00 41 . 055
5,00 42 . 12225
2,00 43 . 56
5,00 Extremes      (>=4,73)

```

Stem width: ,1000000

Each leaf: 1 case(s)





```

NPAR TESTS
  /FRIEDMAN=PEERScore PARENTScore FINALBSAScore
  /STATISTICS DESCRIPTIVES
  /MISSING LISTWISE.

```

NPar Tests

Notes

Output Created		23-JUN-2021 10:17:06
Comments		
Input	Data	C:\Users\jades\Desktop\Untitled2\WORKING SPSS FILE.sav
	Active Dataset	DataSet1
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	190
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics for all tests are based on cases with no missing data for any variables used.
Syntax		NPAR TESTS /FRIEDMAN=PEERSCORE PARENTSCORE FINALBSAScore /STATISTICS DESCRIPTIVES /MISSING LISTWISE.
Resources	Processor Time	00:00:00,03
	Elapsed Time	00:00:00,01
	Number of Cases Allowed ^a	393216

a. Based on availability of workspace memory.

Descriptive Statistics

	N	Mean	Std. Deviation	Minimum	Maximum
PEER SCORE	190	2.76	.882	1	5
PARENT SCORE	190	2.04	.911	1	5
FINAL BSA SCORE	190	3.496929825	.4875998407	1.925000000	5.000000000

Friedman Test

Ranks

Mean Rank

PEER SCORE	1.88
PARENT SCORE	1.35
FINAL BSA SCORE	2.77

Test Statistics^a

N	190
Chi-Square	212.157
df	2
Asymp. Sig.	.000

a. Friedman Test

```
NPAR TESTS
/WILCOXON=PEERScore WITH PARENTScore (PAIRED)
/STATISTICS DESCRIPTIVES
/MISSING ANALYSIS.
```

NPar Tests

Notes

Output Created		23-JUN-2021 10:20:13
Comments		
Input	Data	C:\Users\jades\Desktop\Untitled2\WORKING SPSS FILE.sav
	Active Dataset	DataSet1
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	190
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics for each test are based on all cases with valid data for the variable(s) used in that test.
Syntax		NPAR TESTS /WILCOXON=PEERSCORE WITH PARENTSCORE (PAIRED) /STATISTICS DESCRIPTIVES...
Resources	Processor Time	00:00:00,02
	Elapsed Time	00:00:00,01
	Number of Cases Allowed ^a	449389

a. Based on availability of workspace memory.

Descriptive Statistics

	N	Mean	Std. Deviation	Minimum	Maximum
PEER SCORE	190	2.76	.882	1	5
PARENT SCORE	190	2.04	.911	1	5

Wilcoxon Signed Ranks Test

Ranks

		N	Mean Rank	Sum of Ranks
PARENT SCORE - PEER SCORE	Negative Ranks	111 ^a	71.32	7917.00
	Positive Ranks	24 ^b	52.63	1263.00
	Ties	55 ^c		
	Total	190		

a. PARENT SCORE < PEER SCORE

b. PARENT SCORE > PEER SCORE

c. PARENT SCORE = PEER SCORE

Test Statistics^a

PARENT SCORE - PEER SCORE	
Z	-7.643 ^b
Asymp. Sig. (2-tailed)	.000

a. Wilcoxon Signed Ranks Test

b. Based on positive ranks.

```

NPAR TESTS
/WILCOXON=PARENTSCORE WITH FINALBSAScore (PAIRED)
/STATISTICS DESCRIPTIVES
/MISSING ANALYSIS.

```

NPar Tests

Notes

Output Created		23-JUN-2021 10:21:31
Comments		
Input	Data	C:\Users\jades\Desktop\Untitled2\WORKING SPSS FILE.sav
	Active Dataset	DataSet1
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	190
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics for each test are based on all cases with valid data for the variable(s) used in that test.
Syntax		NPAR TESTS /WILCOXON=PARENTSCORE WITH FINALBSAScore (PAIRED) /STATISTICS DESCRIPTIVES /MISSING ANALYSIS.
Resources	Processor Time	00:00:00,00
	Elapsed Time	00:00:00,00
	Number of Cases Allowed ^a	449389

a. Based on availability of workspace memory.

Descriptive Statistics

	N	Mean	Std. Deviation	Minimum	Maximum
PARENT SCORE	190	2.04	.911	1	5
FINAL BSA SCORE	190	3.496929825	.4875998407	1.925000000	5.000000000

Wilcoxon Signed Ranks Test

Ranks

		N	Mean Rank	Sum of Ranks
FINAL BSA SCORE - PARENT SCORE	Negative Ranks	15 ^a	27.73	416.00
	Positive Ranks	175 ^b	101.31	17729.00
	Ties	0 ^c		
	Total	190		

a. FINAL BSA SCORE < PARENT SCORE

b. FINAL BSA SCORE > PARENT SCORE

c. FINAL BSA SCORE = PARENT SCORE

Test Statistics^a

FINAL BSA SCORE - PARENT SCORE

Z	-11.405 ^b
Asymp. Sig. (2-tailed)	.000

a. Wilcoxon Signed Ranks Test

b. Based on negative ranks.

```

NPAR TESTS
/WILCOXON=PEERScore WITH FINALBSAScore (PAIRED)
/STATISTICS DESCRIPTIVES
/MISSING ANALYSIS.

```

NPar Tests

Notes

Output Created		23-JUN-2021 10:21:58
Comments		
Input	Data	C:\Users\jades\Desktop\Untitled2\WORKING SPSS FILE.sav
	Active Dataset	DataSet1
	Filter	<none>
	Weight	<none>
	Split File	<none>
	N of Rows in Working Data File	190
Missing Value Handling	Definition of Missing	User-defined missing values are treated as missing.
	Cases Used	Statistics for each test are based on all cases with valid data for the variable(s) used in that test.
Syntax		NPAR TESTS /WILCOXON=PEERSCORE WITH FINALBSAScore (PAIRED) /STATISTICS DESCRIPTIVES...
Resources	Processor Time	00:00:00,02
	Elapsed Time	00:00:00,01
	Number of Cases Allowed ^a	449389

a. Based on availability of workspace memory.

Descriptive Statistics

	N	Mean	Std. Deviation	Minimum	Maximum
PEER SCORE	190	2.76	.882	1	5
FINAL BSA SCORE	190	3.496929825	.4875998407	1.925000000	5.000000000

Wilcoxon Signed Ranks Test

Ranks

		N	Mean Rank	Sum of Ranks
FINAL BSA SCORE - PEER SCORE	Negative Ranks	26 ^a	53.27	1385.00
	Positive Ranks	159 ^b	99.50	15820.00
	Ties	5 ^c		
	Total	190		

a. FINAL BSA SCORE < PEER SCORE

b. FINAL BSA SCORE > PEER SCORE

c. FINAL BSA SCORE = PEER SCORE

Test Statistics^a

FINAL BSA SCORE - PEER SCORE

Z	-9.896 ^b
Asymp. Sig. (2-tailed)	.000

a. Wilcoxon Signed Ranks Test

b. Based on negative ranks.