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FEMALE SEXUALITY IN TWO SAMPLES
OF NEW ZEALAND WOMEN

A thesis presented to the
Department of Psychology
University of Waikato

In partial fulfilment of the
requirements for the Degree
of Master of Social Science

by

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FRONTISPIECE

'Tiresias, who had been both man and woman, was asked as Ovid's legend goes, to mediate in a dispute between Jove and Juno as to which sex got more pleasure from love-making. Tiresias unhesitatingly answered that women did. Yet in the intervening 2,000 years between Ovid's time and our own, a mythology has been built up which not only holds the opposite to be true, but has made this belief an unswerving ideology dictating the quality of relations between the sexes. Woman's sexuality, defined by men to benefit men, has been downgraded and perverted, repressed and channeled, denied and abused until women themselves, thoroughly convinced of their own sexual inferiority to men, would probably be dumfounded to learn that there is scientific proof that Tiresias was indeed right.'

(Lydon, reported in "Sisterhood is Powerful",
1970, p. 197.)

'It is lamentable that women have done so little thinking and writing on their own behalf and have accepted so meekly the passive role which men in western civilisation have stamped upon female sexual interest.'

(Wright, reported in Schaefer, 1973, p. 159.)

A B S T R A C T

The sexuality of New Zealand women, their preferences and their practices, was compared in a questionnaire administered to two groups of New Zealand women. The first sample contained six hundred and forty-five women who attended the United Women's Convention in 1977. The second sample included seventy women who replied to a postal questionnaire sent to a random selection from the Hamilton East electoral roll. The questionnaire was loosely based on Hite's (1976) study of the sexuality of American women. The questionnaire examined the respondent's sexual preferences, fantasy, masturbation, orgasm, partner related questions and questions on oral sex. A feminist orientation scale was devised to determine feminist bias, in particular in the first sample. The respondents proved to be unrepresentative of the general population. They were predominantly Pakeha, highly educated, with a high percentage in professional or managerial positions. These women are orgasmic and enjoy it, they masturbate, enjoy fantasies and do not experience orgasm from a penis in vagina only. Following research by Kinsey et al. (1953), Masters and Johnson (1966) and Hite (1976), this study confirms the clitoris as women's orgasmic organ.

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CHAPTER ONE

INTRODUCTION

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INTRODUCTION

The growing academic interest in the study of sexuality was led by Kinsey et al.'s (1953) research. Social scientists, with diverse interests and emphases, have produced an expanding literature in this area, which has gained respect as a scientific field of study. Kinsey et al.'s (1953) work was by no means the first in the field, but they were influential in freeing female sexuality from its historical shrouds of myths and misconceptions. As Ira Reiss, the editor of the Journal of Social Issues was prompted to write in 1966:

'the approach to this area has been blurred by impressionistic approaches and deadened by moralistic tirades.'

(1966, p. 1)

During the Nineteenth Century there were conflicting theories of female sexuality. In William Acton's Treatise on the Functions and Disorders of the Reproductive Organs (1857) the view was put forward that it was a vile aspersion to suggest that women had sexual feelings (Chetwynd, 1977). Trall (1866) on the other hand, encouraged women to cultivate their sexuality and urged them not to suppress it, so as to guard against atrophied organs and nervous strain.

'It is very clear,' he said, 'that sex should be as pleasurable as possible for both partners'. (Reported in Gaylin, 1976, p. 139.)

The controversy was such that Degler, a Stanford University historian researching this period, stated that:

'as many writers admitted the existence of female sexual impulses as denied them.'

(Reported in Gaylin, 1976, p. 139.)

Degler cited a study by Mosher (1900) in which a sample of forty-five middle-class women were asked questions about their attitudes towards sexuality, their sexual experience and behaviour. Mosher found that 82 per cent of her sample born prior to 1875 had orgasms. These women stated that they desired sex independently of their husband's arousal.

'One woman reported that failure to reach orgasm was 'bad, even disastrous, nerve-wracking' and another said, 'men have not been properly trained'.'

(Reported in Gaylin, 1976, p. 139.)

Many medical books on sexuality written during this era were based on the belief of a strong sexual desire in women, which if denied, could cause danger to a woman's health. At the same time clitoridectomies were being performed on women to ensure that their sexual excitement would not cause insanity, hysteria or epilepsy (Lydon, 1970).

Into this confused climate came Freud's (1901, 1905) work on female sexuality. Freud did not deny women their own sexuality. However, he is responsible for the concept of the immature clitoral orgasm, which must be abandoned for the sexually mature vaginal orgasm, as the transition to womanhood takes place. Women who failed to achieve this transition to a vaginal orgasm were labelled frigid, sexually anaesthetised and psychosexually immature (Reported in Lydon, 1970). Freud recognized that the pre-coital women (and therefore the young adolescent female), the area of sexual arousal and fulfilment was the clitoris, but he denied the continuation of the clitoral orgasm in the coital (i. e. sexually mature) women. Kinsey et al. disputed Freud's theory, and stated:

'There are no anatomic data to indicate that such a physical transformation has ever been observed, or is possible.'

(1953, p. 582.)

Freud's theory was generally accepted and surgery was performed, lowering the clitoris so that vaginal orgasms could be achieved. It is ironic that this inadvertently validated the clitoris as the organ of orgasm in women.

Before 1960, research into female sexuality was limited almost exclusively to Kinsey et al.'s massive survey published in the early 1950's. They were the first to conduct investigative research with a large sample, into what people did (or said they did) sexually. They began their research into female sexuality in 1938, when they commenced their collection of case histories of women's sexual preferences and behaviour. Their sample consisted of 7789 women, 5490 of whom were included in their statistical analysis of their data. The respondents excluded were prison inmates and black women, the sample thus being white, free citizens, aged from two to ninety years, with the bulk falling between the ages of sixteen and fifty years. They were from diverse educational, occupational and geographical backgrounds. The case histories were obtained through interviews by male researchers. As in all interview sampling techniques, difficulties must have been encountered, which could lend bias to the results. Any assessment of the part played by the male interviewers in the sensitive area of female sexuality can be but hypothetical¹, but it should be recognized that there is a possibility that the response could have differed in some way had the interviews been conducted by females.

Kinsey et al. (1953) asked questions concerning pre-adolescent sexual activity, masturbation, nocturnal dreams, pre-marital petting and coitus, marital and extra-marital coitus, homosexual response and contacts, animal contacts and total sexual outlets. Their main findings showed that 90 per cent of the respondents had experienced

orgasm by the time they were aged thirty-five, that the clitoris was the women's orgasmic organ, that male and female orgasms differed only in the male ejaculation, and that 62 per cent of their sample masturbated.

At the centre of their conclusions was the finding that the vagina,

'is of minimum importance in contributing to the erotic responses of the female. It may even contribute more to the sexual arousal of the male than it does to the arousal of the female'.

(Kinsey et al., 1953, p. 592)

They found that clinicians and psychoanalysts had expended considerable effort trying to teach their patients to achieve a vaginal response equal to that experienced from clitoral stimulation, with the consequence that many hundreds of women had been disturbed by their failure to accomplish this biological impossibility (Kinsey et al., 1953).

The vagina is not a particularly sensitive area of the body, containing far fewer nerve endings than the clitoris.

'In most females the walls of the vagina are devoid of end organs of touch and are quite insensitive when they are gently stroked or lightly pressed. For most individuals the insensitivity extends to every part of the vagina.'

(Kinsey et al., 1953, p. 580)

Kinsey et al. (1953) reported that the concept of the 'frigid' woman was attributable to ignorance of the clitoris' orgasmic function. They posited that the difference in time it took for males and females to orgasm also contributed to this idea.

However, Kinsey et al.'s efforts were not accepted unconditionally by fellow researchers. Caprio (1960), a follower of Freud, wrote:

'whenever a woman is incapable of achieving orgasm via coitus, providing her husband is an adequate partner, and prefers clitoral stimulation to any other form of sexual activity she can be regarded as suffering from frigidity and requires psychiatric assistance.'

(1960, p. 64)

Major research into female sexuality by Masters and Johnson in 1966 produced new information in this field. Their subjects were volunteers who were prepared to have physiological measurements taken of their sexual arousal and orgasm, in a clinical setting.

Masters and Johnson (1966) found that women were naturally multi-orgasmic and that their orgasms varied in intensity, although not in kind. They also stated that the female orgasm is a physiological fact, which follows the same physiological pattern as the males, with the clitoris being the more sensitive equivalent of the penis. Their results were criticised by Fisher (1970) as not being,

'applicable to the non-sexual-athlete, non-exhibitionist population'

(1970, p. 127)

because their subjects were volunteers who performed in an antiseptic environment complete with electrodes and cameras. This criticism may be valid, but Masters and Johnson's data did substantiate women's subjective experience, as did Kinsey et al.'s earlier research.

However, these findings have not resolved the vaginal versus clitoral controversy. Lowen (1971), a psychotherapist, wrote about female orgasms after Masters and Johnson had published their findings. He stated that if a man stimulates a female's clitoris he loses much of his own sexual pleasure. He wrote:

'The need to bring a woman to climax through clitoral stimulation after the act of intercourse has been completed and the man has reached climax, is burdensome since it prevents him from enjoying the relaxation and peace which are the rewards of sexuality. Most men to whom I have spoken who engaged in this process resented it.'

(Reported in *Our Bodies, Our Selves*, 1971, p. 37)

He went on to say that women should not feel guilty if this is the only way they can achieve orgasm, but does not recommend it, as it is not the correct vaginal orgasm.

Freud's theory of female sexuality seemed to be firmly entrenched in the literature in spite of the evidence which states that it is the clitoris, not the vagina which is responsible for women's orgasms (Kinsey et al., 1953; Masters and Johnson, 1966). It does seem extraordinary that after Kinsey et al., female sexuality was not redefined. Perhaps this was because, as Dell'olio (1973) put it,

'The clitoral orgasm which worked for most women, was difficult in the standard male-gratifying positions.'
(1973, p. 126)

Or perhaps it could have been that accepted paradigms about sexuality are difficult to change. Perhaps as Lydon (1970) posits,

'The mythology (of vaginal orgasms) remains intact because a male dominated American culture has a vested interest in its continuance.'
(1970, p. 200)

This idea is supported by Bell (1974) who in a sexual survey of Australian women was moved to comment,

'Since the start of the Twentieth Century women in the western world have been told that whatever sexual pleasure she achieved, was obtained through the vagina. She was thus dependent on the male's erect penis to achieve orgasm.'
(1974, p. 73)

It appears that men enjoy intercourse in the traditional positions and have thus been loathe to accept evidence that suggests that this is not the method which maximises women's sexual pleasure.

One of the more recent studies into female sexuality was conducted by Shere Hite (1976). She published her results in a popular book, which is currently a best seller, as was Masters and Johnson's and Kinsey et al.'s in their time. Hite's survey has severe methodological drawbacks. Firstly, she did not attempt any statistical analysis of her data. Secondly a large proportion of her respondents had to write requesting a copy of the questionnaire, after seeing advertisements in magazines, while others responded after reading

her first book based on the answers to a similar questionnaire given to forty five women. The former would have had to be particularly motivated to fill in such a questionnaire, and the latter sampled could have been biased by reading the initial results. As it was, only 3019 of 100,000 questionnaires distributed were returned. Hite based her questionnaire on the premise that female sexuality had been seen essentially as a response to male sexuality and intercourse. She stated:

'there had rarely been any acknowledgement that female sexuality might have a complex nature of its own which would be more than just the logical counterpart of (what we think of as) male sexuality.'

(1976, p. 11)

Hite's main findings supported those of Kinsey et al. (1953) and Masters and Johnson (1966), that it is from stimulation of the clitoris that a woman achieves orgasm.

One of the outcomes of the emergence of a scientific study of sexuality appears to be a backlash against the concept of sexual equality in terms of a woman's right to orgasm. Popular magazines erroneously offer consolations to the male whose partners do not orgasm, in emotive and inappropriate language. For example,

'All this talk about new female sexuality has started a rumour that women want multiple orgasms all the time or else. Men need to realise that there are times when women are perfectly happy not to have an orgasm - perhaps they are too tired to bother with dizzy heights and are content with just the emotional and physical pleasure close contact brings.'

(Cleo, 1976)

Perhaps the author of the Cleo article had based his/her conclusions on statements such as the following made by Robertiello (1970). He states that many women who do not have orgasms enjoy sex more than many women who have orgasms. He writes:

'Though having orgasms might certainly be desirable, it should not be equated either with the level of mental health or the degree of pleasure and satisfaction in sex.'

(1970, pp. 308, 309)

The fact that some women do enjoy sex without having an orgasm cannot legitimately be generalised to this type of blanket statement. By doing this Robertiello has misrepresented the facts of the matter. It is difficult to resist the temptation to posit whether or not, and under which circumstances, Robertiello would have been prepared to make the same statements, substituting 'men' for 'women'.

Orgasmic reactions, particularly the comparison between male and female orgasm, has been the subject of much study (Kinsey et al., 1953; Masters and Johnson, 1966; Hite, 1976). Masters and Johnson (1966) described the same physiological changes in both males' and females' orgasms. Recent research has shown that the subjective experience is also similar. Vance and Wagner (1976) submitted forty-eight descriptions of orgasms to seventy judges to discover if they could ascertain the sex of the person describing their orgasms. This they were unable to do. Vance and Wagner conclude:

'This suggests that the experience of orgasm for males and females is subjectively the same, except that women appear able to have multiple orgasms.' (1)

(1976, p. 93)

The 'obligatory' or 'faked' orgasm has found its way into the most recent literature on female sexuality. Some women have said they feel they must have an orgasm to please their partners, and preferably through intercourse (Schaefer, 1975; Hubbard, 1976; Tavris and Harris, 1976).

Schaefer (1975) interviewed thirty women about their sexual experiences. She found that 56 per cent of her sample had faked an orgasm for a variety of reasons.

1. There had been some confusion over the term 'multiple orgasm' coined by Masters and Johnson (1966). This does not mean a number of orgasms one after the other, but a series of orgasms with no break in between arising from continuous stimulation. Hite (1976) found that some of her respondents did confuse sequential orgasms with multiple orgasms. She defines sequential orgasms as restimulation of the clitoris within a few minutes of orgasm to produce a further orgasm (Hite, 1976).

Hubbard (1976) looked at the explanation as to why women would pretend to have an orgasm when they had not. She concluded that:

'The main reason women do this is to escape the anxiety created by the real nature of the sexual situation between their partners and themselves.'

(1976, p. 9)

A woman may fake an orgasm to protect her partner from the knowledge that he has not aroused her to orgasm. She may also do this because she does not know what stimulation she needs to achieve an orgasm, and rather than pursue this, she gives up and pretends to have one (Hubbard, 1976). This latter reason for faking an orgasm is based on the concept that the male must have an orgasm and that the woman's orgasm is unimportant to her.

The current acceptance of women as orgasmic, has created the situation where men expect their sexual techniques to produce an orgasm for their partners. Laws and Schwartz (1977) state:

'The male's obligation to provide his partner with an orgasm is often translated into an obligation on her part to produce one. This has resulted in an often-parodied pressure on the woman to fake an orgasm or to lie about it.'

(1977, p. 53)

It is evident that confusion and anxiety surrounds the female orgasm, for some people. Some women do not have orgasms and are quite satisfied with this situation, enjoying the intimacy and the arousal itself. However, these women are in the minority and most women do want to orgasm from their sexual encounters (Hite, 1976). Men are now told that their female partners are capable of having an orgasm and so expect this to happen. This insistence on orgasm can produce the aforementioned phenomena of women 'faking' orgasms to bolster their partner's confidence as an adequate lover.

If orgasm is the result of clitoral stimulation (and research indicates it is) then it follows that the most effective way for a woman to have an orgasm is through masturbation.

Kinsey et al. (1953) were the first researchers to state this. They found that 62 per cent of their sample masturbated, and of these 95 per cent achieved orgasm. A more recent statement in this area was made by De Martino (1969), who said,

'Past and current research clearly indicate that the majority of women in our society are able to attain an orgasm much easier and faster from clitoral self-manipulation than from sexual intercourse.'

(1969, p. 107)

De Martino's conclusion was based on data produced from his study in 1974 of three hundred and twenty-seven female members of Mensa. Reflecting the results of much of the other research in the area, he found that 81 per cent of his sample masturbated and of these 82 per cent orgasmed from this. Their primary method of masturbation was manual stimulation of the clitoris.

Another study on masturbation by Arafat and Cotton (1974), surveyed two-hundred and five female students. These women were asked to state their preferences on masturbation and intercourse: one fifth (20.83%) of the women rated masturbation equal to intercourse, under half (45.84%) rated masturbation lower than intercourse, while a third (33.33%) rated masturbation greater than intercourse. Thus over half the sample rated masturbation equal to, or greater than intercourse. The fact that nearly half the respondents rated masturbation lower than intercourse can be explained by the pleasure engendered by the physical intimacy and emotional responsiveness to one's partner.

Of the 82 per cent of Hite's (1976) respondents who masturbated, 95 per cent orgasmed regularly and easily, again demonstrating that female masturbation is a successful technique for producing orgasm.

Although female masturbation has a long history of condemnation by the church, the family and the medical profession, a more recent

attitude change has developed which defines masturbation as normal and innocuous (Kinsey et al., 1953; Masters and Johnson, 1966; Hite, 1976). In fact, masturbation is increasingly being seen as therapeutic. Psychologists, such as Lobitz and Lo Piccolo (1972) and Barbach (1976) are teaching masturbation techniques to women, as therapy to convert pre-orgasmic women to orgasmic women, as well as for rectifying other sexual dysfunctions. It is also encouraged as an effective relaxation exercise, and as a means for women to understand their own sexuality.

Laws and Schwartz (1977) have the concluding comment on masturbation. They say:

'When the ease and simplicity of orgasm through masturbation are contrasted with the difficulties, conflict and ideological controversies surrounding orgasm through intercourse, it is easy to see why some women have decided to do without penetration, if not without men. The fact that women have this option is, of course, threatening to men, both on a personal level and on a political level. When men no longer control women's sexuality, the future of a number of social institutions is thrown in doubt.'

(1977, p. 59)

As with most other aspects of female sexuality, controversy exists over women's fantasies. Freud declared that only unsatisfied and unhappy people fantasize. (Reported in Hariton, 1973). It must be borne in mind that all Freud's dictums on female sexuality are based on his clinical experience with white middle-class Viennese women who were not necessarily representative of women in general.

The fact of Freud's adherence to the myth of the vaginal orgasm must make any of his proselytising on female sexuality suspect.

Freud himself said,

'If you want to know more about femininity, you must interrogate your own experience, or turn to the poets, or else wait until science can give you more profound and coherent information.'

(Reported in Schaefer, 1973, p. 19)

It is a pity that the people who so eagerly accepted and used Freud's ideas did not also look at his own expressed doubts. Chassequet-Smirgel (1970) had this to say about Freud,

'Freud was always reticent about the dark continent of femininity and constantly stressed the incomplete nature of his discoveries.'

(1970, p. 1)

Kinsey et al. (1953) found that 60 per cent of those who masturbated had heterosexual fantasies, 10 per cent had homosexual fantasies, one per cent had fantasies about sex with animals and four per cent had sado-masochistic fantasies. They also found that two per cent of their subjects orgasmed from fantasy alone.

Hariton (1973) found that,

'erotic fantasies are common among women, that they are not escape mechanisms and that they often enhance sexual desire and pleasure.'

(1973, p. 5)

She found that 65 per cent of her sample of one hundred and forty-one women fantasized during intercourse, 28 per cent occasionally did this, while seven per cent had no fantasies at all. Hariton, in a further study with Singer, in 1974, found that 65 per cent of their sample of housewives reported erotic fantasy during intercourse.

In De Martino's (1974) study of intelligent women, 70 per cent of his respondents fantasized during sexual activity with a partner. The most popular fantasies were, in order: sex with a male other than the current partner, group sex, pornographic scenes, sex with a negro, lesbian sex and masochistic and/or rape fantasies.

Kaplan (1974) stated that sexual fantasy aids a healthy sex life and is necessary to prevent sexual dysfunction. She writes,

'sex is composed of friction and fantasy; deficiencies in either can produce symptoms.'

(Reported in Carlson and Coleman, 1977, p. 528)

Research has shown that women are more imaginative in their sexual fantasies than are men. In a study by Carlson and Coleman (1977), it was reported that women respondents experienced richer, more erotic and complex fantasies than their male subjects. Research also shows that fantasy aids female sexual pleasure. Sizeman (1977) discovered that women who experienced erotic fantasies tended to have a higher frequency of orgasms than women who did not fantasize about sex.

Recent research findings substantiate the previous research which posited that women did have fantasies and that this was not detrimental in any way to their sex lives.

Another area of sexuality that has induced controversy is that of oral sex. Opinion on oral sex ranges from it being so disgusting that it is out-lawed, to being the panacea of all sexual problems (Reuben, 1969).

Tavris and Sadd quote a provision from the law in an unnamed State in America:

'Any person participating in an act of copulating the mouth of one person with the sexual organ of another is punishable by imprisonment in the state prison for not exceeding fifteen years.'
(1975, p. 125)

It was Kinsey et al.'s (1953) publication of the fact that half their female sample had experienced cunnilingus and fellatio that changed the concept of oral sex as a secret vice of a few disturbed and/or debauched individuals (Kinsey et al., 1953).

Recent research has found that oral sex is not an unusual sexual activity. The Redbook survey on female sexuality (1975), states that:

'Almost all wives under the age of forty enjoy oral-genital sex, both cunnilingus and fellatio.'
(Tavris and Sadd, 1975, p. 22)

Hite (1976) states that 42 per cent of her respondents enjoyed cunnilingus. She also said that women who do not enjoy cunnilingus are usually concerned about the odour and general cleanliness of their genitals. Women also felt dubious about having to perform fellatio on their partners, and were thus reluctant to permit cunnilingus, as they saw their reciprocal duty being to indulge in fellatio (Hite, 1976).

Oral sex is obviously yet another area in which further study will shed light on the myths and misconceptions extant in our society today.

Men have traditionally been the most prolific researchers into female sexuality, but as Laws and Schwartz (1977) note, this is changing.

'As feminist analysis of female sexuality continues to develop, the masculine bias in sex research becomes more apparent.'

(1977, p. viii)

Fisher (1970) considered the social ramifications of the research findings on female sexuality. The male identity has been shown to be closely related to male sexuality (Farrell, 1974). If the clitoris is the female's major sexual organ, then masturbation and homosexuality become options which may threaten many men. There is a growing literature stating that men do feel extremely threatened by the actuality of the female orgasm arising from the clitoris (Fisher, 1970). With this, comes the concept that women are more versatile than men in terms of the types of orgasm they can reach, and that they do not need a penis to achieve these. De Martino commented on this point:

'As more women become more liberated sexually and thus more confident, aggressive and demanding in their heterosexual relationships and because of their ability to reach several orgasms in a short time interval, men may well experience a greater surge of threat, with respect to their feelings of virility and masculinity - they may find it increasingly difficult to sexually satisfy women.'

(1974, p. 107)

The controversy continues, and may have wide societal manifestations if the emerging trend which recognizes the 'myth of the vaginal orgasm' is established.

Although there has been considerable research into sexuality, little has been undertaken in New Zealand. The present study was conducted in order to clarify some of the issues raised in the literature (such as vaginal versus clitoral orgasm and the use of fantasy) in a sample of New Zealand women.

A pilot questionnaire, based on Hite's study (1976), was sent first to the women who attended the Women and Health Conference in Wellington in February 1977. They constituted a group with wide interests and experience, whom it was hoped would contribute constructive comments about this questionnaire. The sample was small, but the results obtained were a useful indication of what New Zealand women said they do and prefer, in their sex lives.⁽²⁾ Refinements implemented after the analysis of those data, resulted in the questionnaire used in the present study. There were two major samples involved in this research: six hundred and forty-five women who attended the United Women's Convention in Christchurch in 1977, and seventy women drawn at random from the 1975 Hamilton East electoral roll. The results from these samples are reported and discussed in this study.

2. The pilot study and some preliminary data from the United Women's Convention sample were reported to the New Zealand Psychology Conference and to the Women's Studies Conference in August/September 1978; the final results of this research are reported here.

CHAPTER TWO

METHOD

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CHAPTER TWO

METHOD

2.1 SUBJECTS.

Based on the questions asked by Hite (1976), in her study of American women, this research examined female sexuality in two studies of New Zealand women. The questionnaire, looking at sexual preference and enjoyment, orgasms, fantasy and masturbation, was available to the women who attended the United Women's Convention in Christchurch in June, 1977. (hereafter referred to as Study I). Of the two thousand six hundred women who attended, six hundred and forty-five, or nearly one quarter (24.8%) chose to participate in this research.

In a further study for comparative purposes, a sample of four hundred and seventy-five women whose names were on the top and bottom of each column of the 1975 Hamilton East electoral roll (the 1978 electoral roll was not published in time for this survey), was conducted in July and August 1978. (hereafter referred to as Study II). Seventy completed questionnaires (14.73%) were finally returned for analysis.

Major biographical characteristics of age, marital status, ethnic group, education, occupation, number of children, religious affiliation and the practise of religion formed the demographic data.

In Study I the age range was from fourteen to eighty-one with a mean of 31.37, and a mode of 30. Other demographic data are presented in Table 1. As this data demonstrates, the sample is not representative of the general population of New Zealand. It was predominantly Pakeha, well educated, with a high percentage of professional women, who lived mainly in a South Island main centre.

TABLE I: Demographic Data in Study I (N = 645)

Questions	Options	%
Marital Status	Married	57.1
	Partner same sex	3.6
	De facto	10.5
	Divorced	1.7
	Legally separated	4.1
	Informally separated	2.3
	Single	17.3
	Widowed	1.1
	Other	2.0
Ethnic Group	Pakeha/European	93.3
	Maori/Pakeha	2.2
	N. Z. Maori	1.2
	Other Polynesian	0.2
	Other	2.8
Religious Affiliation	Protestant	36.0
	Roman Catholic	7.3
	None	47.9
	Other	8.4
Practising Religion	Yes	27.5
	No	49.9
	Not applicable	22.5
Educational Qualifications	None	8.3
	School Certificate	17.0
	U. E. plus	34.3
	Degree plus	39.9
Occupation	Housewife	23.4
	Clerical	6.2
	Professional	27.3
	Shop worker	1.1
	Student	10.8
	Factory worker	0.3
	Managerial	1.4
	Unemployed	1.6
	Other	26.5
Area in New Zealand in which Respondents Lived	N. I. main centre	14.7
	N. I. city	9.7
	N. I. town	3.6
	N. I. rural	2.5
	S. I. main centre	42.3
	S. I. city	10.9
	S. I. town	5.8
	S. I. rural	10.5
Number of female children	0	51.6
	1	27.1
	2	13.7
	3	5.3
	4	1.7
	5	0.3
	7	0.2
Number of male children	0	49.6
	1	25.3
	2	17.3
	3	5.3
	4	1.2
	5	0.9
	7	0.3

The age range for Study II was fifteen to seventy-four, with a mean of 31.37, and a mode of 30. Further demographic data are presented in Table 2.

TABLE 2: Demographic Data of Study II (N = 70)

Questions	Options	%
Marital Status	Married	57.1
	Stable partner opposite sex	5.7
	Stable partner same sex	1.4
	Divorced	1.4
	Legally separated	14.3
	Informally separated	1.4
	Single	17.1
	Other	1.4
Ethnic Group	Pakeha/European	94.3
	Maori/Pakeha	2.9
	Other Polynesian	1.4
	Other	1.4
Religious Affiliation	Protestant	58.6
	Roman Catholic	11.4
	None	27.1
	Other	2.9
Practising Religion	Yes	15.7
	No	71.4
	Not applicable	12.9
Educational Qualifications	None	25.7
	School certificate	14.3
	U. E. plus higher school qualifications	20.0
	Trade or clerical certificates	1.4
	Nursing qualifications	5.7
	Teachers' College certificate	5.7
	University degree or above	21.4
	Other	5.7
Occupation	Home duties	25.7
	Clerical	14.3
	Professional	20.0
	Shop worker	1.4
	Student	5.7
	Factory worker	5.7
	Managerial	21.4
	Unemployed	5.7
Number of female children	0	40.0
	1	28.6
	2	20.0
	3	7.1
	4	2.9
	7	1.4
Number of male children	0	37.1
	1	35.7
	2	14.3
	3	11.4
	4	1.4

2.2 PROCEDURE

As the subject matter has traditionally been a sensitive one, questionnaires which could be filled in anonymously were chosen as the most appropriate means of gathering the data. Sex has always been seen as a delicate area for research. Johnson and De Latamer (1976) examined this hypothesis, looking at respondents' refusals and non-valid reporting. They looked at research into sexuality using a self-administered questionnaire which preserved the respondent's anonymity. Of their sample only a small number (8.3%) either did not complete the questionnaire, or did not answer it. Johnson and De Lamater (1976) examined the demographic data of those who did not respond and found that they were older women with less education. However, these factors were of minor significance, as reading ability was the most important variable. They state:

'Response co-operation, as indicated by refusal and termination rates, is not obviously more problematic in sex surveys than in surveys of other topics.'

(1976, p. 180)

They conclude that:

'the concern with the threat of the subject matter is a projection of the interviewer's discomfit.'

(1976, p. 181)

In designing the questionnaire, a pilot study was conducted with the women who attended the Women and Health Conference in Wellington in February 1977. A group with wide interests and experience in the New Zealand health field, they constituted a sample from which one could expect a high response rate from a postal survey, and who would provide, in addition, constructive comments on the questionnaire. Of the one hundred and seventeen questionnaires sent, fifty-eight were completed and returned, a response rate of almost fifty percent (49.05%). There was no follow-up letter sent, as the

objectives of the pilot survey, that is, information on the feasibility of the questions and the layout of the questionnaire, were met in the initial response.

Study I was conducted in the context of a convention. All participants received in their arrival package notification that the questionnaire was available, and were invited to respond to it. Whilst any form of follow-up was inhibited by cost, the preservation of anonymity for the respondents also made follow-up impractical, as it was not possible to determine who had, or had not, responded.

The method of data collection for Study II was different. A postal survey was conducted as being the closest approximation to the method of data collection in Study I. Door to door questionnaire distribution was ruled out, as the face to face interaction could have produced some form of bias to the results, as well as negating anonymity for the respondents.

A preliminary questionnaire seeking demographic data only, was sent, with a letter asking whether or not the women would be prepared to complete a questionnaire on sexuality, and if not, the reasons for their refusal. (See Appendix I for the preliminary questionnaire, and accompanying letters, and Appendix II for the results of this questionnaire.) Only seventy-eight women replied, filling in the preliminary questionnaire, with sixty-four women requesting one hundred and sixty-two questionnaires for themselves, and other interested women, as the letter had invited them to do. Some weeks later a follow-up letter was sent (see Appendix III), resulting in a final disappointing response rate of just over 14 per cent (14.73%). Cost prohibited the supply of stamped addressed return envelopes for both the initial contact and the questionnaire itself, undoubtedly influencing the response rate on both occasions.

This low response might also have been influenced by the actual questions in the questionnaire.

2.3 QUESTIONNAIRE FORMAT AND CONTENT

Following the pilot study the questionnaire was redesigned for Study I (see Appendix IV for a copy of the questionnaire for Study I.) The questionnaire contained forty-eight questions; forty-five of these had set response alternatives and three were open-ended. Of these three open-ended questions, one was coded after the questionnaires were returned and included in the computer analysis. Answers to the remaining two open-ended questions, 'How does an orgasm feel?' and 'Would you like to make some comments about this questionnaire?' were too varied for any pre-coding.

The questions used in Study I yielded responses which indicated that respondents had been restricted on some points by lack of alternatives or by a lack of depth in the questions, in some areas. The questionnaire for Study II was changed to try and accommodate the drawbacks in Study I. (See Appendix V for a copy of the questionnaire for Study II.) The number of questions were increased from forty-eight to sixty. The number of open-ended questions were increased from three to ten, with nine of them being coded for the computer after they were completed. The only open-ended question not included in the computer analysis was Question 21, 'How does an orgasm feel? Please briefly explain', again because the responses were so varied.

There were minor differences in the questions asking for demographic data in the two studies. Question 2 in Study I asked, 'What is your married status?' and became in Study II, 'Which of the following applies to you?' Question 7, 'Do you have any educational

qualifications?' was expanded in Study II allowing eight forced choices, compared with four in Study I. The forced choice options were increased in many of the questions in Study II; for example, in Question 10, 'Would you describe yourself as?' with the options being 'Heterosexual, bi-sexual, lesbian, virgin, asexual', the latter two being absent from Study I.

Other questions were elaborated upon. Question 17 'Do you fantasize about sex?' is the same question in both studies, but with different forced choices. In Study I the respondents could answer; 'Yes, sometimes, no', while in Study II the options were; 'Regularly, occasionally, not at all', which seemed more appropriate answers to the question. However, this question on its own gave very little information, so Study II included two further questions, 'Please state under what conditions you fantasize about sex', and, 'Would you briefly describe your most common sexual fantasy', which elicits a great deal more information than the initial question alone.

In Study I the question was asked, 'Does your partner know when you have an orgasm?' In Study II two additional questions were added, 'Do you tell him or her if you orgasm or not?' and 'Does he or she care if you orgasm?', which gave a more thorough coverage of this area. These questions took the place of the question from Study I, 'Do you discuss with your sex partner your mutual enjoyment?', which was not considered definitive enough.

The wording of the question 'Do you fake an orgasm?' in Study I was changed in Study II to 'Have you ever faked an orgasm?' which is a more comprehensive question. In Study II it was followed by 'Please briefly explain why you have faked an orgasm' which allowed the respondents to explain their actions, thus producing more detailed data on the topic.

The question 'How often do you have sex?' is followed in Study II by an open-ended question asking the subject to 'State how often you would like to have sex'.

Additional questions in Study II were, 'Do you orgasm during intercourse?' and 'Do you enjoy intercourse?'

An additional section was incorporated asking nine questions on oral sex. These were:

'Does your partner practise cunnilingus, that is, have oral sex with you?'

'If 'no', why not?'

'If 'yes', do you enjoy this?'

'Do you practise fellatio, that is, have oral sex with your male partner?'

'If 'no' why not?'

'If 'yes', do you enjoy this?'

'Do you have oral sex with your female partner?'

'If 'no', why not?'

'If 'yes', do you enjoy this?'

The questions on masturbation were essentially the same for both studies, except for two questions in Study II which were worded differently for more accurate information. 'Do you prefer to masturbate rather than have sexual activity with a partner?', took the place of the rather ambiguous and leading question, 'Do you enjoy the fact that you can be self-reliant for sex?', in Study I. 'Do you masturbate more than once a fortnight?' was changed to an open-ended question, 'How often do you masturbate? Please state'.

A question omitted from Study II was 'When your partner stimulates your clitoris to orgasm, is that a prelude to vaginal penetration?', as it did not produce relevant information.

No fully valid estimate of the sampling error of either of the samples is possible, since the respondents were not selected at random within a defined strata. This itself immediately introduces

the possibility of bias in the drawing of the samples. The deliberate non-randomness of Study I compounds the problem.

Other problems, such as poor framing of the questions, possible untruthfulness of the respondents, refusals and omissions, as well as the researcher's own bias, could effect the results of this research (Burton and Cherry, 1970; Yates, 1965).

Recognizing the possibility of a feminist bias, the questionnaire included questions to determine the feminist orientation of the samples so that political consciousness and feminist awareness of the respondents might be compared. This was important as the respondents in Study I, motivated as they were to attend a United Women's Convention, may have had a large feminist bias. Six questions were included in Study I, attempting to measure the respondent's feminist orientation, with minor changes made for Study II. These questions in Study I were:

12. 'Would you describe yourself as a feminist?'
13. 'Do you subscribe to Broadsheet?'
14. 'If you are married, do you use your husband's surname?'
15. 'Do you call yourself?' (Ms, Mrs, Miss, Other, No Title)
16. 'Do you believe in abortion on demand?'
17. 'Would you consider N. Z. to be a sexist society?'

'Do you subscribe to Broadsheet?' was discarded for Study II, as this could be measuring an economic variable, not an indication of feminism per se. 'Do you believe in abortion on demand?' was also omitted, as being a subject area, possibly unrelated to feminism, and a study in itself. The question 'Do you belong to any women's organisations?' was included as being a measure of feminist commitment, with a following question asking the names of the organisations they were involved in.

The questionnaires were designed so that the information could be punched directly on to computer cards. The computer programme used for all the analyses was the Statistical Package for the Social Sciences (SPSS).

It was possible to discover the radical feminists by taking the 'radical' (i. e. the most extreme) answers to the feminist orientation questions. These were: 'Yes' to 'Would you describe yourself as a feminist?', 'Yes' to 'Do you subscribe to Broadsheet?', 'No', 'sometimes', or 'not applicable' to 'Do you use your husband's surname?', if they called themselves 'Ms, no title', or 'other title', such as 'Dr' or 'Professor', 'Yes' or 'in certain circumstances' to 'Do you believe in abortion on demand?', and 'Yes' to 'Would you consider New Zealand to be a sexist society?'

The same method was used to find the radical feminists in Study II, with the only difference being that the respondents had to have answered 'Yes' to the question 'Do you belong to any women's organisations?'

Chi-squares were computed between the radical and non-radical groups for all questions in Study I. This was not possible in Study II as only four respondents could be labelled radical.

Chi-squares were also computed between other variables in Study I. This further analysis also took place in Study II but the results were not valid as the numbers were too small to be statistically significant.

CHAPTER THREE

RESULTS

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CHAPTER THREE
RESULTS

3.1 RESULTS OF STUDY I: THE UNITED WOMEN'S
CONVENTION SAMPLE.

Table 3 gives the respondents' answers to the questions asked in the questionnaire for Study I. These results are presented in percentages. The results in this table are all from forced choice questions. They are divided into various sub-sections, which group the questions into the different areas of sexuality which were covered in the questionnaire.

TABLE 3: Results of the Questions the Respondents were asked
in Study I (N = 645)

Subsection I: How the respondents answered the questions on their
feminist orientation

Questions	Options	%
Are you a feminist?	Yes	74.1
	No	24.6
Do you subscribe to Broadsheet?	Yes	33.9
	No	65.7
Do you use your husband's surname	Yes	60.1
	Sometimes	3.7
	No	6.2
	Not applicable	29.6
What title do you use?	Ms	41.3
	Mrs	30.6
	Miss	5.0
	Other	1.4
	No title	21.2
Do you believe in abortion on demand?	Yes	65.5
	In certain circumstances	25.1
	No	7.6
Is New Zealand a sexist society?	Yes	87.2
	Unsure	6.6
	No	5.8

Results of computer analysis of whether the respondents were radical feminists or not:

Radical feminists	45.7
Non-radical feminists	54.4

Subsection II: How the respondents answered the question about
menopause.

Question	Options	%
Are you?	Pre-menopausal	88.1
	Experiencing menopause	5.5
	Post-menopausal	4.2

Subsection III: How the respondents labelled themselves sexually.

Question	Options	%
Would you describe yourself as?	Heterosexual	82.5
	Bi-sexual	10.9
	Lesbian	5.6

Table 3 (Continued)

Subsection IV: How the respondents answered the questions on their sexual activity

Questions	Options	%
Do you have sex most frequently with?	Yourself	12.5
	Male partner	77.4
	Female partner	4.8
	Other	1.1
	Not applicable	3.1
Is your sexual activity at the moment restricted to one partner only?	Yes	74.1
	No	14.2
	Not applicable	11.1

Subsection V: Whether the respondents fantasized about sex.

Question	Options	%
Do you fantasize about sex?	Yes	30.0
	Sometimes	44.5
	No	20.3

Subsection VI: How the respondents answered the questions about masturbation.

Questions	Options	%
Have you ever masturbated?	Yes	84.6
	No	12.6
When you masturbate do/did you have an orgasm?	Yes	49.0
	Usually	12.0
	Sometimes	7.5
	Rarely	4.1
	No	12.3
	Not applicable	12.5
Did/do you enjoy masturbation?	Yes	55.2
	Sometimes	24.5
	No	5.6
	Not applicable	12.0
Did your parents/ authority figure tell you not to masturbate?	Yes	23.9
	No	63.8
	Not applicable	10.0
Were you warned of unpleasant consequences?	Yes	8.7
	No	23.6
	Not applicable	63.8
Method of masturbation?	Finger stimulating clitoris	43.1
	Vibrator stimulating clitoris	1.7
	Object stimulating clitoris	2.3
	Stimulating vagina and clitoris together	22.2
	Stimulating vagina only	1.1
	Other	3.9
	Combination of above	9.0
	Not applicable	13.7

Table 3 (Continued)
 Subsection VI (Continued)

Questions	Options	%
Do you masturbate more than once a fortnight?	Yes	25.0
	No, adequate partner	36.7
	No, from choice	23.9
	Not applicable	12.2
Re masturbation and your children, have you?	Told them not to masturbate	0.9
	Not talked about masturbation	20.3
	Talked about masturbation in a general way	17.3
	Encouraged masturbation	2.8
	Not applicable	56.3
Do you enjoy the fact that you can be self-reliant for sex?	Yes	49.1
	No	25.3
	Not applicable	22.2

Subsection VII: How the respondents answered the questions pertaining to orgasm

Questions	Options	%
Have you ever had an orgasm?	Yes	88.3
	Unsure	4.1
	No	4.5
Does your partner know when you have an orgasm?	Always	51.2
	Sometimes	33.2
	Never	2.0
	Not applicable	11.5
Do you fake an orgasm?	Yes	5.3
	Sometimes	23.9
	No	64.1
	Not applicable	5.1
Do you experience orgasm from a penis in vagina only?	Yes	6.4
	Sometimes	16.1
	No	67.2
	Not applicable	9.0
Have you ever had an orgasm by?	Visual stimulation	2.3
	Emotional circumstances	11.1
	Aural stimulation	1.4
	Other	8.6
	1 and 2	4.7
	1 and 3	2.0
	2 and 3	1.9
	Other combination	3.1
	No	62.9

Subsection VIII: How the respondents answered the partner oriented questions

Questions	Options	%
Would you rank these three methods of sexual satisfaction.	1. Partner stimulating clitoris	47.6 ranked this first
	2. Masturbation	8.6 " " "
	3. Penis in vagina	38.3 " " "

Table 3 (Continued)

Subsection VIII (Continued)

Questions	Options	%
When your partner stimulates your clitoris to orgasm is that a prelude to vaginal penetration?	Yes Usually Sometimes Female partners No Not applicable	36.5 13.1 24.2 3.9 7.3 13.1
Do you discuss with your sex partner your mutual enjoyment?	Often Sometimes No Not applicable	44.3 45.4 4.2 4.8
How old were you when you first had intercourse with a male?	Range 6 - 41 Mean 17.87 Mode 18	
How old were you when you first had sex with a female?	Range 4 - 41 Mean 18.15 Mode 14	
Do you find your sex partner too rough?	Yes Sometimes No Not applicable	3.3 29.5 58.2 6.7
Do you agree with the statement 'vaginas were made for having babies and male orgasms'?	Yes Not sure No	15.1 10.0 73.2
Do you have sexual intercourse?	As often as you want it Too often Not enough Not at all by choice Not at all by circumstances	57.7 6.4 24.2 5.0 4.8
Do you ask your male partner to stimulate your clitoris?	Yes Sometimes Do not need to No Not applicable	28.4 24.6 22.5 13.7 9.0
Do you feel embarrassed asking this?	Yes No Not applicable	14.7 54.1 29.6

Subsection IX: How the respondents replied when they were asked why they did not complete the questionnaire.

Question	Options	%
If you did not complete this questionnaire was it because?	Does not contribute to knowledge about women Lack of time Uncomfortable with subject Subject offensive Other Not applicable (did answer)	1.4 0.9 0.5 0.8 0.8 95.5

Table 4 gives the respondents' answers, in percentages to the open-ended questions. These results have been placed in different categories, which were derived from the responses of the women themselves. It will be apparent that the categories are not discrete, as many of the descriptions contain elements of more than one category. An arbitrary decision was made as to how the responses should be classified; for example, if 'tingling' was mentioned, the response went into the 'tingle' category, although the answer may go on to describe changes to the 'whole body'. The category 'superlatives' could almost encompass all the responses; however this was used for those responses which did not fall into the other more specific categories.

Appendix VI holds a set of exemplary descriptions for each category or orgasmic description. Many of these descriptions were very similar so not all have been included, as they would only have been repetitious.

TABLE 4: Results of Two Open-Ended Questions the Respondents were asked in Study I (expressed in percentages).

Subsection I: How the respondents described their orgasms.

How does an orgasm feel? Please describe briefly.

<u>Natural imagery</u>	7.13
For example: Brilliant firelight, water-fall, sometimes being the centre of an exploding flower, hibiscus, colours always brilliant yellow, orange, and pink.	
<u>One word description</u>	8.21
For example: Blissful	
Waves	4.18
For example: Like surging on a wave, ascending slowly with exhilaration and a smooth arrival on the beach.	
Mountains	0.93
For example: Like reaching the top of a mountain, rushing up to see the view, and coasting down the other side.	
<u>Relief of tension and release</u>	11.47
For example: A tremendous release preceding an all-pervading sensual glow of warmth and relaxation.	
<u>Superlatives</u>	15.03
For example: Bubbling up and boiling over and exploding into rapture.	
<u>High feeling</u>	2.48
For example: A very intense high feeling, resulting in a beautiful drugged-like relaxation and feeling of well-being.	
<u>Partner oriented</u>	1.24
For example: A complete losing of one's self in an expression of complete ecstasy with one's partner.	
<u>Climax and convulsions</u>	1.86
For example: My body and brain seem to have a series of flashes and convulsions - very, very pleasurable, followed by complete relaxation.	
<u>Loss of consciousness and control</u>	3.25
For example: Intense increasing flooding excitement, culminating in blacking out.	
<u>Varies</u>	4.49
For example: Mostly very good, sometimes elusive, occasionally hard work.	

- Whole body involvement 7.28
- For example: Exquisite, pleasurable sensation engulfing the whole body from toes to scalp, a take over of delight.
- Sneezelike 1.08
- For example: Like a pelvic sneeze.
- Laughter 1.24
- For example: It is a welling up of feeling from my clitoris, which rolls in both directions from the centre; it makes me laugh.
- Explosion 5.58
- For example: A gigantic explosion inside my body, no other feeling similar.
- Happiness 5.58
- For example: A feeling out of this world, a moment of total happiness - WOW.
- Tingling 2.48
- For example: Tantalizing tingle triggering the emotional and physical explosion of fulfilment.
- Physiological descriptions 2.94
- For example: I feel as though all the tension just breaks in a really delicious way and flows away, then my vagina squeezes together 4-5 times, my body gets sweaty, especially behind the knees.
- Masturbation better 1.08
- For example: Great when masturbating; not so hot when having sex.
- Mention of pain 1.86
- For example: Tension followed by marvellous relaxation - sweet pain.
- Indescribable 2.94
- For example: I find it near impossible to describe: intensity of feeling, beautiful, heavenly highest of highest - those are inadequate. How do you tell a child what chocolate tastes like?
- Unusual imagery 1.39
- For example: Like a balloon blowing up to bursting point, bursting amid a shower of stars - great relief.
- Unclassifiable 0.62
- For example: On the best occasions, Ernest Hemingway was right.

Subsection II: The detailed warnings given to the 8.7% of respondents who were told of the unpleasant consequences resulting from masturbation.

Question	Options	%
Describe these consequences	Madness	2.94
	Eternal damnation	1.55
	Ruin later sex life	0.93
	Unhygienic, dirty and nasty	1.70
	Damage yourself	1.55
	Blindness and stunted growth	0.93
	Vague obscure warnings	1.55
	Anti-social	0.62
	Parental displeasure	2.17
	Get worms	0.15
Read warnings in Dutch medical book	0.15	

Table 5 gives the significant results found when chi-square was computed between the demographic data and other variables. It also gives the significant relationship found when radical feminists and non-radical feminists were compared across the other variables. All these results were significantly related at the $p < .001$ level. See Appendix VII for the chi-square results expressed in cross-tabulations.

TABLE 5: . Significant Chi-square Results ($p < .001$) of Further Analysis of the Data in Study I.

Subsection I: Question on which respondents significantly differed according to age groups:

Have you ever masturbated?

Subsection II: Question on which respondents significantly differed according to their religious affiliation:

Do you fantasize about sex?

Subsection III: Questions on which respondents significantly differed according to their educational qualifications:

Have you ever masturbated?

Did your parents tell you not to masturbate?

Do you masturbate more than once a fortnight?

Subsection IV: Question on which respondents significantly differed according to the sexual label they gave themselves:

Is your sexual activity at the moment restricted to one partner?

Subsection V: Question on which respondents significantly differed according to whether they experienced an orgasm from a penis in their vagina:

Have you ever masturbated?

Subsection VI: Questions on which the respondent's feminist orientation was a significant variable:

Age

Religion

Are you a practising member of the church?

Have you ever masturbated?

Do you masturbate regularly?

3.2 RESULTS OF STUDY II: THE HAMILTON EAST SAMPLE

Table 6 gives the respondents' answers to the questions asked in the questionnaire for Study II. These results are shown in percentages. Fifty of the questions presented forced choice options, while nine were open-ended. These results are divided into various subsections, which group the questions into different areas.

TABLE 6: Results of the Questions the Respondents were asked
in Study II (N = 70)

Subsection I: How the respondents answered the questions on their feminist orientation.

Questions	Options	%
Do you describe yourself as a feminist?	Yes	48.6
	No	51.4
Do you belong to any women's organisations?	Yes	27.1
	No	71.4
Names of these organisations?	HOW/WEL/SOS	8.6
	Church group	2.9
	La Leche	1.4
	Spinners and Weavers	1.4
	Toastmistress and FUW	2.9
	Country women	1.4
	Sports group	2.9
	More than one	5.7
	Not applicable	72.9
If you have been married, do you use your husband's surname?	Yes	67.1
	Sometimes	5.7
	No	4.3
	Not applicable	22.9
Do you call yourself?	Ms	27.1
	Mrs	54.3
	Miss	12.9
	No title	5.7
Would you consider New Zealand a sexist society?	Yes	52.9
	No	25.4
	Don't know	21.4

Subsection II: How respondents answered the question about menopause.

Question	Options	%
Are you?	Pre-menopausal	88.1
	Experiencing menopause	5.5
	Post-menopausal	4.2

Subsection III: How respondents labelled themselves sexually.

	Options	%
	Heterosexual	78.6
	Bi-sexual	11.4
	Lesbian	1.4
	Virgin	7.1

Table 6 (Continued)

Subsection IV: How respondents answered the questions on their sexual activity.

Questions	Options	%
Do you have sex most frequently with?	Yourself	5.7
	Male partner	80.0
	Female partner	4.3
	Other	1.4
	Not applicable	8.6
Is your sexual activity restricted at the moment to one partner?	Yes	64.3
	No	22.9
	Not applicable	11.4

Subsection V: Whether the respondents fantasized about sex, under what conditions and what type of fantasy.

Questions	Options	%
Do you fantasize about sex?	Regularly	10.0
	Occasionally	48.6
	Not at all	40.0
Under what conditions do you fantasize?	Reading	2.9
	Dreams	17.1
	Day-dreaming	5.7
	Masturbation	7.1
	Lonely, no partner, depressed	5.7
	Boredom	2.9
	When attracted to another person	2.9
	Any time	11.4
	Not applicable	40.0
Would you describe your most common sexual fantasy?	Bi-sexuality	4.3
	Intercourse outside	2.9
	Sex with a woman	17.1
	Sex with a group of women	5.7
	Sex with a group of men	7.1
	Excelling love-making	5.7
	Exhibitionist	2.9
	Masochistic	2.9
	Varied	11.4
	Not applicable	40.0

Subsection VI: How the respondents answered the questions about masturbation.

Questions	Options	%
Have you ever masturbated?	Yes	70.0
	No	27.1
When you masturbate do you have an orgasm?	Yes	42.9
	Usually	7.1
	Sometimes	14.3
	Rarely	5.7
	No	2.9
	Not applicable	22.9

Table 6 (Continued)
 Subsection VI (Continued)

Questions	Options	%
Do/did you enjoy masturbation?	Yes Sometimes No Not applicable	50.0 18.6 2.9 24.3
Do you prefer to masturbate rather than have sexual activity with a partner?	Yes Sometimes No Not applicable	1.4 15.7 60.0 20.0
Was masturbation discussed with you as a child by your parents or guardians?	Yes No Not applicable	15.7 78.6 2.9
Did they advise you?	Not to masturbate To masturbate Did not discuss masturbation	10.0 1.4 84.3
Were you warned of unpleasant consequences that could result from masturbation?	Yes No Not applicable	8.6 45.7 42.9
Describe these warnings	Insanity Dirty/prostitute behaviour Not applicable	7.1 1.4 88.6
Concerning masturbation and your children, have you?	Not talked about masturbation Talked about masturbation in a general way Encouraged them to masturbate Not applicable	20.0 35.7 2.9 40.0
When you masturbate do you usually?	Use fingers to stimulate clitoris Stimulate vagina and clitoris together Stimulate vagina only Other Combination of above Not applicable	38.6 12.9 1.4 2.9 5.7 28.6
How often do you masturbate?	Very seldom/rarely 3 - 5 times a week 1 - 2 times a week 1 - 2 times a month 1 - 2 times in 6 months 1 - 2 times a year Only as a child Never Not applicable	20.0 5.7 17.1 7.1 1.4 7.1 2.9 2.9 35.7

Table 6 (Continued)

Subsection VII: How respondents answered the questions pertaining to orgasm.

Questions	Options	%
Have you ever had an orgasm?	Yes	85.7
	Not sure	5.7
	No	7.1
Does your partner know when you have an orgasm?	Always	52.9
	Sometimes	30.0
	Never	4.3
	Not applicable	10.0
Do you tell him or her if you orgasm or not?	Yes	52.9
	No	24.3
	Not applicable	17.1
Does he or she care if you orgasm?	Yes	77.1
	No	10.0
	Not applicable	11.4
Have you ever faked and orgasm?	Yes	32.9
	Sometimes	4.3
	No	52.9
	Not applicable	8.6
Explain why you have faked an orgasm	To please partner	24.3
	When tired to get it over with	7.1
	Tense	1.4
	Stop being hassled	2.9
	Disinterested	1.4
	No orgasm for 12 years	1.4
	Not applicable	60.0
Have you ever had an orgasm by?	Visual stimulation	5.7
	Emotional circumstances	8.6
	Aural stimulation	1.4
	Other non-physical	4.3
	1 and 2	2.9
	1 and 3	1.4
	2 and 3	4.3
	Other combination	4.3
	No	64.3

Subsection VIII: How the respondents answered the partner oriented questions.

Questions	Options	%
Would you rank these three methods of sexual satisfaction	1. Partner stimulating clitoris	35.7 ranked this first
	2. Masturbation	7.2 " " "
	3. Penis in vagina	30.0 " " "
How old were you when you first had intercourse with a male?	Range 12 - 35	
	Mean 18.06	
	Mode 16	
How old were you when you first had sex with a female?	Range 3 - 36	
	Mean 21.41	
	Mode .. bimodal 17 and 36	

Table 6 (Continued)
 Subsection VIII (Continued)

Questions	Options	%
Do you find your sex partner too rough?	Yes Sometimes No Not applicable	4.3 24.3 61.4 8.6
How often do you have sex?	As often as you want it Too often Not enough Not at all, by choice Not at all, because of circumstances	57.1 2.9 25.7 10.0 1.4
How often would you like to have sex?	2 a day 1 a day 3 - 5 a week 1 - 2 a week Don't know Frequently It does not worry me All the time Not at all	2.9 10.0 17.1 20.0 1.4 10.0 10.0 1.4 1.4
Do you experience orgasm as a result of a penis in vagina only?	Yes Sometimes No Not applicable	12.9 10.0 64.3 10.0
Do you orgasm during intercourse?	Yes Sometimes No Not applicable	44.3 34.3 10.0 8.6
Do you enjoy intercourse?	Yes Sometimes No Not applicable	67.1 18.6 2.9 8.4
Do you ask your male partner to stimulate your clitoris?	Yes Sometimes No Don't need to Not applicable	24.3 17.1 10.0 37.1 8.6
Do you feel embarrassed asking this?	Yes Sometimes No Not applicable	7.1 8.6 38.6 41.4

Subsection IX: How the respondents answered the questions on oral sex

Questions	Options	%
Does your partner practise cunnilingus?	Yes Sometimes No Not applicable	37.1 30.0 21.4 10.0

Table 6 (Continued)

Subsection IX (Continued)

Questions	Options	%
If 'No', why not?	Does not appeal	4.3
	Offensive	2.9
	Not interested	2.9
	Don't want to	2.9
	Relationship not that deep	1.4
	Inhibited	1.4
	Never thought of it	2.9
	No need to get satisfaction that way	1.4
	Not applicable	72.9
If 'Yes' do you enjoy this?	Yes	32.9
	Sometimes	27.1
	No	4.3
	Not applicable	30.0
Do you practise fellatio with your male partner?	Yes	25.7
	Sometimes	30.0
	No	30.0
	Not applicable	12.9
If 'No', why not?	Does not appeal	4.3
	Offensive/repulsive	11.4
	Not interested	2.9
	Extreme reluctance	4.3
	Does not turn me on	2.9
	Inhibited	4.3
	Never thought of it	1.4
	No need to get satisfaction that way	1.4
	Not applicable	61.4
If 'Yes', do you enjoy this?	Yes	22.9
	Sometimes	22.9
	No	11.4
	Not applicable	37.1
Do you have oral sex with your female partner?	Yes	8.6
	Sometimes	2.9
	No	2.9
	Not applicable	84.3
If 'No', why not?	Had not thought of it	2.8
	Not applicable	92.9
If 'Yes', do you enjoy this?	Yes	7.1
	Sometimes	4.3
	Not applicable	84.3

Subsection X: The percentage of radical feminists and non-feminists computed in the same way as for Study I.

Not a feminist	94.3
Radical feminists	5.7

Table 7 gives the respondents' answers, in percentages, to the open-ended questions 'How does an orgasm feel? Please describe briefly' (see Study I's results for a description of how they were categorised). Although all the responses were not included here, the type of response is adequately illustrated in the following table, as many of their answers were almost identical and therefore repetitive.

TABLE 7: Results of an Open-Ended Question the Respondents were asked in Study II (N = 70) (expressed in percentages).

Subsection I: How the respondents described their orgasms

	<u>One word descriptions</u>	14.28
For example: Exciting		
	<u>Waves</u>	1.42
For example: Riding the crest of a wave		
	<u>Relief of tension and release</u>	10.0
For example: Total release, tensions and emotions are completely released - warm weightlessness, intense pleasure.		
A tension release, actual moments of orgasm are rather like blacking out; before and after the peak I am tense, but then relaxation.		
	<u>Superlatives</u>	10.0
For example: Eclipse of ecstasy.		
The most wonderful experience in the world.		
	<u>Partner oriented</u>	1.42
For example: Great pleasure for both partners		
	<u>Loss of consciousness</u>	1.42
For example: Like a hot charge - screams from my clitoris to my vagina which is contracting furiously, then straight to my head. Oblivion usually happens after I climax.		
	Varies	4.28
For example: Sometimes better than other times; it feels like life's O.K. for a few moments.		
	<u>Whole body involvement</u>	8.57
For example: A total fulfilment of the whole body.		
Intense pleasure spasms of the whole body, then dryness in the mouth.		
Physical and emotional ecstasy taking over the whole body - complete fulfilment of sex.		
	<u>Explosion</u>	5.71
For example: Explosion of all over wonder.		
A feeling of complete and utter ecstasy - a tremendous surge of breath-taking pleasure which gets stronger and stronger and then WOW - I explode.		

Tingling 4. 28

For example: Build up of tingly sensation followed by waves of diminishing tingling, followed by satisfactory relaxation.

Mounting tension followed by spasms and tingling spreading all over the body.

Physiological descriptions 5. 71

For example: Total surrender to physical pleasure; my body is subjected to waves of amazing sensuality and feel as though I'm in a vacuum - movements and noise totally uncontrollable and I never want it to end.

Like blood rushing to you head - a dizzy feeling.

High feeling 1. 42

For example: A natural high.

Indescribable 5. 71

For example: Fantastic but I'm no good at describing it.

Unusual imagery 1. 42

For example: As if every muscle and blood vessel has reached its peak of tension and then I float on the electricity.

Peace and warmth 5. 71

For example: Intensely exciting inner sensation followed by feeling of peace and relaxation.

Delicious unbearable pleasure then feeling of warmth and well being.

Unclassifiable 1. 42

For example: Sticky mess.

CHAPTER FOUR

DISCUSSION OF THE RESULTS OF STUDY I AND STUDY II

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CHAPTER FOUR

DISCUSSION OF THE RESULTS OF STUDY I AND STUDY II

4.1 DEMOGRAPHIC DATA

The demographic data from Study I indicated that the sample was not representative of the general population. The women were more highly qualified, Pakeha, professional and lived mainly in the South Island. This bias, as well as the bias produced by the respondents' participation in the United Women's Convention, prompted the second study from the Hamilton East electoral roll 1975.

Nevertheless the comparative data between the two studies were very similar. The mean age of subjects differed only slightly, with older women in Study II, although the upper end of the range did show older women responding in Study I (14 - 81 years, 15 - 74 years respectively).

In both groups over half (57.1%) were married, which is lower than the 1976 census figures of 65.2 per cent (see Appendix VIII for 1976 census figures). The preliminary demographic data for Study II (see Appendix I) showed that over three-quarters (76.9%) were married, which is higher than the census figures. When the completed questionnaire was returned the percentage had dropped to 57.1 per cent. The reasons given by the 18 per cent for not completing the questionnaire were that it did not increase knowledge about women, that they did not have time to complete the questionnaire, and that they were uncomfortable with the subject matter.

The small percentage (16.1%) of single women rose from the preliminary questionnaire to 17.1 per cent in Study II's completed questionnaire. Both studies had almost the same percentage of

single women. It would have been expected that more of Study I would be women-oriented women, and in lesbian relationships, than those women picked at random from the Hamilton suburbs, but this was not the case. (Although small groups in both surveys, 3.6 per cent of the women in Study I had a partner of the same sex compared with 5.7 per cent in Study II.) One of the major criticisms of the women's movement has been the implied lesbian influence. It would thus appear a logical extension of feminism, as represented by women who attend conferences, that they would be women oriented women, sexually as well as socially. However, these results do not support these ideas.

Over 90 per cent in both studies were Pakeha. This was an unexpected result given Hamilton's fairly high Maori population. No effort was made to include women from the Western Maori roll, leading to an error in sampling method.

Fewer of the women from Study I belonged to a religious group than the respondents in Study II. However, more of the women in Study I were practising members of the church. Perhaps the women in Hamilton were not prepared to relinquish their tacit alliance with the church, although freely admitting their non-involvement, while the United Convention women were more likely to be active members of anything they belonged to, as evidenced by their involvement in the Convention.

The women in both studies were highly educated (39.9% in Study I and 21.4% in Study II having a degree), which is a great deal higher than the 1976 census figures of just over one per cent (1.3%). The fact that the Hamilton East sample is so highly qualified may be accounted for by the university being in Hamilton East, but that should not have had such a marked effect. Perhaps the obvious and only conclusion to be drawn from this is that better educated women are

interested and aware of women's issues and therefore more prepared to respond to such a questionnaire. A quarter of the Hamilton East sample had no educational qualifications, while only a small group (8.3%) had none from Study I. However, when the 1976 census figures were compared, nearly three-quarters of the women of New Zealand had no educational qualifications. There was a wider range of educational qualifications in the random sample, which perhaps points to the homogeneity of the women who attended the Convention.

The results were again similar when occupations were investigated. In both studies nearly a quarter of the respondents were housewives. Professional women accounted for over a quarter (27.3%) of Study I and one-fifth (20%) of Study II, which seems very high considering the lack of women in the professions. When the managerial option was added to these figures, 28.7 per cent of Study I and a high 41.4 per cent of Study II fell into this combined category. This result probably represents a response bias, indicating that women in business and the professions are more likely to be open to a questionnaire on sexuality than women in lower status occupations. Only 19.4 per cent of women came into this category in the 1976 census: again reflecting the higher educational level of these samples.

The percentage of women who were experiencing the menopause or who were post-menopausal was lower in Study I than in Study II (9.7% compared with 18.5%). This could be accounted for by the fact that there were more older women in the random sample. question did not add to the information which was relevant to the survey and should not have been included.

The samples, although similar, were not representative of the general population. This is clear in the comparisons of the demographic data with the 1976 census data. The fact that the sample from

Hamilton East consisted of seventy women only, must also be borne in mind when assessing the results. The percentages quoted only represent a few women in the community.

4.2 FEMINIST ORIENTATION

Nearly three-quarters of the women who attended the United Women's Convention called themselves feminists. It could have been predicted that a higher percentage of those women would have answered 'yes' to this question. It is generally assumed that women who attend women's conventions are of necessity feminists. The Concise Oxford Dictionary defines feminism as:

'advocacy, extended recognition of the claims of women.'

(1967, p. 445)

which would probably accurately describe the majority of those women. However, over a quarter chose not to label themselves as feminists. It can be speculated that this would be because of the connotations of the word, rather than the actual meaning. The word 'feminist' has been used in a derogatory sense, mainly implying extreme radical views. It would appear likely that women who attended a United Women's Convention would believe that women were equal to men.

Other questions were asked to establish the feminist orientation of the sample, as respondents could answer 'yes' to the previous question, but by their attitudes and behaviour, not display feminist attributes.

When the respondents answers were analysed as described in Chapter Two of this report, nearly half (45.7%) of Study I fell into the category of radical feminist. This percentage was a great deal smaller than the three-quarters (74.1%) who actually called themselves feminists, which vindicated the extra questions that were asked to

distinguish this group. Perhaps as previously speculated, a different interpretation of the word feminist would account for this discrepancy.

A much smaller number of women in Study II than Study I called themselves feminists; just under half (48.6%). When the radical feminist variable was calculated, only four respondents were so described. This may suggest that radical feminists are a small minority of the population, but the sample was too small to draw any conclusions about this.

The Study I sample was not representative of the women of New Zealand, by virtue of the fact that they attended the United Women's Convention. This fact should also be borne in mind when looking at the results of this survey.

Because the actual number of radical feminists was so small in Study II (four respondents), no further analysis of the data was possible with this sample; thus the following discussion on radical and non-radical feminists deals only with the results from Study I.

The distinction between radical feminists and non-radical feminists, is one of convenience only. A clearer and perhaps more accurate description would be between feminists and non-feminists, as the scale only purports to measure the respondent's feminist orientation. However, as there were respondents who would consider and label themselves feminists, who would not be labelled so by the devised method of differentiation, the radical and non-radical nomenclature was used to describe the difference.

Age was a significant variable, with more younger women in the radical feminist group. This result may be affected by the question which asked whether respondents used their husband's surname or not. Keeping one's surname was not a major issue in the 1950's or earlier, and this may well have excluded some of those older, possibly radical women. To a lesser extent the question asking which title respondents

preferred was not applicable two decades ago. However, many women have changed to Ms and changed their surnames, so possibly this is a useful measure of latter-day radical feminism.

A significant difference between these two groups was recorded in the 'religion' variable. Approximately half of each group stated they had no religion, but the more radical answered 'other' to this question, with 'womanspirit' and 'The Great Goddess' as written in answers. As to be expected with the answers to the previous question, there was a significant difference between practising and non-practising members of a church, with the radicals not being involved in religious observances.

The only variable specifically relating to sex which showed a significant difference in results from radical and non-radical feminists, was masturbation. More radical feminists had masturbated than non-radical feminists and they also masturbated more regularly. This is possibly because part of the feminist philosophy is to know one's own body and to explore it freely.

4.3 SEXUAL ORIENTATION

A larger group of Study I (82.5%) labelled themselves heterosexual, compared with another large percentage in Study II (78.6%). This was an unexpected result as it could be assumed that more feminist women might chose alternative forms of sexuality. This result may be explained by the fact that in Study I the forced choices were, 'heterosexual, bi-sexual or lesbian', whereas in Study II another two choices were given, 'virgin and asexual'. No respondent chose the latter, but a small group of six women labelled themselves virgins. Two of these women had no sexual experience at all, not even masturbation; no women in Study I were in this situation.

The bi-sexual percentages were very similar (10.9% in Study I and 11.4% in Study II). Previous research (Blumstein and Schwartz, 1977) found that people would label themselves bi-sexual without any homosexual experience. This was true of one woman in Study II who stated that she intended to have sexual relationships with women, but that the opportunity had not yet presented itself.

Very few of the women sampled labelled themselves lesbians (5.6% of Study I and 1.4% in Study II). These results do not support the theory that feminists are of necessity lesbians. It is possible that because,

'the general populace still regards homosexuality with hostility and fear'

(Laws and Schwartz, 1977, p. 135)

some lesbians still feel averse to disclosing their sexuality, even in an anonymous questionnaire.

In both studies the majority of the women had one sexual partner which tends to negate the concept of the promiscuous society.

Over three-quarters (77.4%) of Study I had sex most frequently with a male partner, with a higher percentage (80%) choosing a male in Study II. These results are unexpected in lieu of the percentages of respondents who labelled themselves heterosexual; with fewer heterosexual women in Study I having sex most frequently with a male partner and more than the heterosexual percentage in Study II. Perhaps in Study I some of these women masturbate more than having sex with a partner and in Study II perhaps it is the bi-sexual women who expand these figures. A very similar small percentage in each study (4.8% in Study I and 4.3% in Study II) had sex most frequently with a female partner. This was as expected, a smaller percentage than the group who called themselves lesbians, as the bi-sexual option would include some of these women. A higher percentage in Study I than in Study II had sex most frequently with themselves (12.5% and 5.7% respectively).

These figures are smaller than the percentages of respondents who did not have a formal partner, suggesting that women are having sex with other people even when they are not living with them, which is an expected result. Perhaps the most unusual result for this question was the woman in Study I who said she had sex most frequently with her cat. Kinsey et al. (1953) found that only twenty-five of their sample of over five thousand women, had had an orgasm from an animal contact. These animals were either a dog or a cat. The frequency of these contacts had been low, only once for twelve of these women, but a further six had sex frequently with animals. In view of these findings, it is not so surprising that at least one of the present research's respondents, had sex most frequently with an animal.

A significant ($p < .001$) relationship was found in Study I between the sexual label the women gave themselves and how many sexual partners they had. Over three-quarters (79.4%) of the heterosexuals were monogamous. Over half (52.8%) of the lesbians and just under half (47.8%) of the bi-sexual women, limited themselves to one sexual partner. It would seem that the more the respondents varied in their sex partner choice, the more partners they were likely to have.

Laws and Schwartz (1977) commented on the subject of women having more than one sexual partner:

'most women will have a series of partners. Even those who follow the standard sexual script may find themselves divorced or widowed, and may practise serial monogamy ... Single women are virtually sure to have a series of sexual partners. This will be true for heterosexual, lesbian and bi-sexual women.'

(1977, p. 61)

The data from the present study, however, does not support such a wide generalisation, although it does suggest the possibility of serial monogamy.

4.4 FANTASY

The question 'do you fantasize about sex?' produced a major difference in the responses, with three-quarters (74.5%) of Study I answering 'yes' or 'sometimes' which is much higher than the 58.6 per cent who answered 'regularly' or 'occasionally' in Study II.

Hariton (1973) gave one hundred and forty one women, whose ages ranged from twenty-five to fifty, a questionnaire on sexual fantasy. She found that 65 per cent of her sample fantasized during intercourse, 28 per cent had occasional thoughts during intercourse which could be labelled fantasy, while only seven per cent had never had any fantasy. In Study I 20.3 per cent did not fantasize while in Study II, 40 per cent did not, which is higher than Hariton's figures. Hariton (1973) cites Freud as saying that, 'happy people never make fantasies, only unsatisfied ones do'. On the other hand Chetwynd (1977) says that the majority of women who came to her with sexual problems never fantasized about sex (personal communication, 1977). Other contemporary therapists, however, seem to agree with Freud. Hariton (1973) states:

'Their clinical reports describe sexual fantasies or day-dreams as tortuous efforts to satisfy other needs through sex, as expressions of penis fear, as devices employed by women to put some psychological distance between themselves and their partners, and as mechanisms to deny responsibility for performing sex acts that otherwise would lead to intolerable guilt.'

In Study II the respondents were asked under what conditions they fantasized about sex. The largest group fantasized in their dreams, with the next largest group fantasizing 'any time'. Only a few respondents fantasized while masturbating. Kinsey et al. (1953) found that 50 per cent of their sample almost always fantasized about sex when day-dreaming, feeling lonely or depressed, possibly using fantasy as an escape from reality. Another very small group (2.8%)

fantasized when they were bored or when they were reading.

The most common sexual fantasy was of homosexuality. Other frequent responses were: excelling heterosexual love-making, sex with a group of women, sex with a group of men, bi-sexuality, intercourse outside, exhibitionism and masochism. The idea that many women have fantasies of being raped or over-powered (Morgan, 1977; Barbach, 1975), is not borne out by this study. The only hint of this is that one woman answered 'masochistic' when asked to describe her most common fantasy, without any detail as to the form this masochism would take.

When further analysis was undertaken in Study I there was one question which was significantly related to the question of fantasy ($p < .001$). This was the religious affiliation of the respondents. Those who claimed no religious adherence or an adherence to other than the traditional religions, fantasized more than those who claimed adherence to Roman Catholicism or Protestantism. It may be speculated that the taught relationship between sex and sinfulness may be a factor in these results. However, many may fantasize simply because they enjoy the experience. Kinsey et al. (1953) found that a large proportion of their respondents had homosexual fantasies. This is interesting in that the highest percentage of Study II's types of fantasies, were also homosexual. Whether the rebirth of feminism has anything to do with this cannot be assessed and seems unlikely in lieu of the time Kinsey et al. conducted their survey. Perhaps it is the forbidden fruit aspect of lesbianism which makes it an attractive fantasy. Unfortunately this question was not asked in Study I, so no comparisons can be made between the two different New Zealand samples.

4.5 MASTURBATION

More of the respondents in Study I (84.6%) masturbated than in Study II (70%). These figures are both higher than Kinsey et al.'s (1953) figures of 62 per cent who masturbated. As previously mentioned, these figures could probably be more accurately described as the percentages of women who admitted to masturbation, particularly in Kinsey et al.'s study. If seen in these terms, it is not surprising that the highest percentage is from Study I, as women at a United Women's Convention who are aware of women's issues could be expected to feel more at ease about their bodies and about masturbation.

When further analysis was undertaken, age proved to have a significant relationship ($p < .001$) with masturbation in Study I. A large majority (83.8% - 90%) of the women in the age range fourteen to fifty masturbated, while the percentage of those who masturbated dropped for women over fifty years. This is an expected relationship, as the 'perils' of masturbation were more widely disseminated at a time when these older women would be at an impressionable age.

Educational qualifications in Study I were also significantly related ($p < .001$) to masturbation: the better educated the women were, the higher was the percentage who masturbated. It could be speculated that more education gives people confidence to follow their own desires and to have fewer 'hang-ups', or that it makes them more likely to verbalise and admit to these practices.

Hite (1976) found that 82 per cent of her sample masturbated, which is a lower percentage than that of Study I, although higher than Study II. It appears from this research, as well as from previous studies that most women masturbate. Kinsey et al. said,

'The techniques of masturbation usually offer the female the most specific and quickest means for achieving orgasm.'

(1953, p. 132)

Most women who masturbate also experience an orgasm from this activity: only four per cent of Kinsey et al.'s (1953) 62 per cent who masturbate, did not experience an orgasm. Masters and Johnson (1966) found that women could orgasm more quickly, easily and with a greater intensity through masturbation than through intercourse. De Martino (1974) found in his sample of intelligent women that 82 per cent orgasmed from masturbation. As already mentioned the latest treatment for sexually dysfunctional women is to teach and encourage them to masturbate, as the likelihood of an orgasm taking place is extremely high (Lovitz and Lo Piccolo, 1972; Barbach, 1975), and once women know how to satisfy themselves they are in a much better position to be able to maximise the sexual encounter with a partner.

A higher percentage of women in Study I orgasmed from masturbation (49%) than did in Study II (42.9%). This difference is more pronounced when the option 'usually' is combined with the 'yes' answer. (61% for Study I and 50% for Study II). Presumably, almost half of the respondents in both samples who masturbate, find the experience pleasurable enough without achieving orgasm, although research has shown that women who are aroused do feel the need to orgasm (Hite, 1976).

A slightly higher proportion of women in Study I say they enjoy masturbation, than did in Study II (55.2% and 50% respectively). This seems a likely result in lieu of the percentages of women who orgasm from this activity.

In Study I the question was asked, 'Do you enjoy the fact that you can be self-reliant for sex?', and nearly half (49.1%) answered 'yes' to this. It was felt that this question might have been difficult to understand and also that it had the biased assumption that women should feel

they were self-reliant. As a result of this dissatisfaction it was changed in Study II to, 'Do you prefer to masturbate rather than have sexual activity with a partner?'. Only one respondent said 'yes!', with a further group (15.7%) saying 'sometimes', while a resounding number (60%) said 'no'. It appears that although a large percentage of respondents in both studies masturbate, it does not take the place of the pleasure of shared sexual experience for a large number of them.

The questions on parents' or guardians' admonishments regarding masturbation were altered for Study II. In Study I the respondents were asked whether they were told not to masturbate; nearly a quarter (23.9%) answered 'yes' while two-thirds (63.83%) answered 'no'. In Study II this question was developed to ask, (1) was masturbation discussed? (2) how did your parents advise you? and (3) were you encouraged to masturbate? Over three-quarters (78.6%) of the women of Study II did not discuss masturbation with their parents or guardians, with only a small group (15.7%) answering that it was discussed. Only one woman was told to masturbate, while seven were told not to. It is a comment on our sexual mores that although the majority of women do masturbate, they do not encourage their children in this sphere.

When the relationships with other variables were computed, a significant relationship ($p < .001$) was found between the respondents' educational qualifications and whether their parents had told them not to masturbate. It appears that the women who went on to higher education may have had parents who communicated with them, both negatively and positively, about masturbation.

In both studies a very low percentage were actually warned of the 'unpleasant' consequences of masturbation (8.7% in Study I and 8.6% in Study II). In Study I these warnings were many, and varied, from madness and parental displeasure to blindness, stunted growth and eternal damnation. For Study II there were only two responses

to this question; insanity and dirty prostitute-type behaviour.

The respondents' parents may have believed the old-fashioned warnings that masturbation would cause madness. Barbach (1975) suggests a source for this belief.

'It appears that doctors observed institutionalised mental patients and found that they masturbated... Bizarre as it may sound, those were the observations that led to the conclusion that masturbation was the cause of lunacy.'

(1975, p. 90)

The church had a great deal to do with the stigma attached to masturbation, and St Paul was amongst those who propagated the belief that sex was for procreation, and any other form of it was sinful. Masturbation was seen as a self-indulgence and became the cause of a great deal of unnecessary guilt. This belief generalised to many non-religious people, and its continued credibility is surprising, given that the majority of people do indulge in this activity (Kinséy et al., 1953; Masters and Johnson, 1966; Hite, 1976).

Only a very small percentage of respondents in both studies (2.8% and 2.9% respectively) had encouraged masturbation in their children, which illustrates that even in these 'enlightened' times, parents do not encourage their children to participate in an activity that is an easy way to develop a sexual self-knowledge.

A negligible percentage (0.9%) of Study I had forbidden their children to masturbate, while no respondents in Study II had done this. In both studies one-fifth of the respondents had not talked about masturbation at all to their children, while more in Study II had talked about it in a general way (17.3% in Study I and 35.7% in Study II). While all but one of the parents amongst the respondents were not prepared to forbid masturbation, very few were prepared to encourage it. This unwillingness may well be linked to a general unwillingness to talk about sex at all with one's children.

Other possible explanations for the difference in these results between Study I and Study II is the age factor, which presupposes that the older women in Study II would also have older children. In addition, the respondents in Study II tended to have fewer children than those in Study I, and this, allied with the higher proportion of Study II's respondents who are housewives, presumes a larger amount of time spent with children to discuss such matters.

The most popular method the women in these studies used to masturbate, was manual stimulation of the clitoris. The second most favoured method was stimulation of the vagina and clitoris together. The least favoured method was to stimulate the vagina only. These results support previous research findings that the clitoris is the woman's area of sexual arousal. Hite (1976) found that only five per cent of her subjects masturbated using vaginal penetration. Kinsey *et al.* (1953) found that most of their subjects stimulated the clitoris when masturbating, and very few used any form of deep vaginal penetration.

In Study I the respondents were asked if they masturbated more than once a fortnight, with a quarter indicating that they did. Over one-third (36.7%) said they did not masturbate as often as this, because they had an adequate partner, while nearly a quarter (23.9%) did not choose to masturbate as often.

When this variable was further analysed, educational qualifications were found to have a significant relationship ($p < .001$) with the frequency of masturbation for the women of Study I. More educated women admitted to masturbating more often.

In Study II the women were asked to indicate the number of times they masturbated. One-fifth masturbated very seldom, a few (2.9%) answered that they never masturbated while another small group masturbated once or twice a year. Just under one-fifth (17.1%)

masturbated once or twice a week, with a few respondents masturbating from three to five times a week. As one would expect, there does not appear to be any norm of masturbatory rates. A very small percentage (2.9%) only masturbated as children; perhaps this is because once they were old enough to have a sex partner, they no longer felt the need to masturbate.

4.6 ORGASM

Over 85 per cent of the respondents in both studies had experienced an orgasm (88.3% and 85.7% respectively).

The descriptions of orgasms varied greatly in Study I; they ranged from the waxing lyrical of, 'brilliant firelight, water-fall, sometimes being the centre of an exploding flower - hibiscus, colour's always brilliant, yellow, orange and pink', to 'words fail me'. The responses in Study II did not include the same range of answers and were less imaginative. Perhaps the saddest response was from one woman who had never experienced an orgasm; she wrote 'a sticky mess', describing her male partner's ejaculation.

Vance and Wagner's (1976) subjects' written descriptions of male and female orgasms, tally with the present research. Many of their respondents' accounts were almost identical with those of this study. For example, Vance and Wagner's 'A complete relief of all tensions, very powerful and filled with ecstasy' and Study I's 'release of tension and energy - a loss of control - a lovely sensation', illustrates the similarity of the description of orgasms.

Over half (51.2%) of the partners in Study I's respondents knew when they had an orgasm, while not even a third (30%) of Study II's partners did. In an equal and caring relationship it could be expected that one's partner would know when an orgasm had been experienced. Perhaps women are shy about this loss of control. It can be speculated

that the few (2% in Study I and 4.3% in Study II) whose partners never knew whether they had an orgasm may have transitory sex partners, and are not in a relationship.

The fact that females do have orgasms is a newly accepted concept, beginning with Freud's (1901) promulgations on the subject. A more recent writer on sexuality said:

'The Achilles heel of the sexual revolution is persistent male ignorance of the female orgasm'.

(Dell'olio, 1973, p. 124)

Women must accept some responsibility for this, as they know whether they have an orgasm or not, and should let their partners know too.

Further information on orgasm was solicited in Study II. The respondents were asked if they told their partners when they had an orgasm. Over half (52.9%) did this, while nearly a quarter (24.3%) did not. A further question asked whether their partners cared if they reached orgasm, with over three-quarters (77.1%) of the respondents' partners caring about this. The obvious conclusion to be drawn from these results is that some of these women are having sexual incidents with uncaring people, with the 10 per cent of the respondents who said their partners did not care, falling into this category.

In Study I the respondents were asked, 'Do you fake an orgasm?' In Study II this question was changed to, 'Have you ever faked an orgasm?' to elicit more comprehensive information. Only a small number of women (5.3%) in Study I answered 'yes' to this, compared with nearly a third in Study II. The different wording of the question could well have accounted for this difference. Nearly a quarter (23.9%) of Study I sometimes faked an orgasm, while only a few respondents (4.3%) in Study II did this.

When this question was asked in Study I the reasons for these results were only speculation; thus in Study II a further question was included, asking the women to explain why they had faked an orgasm.

Nearly a quarter (24.3%) did this to please their partners, and amongst the other reasons given were: to stop being hassled, to get it over with, or being basically disinterested.

Tavris (1973) administered a questionnaire in the United States to 20,000 respondents. She asked many general questions about women's liberation, included in which was a question on whether or not the women had ever faked an orgasm. More than two-thirds had done this and 16 per cent frequently faked an orgasm.

The reasons why women fake orgasms are manifold. Some men put immense pressure on women to have an orgasm, as their prowess as lovers is at stake if they do not. Some women thus oblige men by faking an orgasm (Rubin, 1976; Hubbard, 1976). Many women still do not accept that their sexual pleasure is as important as a man's and many are still influenced by the value Freud (1901) put upon the vaginal orgasm. What woman wants to be labelled sexually immature and/or frigid? Masters and Johnson (1966) say that in our culture the human female's orgasmic attainment never has achieved the undeniable status afforded the male's ejaculation.

A very small percentage (6.4%) of Study I experienced an orgasm from a penis in their vagina only, while a further 12.9 per cent did in Study II. When the 'sometimes' options were included the figures became almost identical; 22.5 per cent for Study I and 22.9 per cent for Study II. The figures for the women who do not experience an orgasm from a penis in a vagina only are also very similar; 67.2 per cent for Study I and 64.3 per cent for Study II. Thus around two-thirds of both samples do not orgasm from a penis in vagina only. The vaginal orgasm perpetuated by Freud (1901) has been seen as being induced by the traditional method of intercourse, with the cost being a lack of orgasm for the majority of women. The reason that women said they did experience an orgasm from a penis in vagina only, was explained by Koedt (1970), who stated:

'Because of the lack of knowledge of their own anatomy, some women accept the idea that an orgasm felt during 'normal' intercourse was vaginally caused. This confusion is caused by two factors. One, failing to locate the centre of the orgasm, and two, a desire to fit her experience to the male-defined idea of sexual normalcy.'

(1970, p. 163)

Koedt (1970) goes on to say:

'there is only one area for sexual climax, although there are many areas for sexual arousal: that area is the clitoris. All orgasms are extensions from this area. Since the clitoris is not necessarily stimulated sufficiently in the conventional sexual positions, we are left 'frigid'.'

(1970, p. 118)

The figures from this study appear to bear out other research in this area, that it is the clitoris, not the vagina which is a woman's orgasmic organ. Schaefer (1973) looked for an explanation of the fact that this is still not commonly accepted and stated:

'Perhaps this area of the female body is demeaned because its sole purpose is pleasure - and pure pleasure is suspect in a sexually repressive society.'

(1973, p. 138)

When further analysis was undertaken in Study I, a significant relationship ($p < .001$) was found between whether the respondents masturbated and whether they had an orgasm from a penis in vagina only, with a higher percentage of those women who have not masturbated achieving an orgasm from a penis in vagina only. This result is not surprising, as those women are probably ignorant of the pleasures of clitoral stimulation and label the arousal and physical intimacy they feel during intercourse, with no clitoral stimulation, as an orgasm. There is also the Masters and Johnson (1966) explanation, that the movement of the penis inside the vagina pulls the whole genital area, and in so doing the clitoris is indirectly stimulated.

One-third of the women in both studies had had an orgasm by other than physical means. Emotional circumstances provided the largest group in both studies. The most frequently mentioned other responses were dreams, drugs (particularly LSD with morphine and speed also noted), breast-feeding, reading (type of book not specified), head massages, meditation, with two unusual responses; 'Spiritual affinity with the great Creator when at one with the beauties He surrounds us with' and 'reading Donne's poems'. One respondent claimed she could orgasm by thinking about it.

Respondents thus reported that orgasm may be achieved by cortical stimulation. Koedt (1970) explained that where the imagination stimulated the brain, the brain in turn stimulated the genital corpuscles of the glans of the clitoris to trigger an orgasm. Koedt stated:

'Thus, while the cause is psychological, the effect is still physical and the orgasm necessarily takes place in the sexual organ equipped for sexual climax, the clitoris.'

(1970, p. 118)

4.7 PARTNER ORIENTED QUESTIONS

When the three methods of sexual satisfaction were ranked, nearly half (47.6%) of Study I and over a third (35.7%) of Study II ranked their partner stimulating their clitoris first, while only small groups (8.4% and 7.2% respectively) placed masturbation first. A penis in the vagina was ranked first by over a third (38.3%) of Study I and just under a third (30%) of Study II. Thus the majority of the respondents preferred clitoral stimulation to intercourse per se, validating the clitoris as their orgasmic organ.

The structure of this question made analysis of the data a complicated procedure, to such an extent that the value of the information fell short of expectations.

In Study I the women were asked, 'When your partner stimulates your clitoris, is that a prelude to vaginal penetration?' For over a third this was always so, while for another third, this was the case usually or sometimes. This question was not included in Study II as the information it gave did not appear to be useful. Further worthwhile information might have been collected if additional questions seeking the respondents' feelings had been asked.

Only a very small group (4.2%) of the respondents in Study I did not discuss their sexual enjoyment with their partner. When all women discuss their sexual enjoyment with their partners, they will be well on the way to enjoying total satisfaction in their sexual encounters. This question was not considered specific enough to be included in Study II.

As one would expect, the means of the ages of first sexual experience with men is similar in both studies (17.86 in Study I and 18.06 in Study II). The range of this first experience in Study I was five to forty-one, which is a much wider range than the twelve to thirty-five in Study II, which may be a reflection of the different size of the samples.

The modal age for the first sexual experience with a female in these studies is interesting; fourteen in Study I and then the bi-modal result in Study II of seventeen and thirty-six. The ages of fourteen and seventeen are reflective of adolescent sexual experimentation. One could speculate that the respondents who answered thirty-six to this question, could be women who had become involved in the women's movement and had become sexually, as well as socially, oriented towards women.

A very few of the respondents (3.3% and 4.3% respectively) in both studies, said they found their sex partners too rough. Ideally all should have answered 'no' to this question. Nearly a third in each

study chose the 'sometimes' option in response to this question. This is another area where women must accept responsibility to improve their own sex lives. It should not be too difficult to point out to a partner that he or she is being rough.

The question in Study I, 'Do you agree with the statement that vaginas were made for having babies and male orgasms' may have been misinterpreted. It was actually a quote from *Broadsheet* (March, 1976) on female masturbation. Nearly three-quarters (73.2%) of the sample did not agree with this, but one might have expected that the 67.2 per cent of the respondents who did not experience orgasm from a penis in the vagina only, might have been in this category. Because of the ambiguity and limitations of this question it was not asked in Study II.

The frequency of the respondents' sexual encounters are surprisingly similar between both studies. Over half (57.7% and 57.1% respectively) of these women have sex as often as they want it. A small group in both studies (6.4% in Study I and 2.9% in Study II) say they have sex 'too much'. This challenges the old sexual myth of the rapacious male indulging himself at the expense of his partner. In fact, it appears that the situation is quite the opposite, nearly a quarter (24.2% in Study I and 25.7% in Study II) do not have sex enough. It would be interesting if one could generalise from these sample to speculate that a quarter of the women of New Zealand were not getting enough sex. However, this is not possible due to the nature of the samples. All that can be said is that a quarter of these women would like to have sex more often.

In Study II an additional open-ended question was asked as to how often the respondents would like to have sex. The highest percentage (20%) would like to have sex once or twice a week, with the next highest (17.1%) three to five times a week. A small enthusiastic number (2.9%) would like it twice a day with a smaller and even more enthusiastic

percentage (1.4%) wanting it all the time. It does seem that women's sexual appetites may be just as strong as men's are reputed to be.

In 1866 a doctor wrote, on the subject of frequency of sex for women,

'few women can exceed the limit of (sex)
once a week without serious detriment to
health and a premature old age.'

(Psych. Today, 1976, p. 143)

Kinsey et al. (1953) found the average number of sexual encounters for their sample between 1935 - 1950 was six to seven times a month, which is lower than the present samples' stated desires.

Around a quarter (28.4% in Study I and 24.3% in Study II) asked their male partners to stimulate their clitoris. More in Study II (37.1%) than in Study I (22.5%) answered that they did not need to ask this. It is disquietening that there are a group of women in both studies (14.7% and 15.7% respectively) who either feel embarrassed or sometimes feel embarrassed asking this, rather than accepting it as their sexual right. This may well be because they cannot see what sexual satisfaction their partners might derive from manually stimulating their clitoris.

An additional two questions were asked in Study II on partner orientation. Over three-quarters (78.6%) answered either 'yes' or 'sometimes' to the question, 'Do you experience an orgasm during intercourse?' This may not be a sufficiently specific question, because intercourse can be the descriptive word for all types of sexual activity. A large percentage (86.7%) enjoyed intercourse, with very few (2.9%) saying that they do not. It is an encouraging result, to find so many women enjoying this pervasive and crucial aspect of their lives.

4.8 ORAL SEX

In Study II a section on oral sex was included in the questionnaire. Many of the women commented at the end of Study I that this area had

not been covered, and suggested that it should have been. Over two-thirds (67.1%) of the sample's partners practise cunnilingus. This is higher than Kinsey et al.'s (1953) figures of 54 per cent, but lower than the Redbook survey by Tavis and Sadd (1978). A questionnaire published in Redbook in 1974 received 100,000 replies from married women all over the United States. Tavis and Sadd (1978) found that 86.7 per cent of their sample had often or occasionally practised cunnilingus.

Rubin (1976) studies fifty white working-class couples and twenty-five professional couples in the San Francisco Bay area. She found that 70 per cent of the working class and 76 per cent of the professional couples engaged in cunnilingus, which is higher than the present study. She also found that the working-class women did not enjoy it unreservedly.

Study II respondents were asked why they did not engage in cunnilingus. Their answers included responses such as, 'it does not appeal', 'I feel inhibited', 'the whole thing is offensive to me' and 'I don't need to get satisfaction that way'. When asked if they did practise it, did they enjoy it, 60 per cent said 'yes' or 'sometimes' they did, while 30 per cent said 'no'. Again, women must take responsibility for their own sexual enjoyment, and if they do not like any activity they should communicate this to their partners.

Over half (55.7%) of Study II practised fellatio. Kinsey et al. (1953) found a slightly smaller percentage (49%) of their sample had engaged in fellatio which may be accounted for by the twenty-five year gap between the studies. The highest percentage of respondents who did not practice fellatio said they found the idea offensive and repulsive. Other replies included that it did not appeal, that they were inhibited, or that they had not thought of it.

The percentage of those respondents who practised fellatio (55.7%) was lower than the percentage (67.1%) who practised cunnilingus. Previous research has similar findings. Rubin (1976) had a socialisation theory for this:

'While most of the working-class women greet both cunnilingus and fellatio with little enthusiasm, cunnilingus is practised with slightly greater frequency and less resistance than fellatio. Partly, that's because many women are talked into cunnilingus by their husbands' 'if I'm willing why do you care' argument, and partly because cunnilingus is something that is done to a woman. It does not require her active participation and therefore is more compatible than fellatio with the passivity she has learned. She has been raised to wait upon the initiative of another, to monitor both behaviour and response so as not to appear forward or aggressive. Nowhere are these lessons more thoroughly ingrained than in her sexual behaviour.

(p. 47)

The fact that over half the women who engage in fellatio in the present study do not enjoy it, presumes that they perform this activity solely for the pleasure of their partners.

When the respondents were asked if they had oral sex with a female partner, a large majority (84.3%) found this question not applicable, because they did not have sex with women. When the 'yes' and 'sometimes' options were combined, all but two of those women who do have sex with women, have oral sex, and enjoy it. The only reason given when asked why they did not have oral sex, was that the respondents had not thought of it. The few lesbians in Study II make these results interesting, but hardly a basis for comments about lesbian sexuality.

4.9 CONCLUSION

The results of this study replicated the major previous research in this area (Kinsey et al., 1953; Masters and Johnson, 1966; Hite, 1976). Most women enjoy their sexuality, masturbate, fantasize, and

experience' orgasms, and these orgasms are a result of clitoral stimulation.

This research opens up many areas for further study. One such area might be: how many sexual partners a woman will have, whether she practises serial monogamy or if she has multiple partners. The questions eliciting information in this area in this study were not sufficiently explicit to differentiate between multiple partners and serial monogamy.

Lesbian sexuality deserves a research paper of its own. Blumstein and Schwartz (1977) found that for the women in their study, previously heterosexual women who changed to homosexuality, for example, through the women's movement, would stay exclusively homosexual. In the wave of the New Zealand women's movement, the opportunity is provided for further study to find whether Blumstein and Schwartz's findings would be duplicated in the New Zealand experience.

More questions on parental dictums about masturbation and more in-depth questions about masturbation and one's children could be usefully asked. Given that in this study, it appears that there is such a large discrepancy between those parents who engage in masturbation and those parents who encouraged masturbation in their children, research is needed to study the extent of the myths surrounding masturbation.

A New Zealand study of comparative descriptions of male and female orgasms would be an interesting piece of work. The length of time the women take to orgasm and the whole sphere of multiple orgasms should be investigated as there is a paucity of data in this area.

Further investigation should be made of the reasons why women practise sexual techniques they do not enjoy: how much is social

pressure responsible for this, or how much is it the pressure from one's partner.

The aphrodisiac effects of drugs would be an interesting area for inquiry. This is an issue raised by the women themselves in response to the question on orgasm that is caused by other than physical means. Women appear to be prepared to discuss the use and acceptance of illegal drugs, and their relationship to sexuality.

The effect of higher education on one's attitude and behaviour in the whole area of sexuality should be studied more intensively. This research shows that with these two samples, the amount of education the respondents had seemed related to their sexual experiences.

It would be interesting to ask all the questions of these studies to a group of Maori women to discover if there were any significant differences between the two major races in New Zealand.

Some useful information about the sexual experiences of New Zealand women has been provided by these studies. However, there is a need for further detailed research with larger and more representative samples. These studies would increase the body of knowledge available about New Zealand women and could hopefully be related to education about sexuality in New Zealand.

APPENDIX I

LETTERS AND PRELIMINARY QUESTIONNAIRE SENT TO
THE RANDOM SAMPLE OF THE HAMILTON EAST
ELECTORAL ROLL

UNIVERSITY OF WAIKATO

Private Bag: Hamilton:
New Zealand: Telephon 62-889

Dear Person;

The following letter is from a graduate student from the Psychology Dept. at the University of Waikato. She is involved in research for her Masters Thesis. This work is therefore very important to her but will also add to our knowledge of women's feelings about their sexuality. We hope that as many women as possible will agree to fill in the questionnaire and hope that you will be able to co-operate. At first we need your name and address so that we can send you the questionnaire but once you have filled in the questionnaire you should return it without your name on it so that the information will be confidential and cannot be linked to any one person.

Thank you very much for your help.

Robyn Rowland
Lecturer
Psychology Dept.

UNIVERSITY OF WAIKATO

Private Bag: Hamilton:
New Zealand: Telephone 62-889.

Dear Sister;

I am a graduate student at Waikato University doing a thesis on female sexuality and would like your cooperation in this. I can assure you of complete anonymity, as once the questionnaire is sent to you, I have no way of knowing who it is who has returned it, as you do not put your name or address on the actual questionnaire.

If you and/or your daughters or female friends would be prepared to answer a questionnaire on female sexuality, would you please put '1' in the box beside the first question on the following page.

Whether you intend to participate or not, I would be grateful if you would answer the following questions and return them to me c/o the above address.

Thank you for your cooperation.

(signed) Antoinette Person

Preliminary Questionnaire sent to the Random Sample
from the Hamilton East Electoral Roll.

Please write your name and address on this sheet, if you are willing to fill in the questionnaire, so I can send you a copy.

Name: _____

Address: _____

N. B. Your name will not be required when you return the questionnaire.

Please indicate the number of questionnaires you will need.

Would you return these 3 pages to the: Psychology Department,
University of Waikato,
Private Bag,
Hamilton.

by Friday 4th August, 1978.

. INSTRUCTIONS FOR FILLING IN THIS FORM

Please place your answers in the boxes provided - using the numbers by the appropriate response. Ignore the numbers under the boxes, they are for computer analysis of the data.

Please leave these boxes blank

1	2	3

1. Are you prepared to answer a questionnaire on female sexuality?

1 = Yes
2 = No

2. How old are you? (e.g. if you are 21 enter '2' in box 5 and '1' in box 6)

6

3. What is your married status?

1. Married
2. Stable partner same sex
3. Stable partner opposite sex
4. Divorced
5. Legally separated
6. Informally separated
7. Single
8. Widowed
9. Other (_____)

7

4. To which of the following ethnic groups do you consider you belong?

1. Pakeha/European
2. Maori-Pakeha
3. New Zealand Maori
4. Other Polynesian
5. Other

8

5. To which of the following religious groups do you belong?

1. Protestant
2. Roman Catholic
3. None
4. Other

9

6. Are you a practising member of the church?

1. Yes
2. No
3. Not applicable

7. Do you have children? (Please enter the actual number in the boxes, females in the first box, males in the second box. Enter 0 if no children.)

F M
11 12

8. Do you have any educational qualifications?

1. None
2. School Certificate (including partial passes)
3. U. E. and/or other higher school qualifications
4. University degree and above.

13

9. What is your occupation?

1. Housewife
2. Clerical
3. Professional
4. Shopworker
5. Student
6. Factory Worker
7. Managerial
8. Unemployed
9. Other and/or combination of above (please specify)

14

Would you like to make some comments about this questionnaire?

10. If you do not intend to answer the questionnaire is it because?

1. Religious reasons
2. Do not think it has a valuable contribution to knowledge about women
3. Male partner would not want you to
4. Female partner would not want you to
5. Lack of time
6. Do not feel comfortable with this subject
7. Find this subject offensive
8. Other (Please specify) _____

16

9. Not applicable (intend to answer the questionnaire)

THANK YOU FOR YOUR CO-OPERATION

APPENDIX II

RESULTS FROM THE PRELIMINARY QUESTIONNAIRE
SENT TO THE RANDOM SAMPLE FROM THE
HAMILTON EAST ELECTORAL ROLL

Preliminary demographic data from the random sample of the Hamilton East electoral roll (N = 78) (expressed in percentages).

<u>Age</u>		<u>Marital status</u>	
Range	16 - 74 years	Married	76.9
Mode	38.42 "	Partner same sex	2.6
Mean	35 and 36 "	Partner opposite sex	2.6
<u>Ethnic group</u>		Divorced	1.3
Pakeha/European	97.4	Legally separated	3.8
Maori/Pakeha	1.3	Informally separated	1.3
Other	1.3	Single	6.4
<u>Practising religion</u>		Widow	2.6
Yes	28.2	Other	2.6
No	60.3	<u>Religious Affiliation</u>	
Not applicable	11.5	Protestant	64.1
<u>Number of female children</u>		Roman Catholic	9.0
0	32.1	None	20.5
1	37.2	Other	6.4
2	20.5	<u>Number of male children</u>	
3	7.7	0	25.6
4	1.3	1	41.0
7	1.3	2	16.7
<u>Occupation</u>		3	14.1
Housewife	44.9	4	2.6
Clerical	7.7	<u>Educational qualifications</u>	
Professional	5.1	None	37.2%
Shopworker	1.3	School certificate	24.4
Student	5.1	University entrance	21.8
Managerial	2.6	Degree plus	16.7
Unemployed	1.3	<u>Whether they would answer the</u>	
Other	30.8	<u>questionnaire and the reasons if not</u>	
		Not increasing knowledge about	
		women	5.1
		Lack of time	3.8
		Uncomfortable with subject	1.3
		Other	7.7
		Will answer	80.8

APPENDIX IIIFOLLOW-UP LETTER SENT TO THE RANDOM SAMPLE
FROM THE HAMILTON EAST ELECTORAL ROLL

Psychology Department,
University of Waikato,
Private Bag,
Hamilton.

6th September, 1978.

Dear Person;

A great number of my questionnaires have not been returned, which puts my research in jeopardy. If you have returned yours, please ignore this letter. If not, could you please fill in your questionnaires and return them to the Psychology Department immediately. If you have lost a questionnaire you could ring the Psychology Secretary (62-889) who will post you another. I desperately need your help in this project.

Yours sincerely,

(signed) Antoinette Person

APPENDIX IV

QUESTIONNAIRE AVAILABLE AT THE UNITED
WOMEN'S CONVENTION 1977 (STUDY I)

Please place your answers in the boxes provided - using the numbers by the appropriate response. Ignore the numbers under the boxes; they are for computer analysis of the data.

Please leave these boxes blank

1	2	3	4

1. How old are you? (e. g. if you are 21 enter '2' in box 5 and '1' in box 6)

5	6

2. What is your married status?

1. Married
2. Stable partner same sex
3. Stable partner opposite sex
4. Divorced
5. Legally separated
6. Informally separated
7. Single
8. Widowed
9. Other (_____)

7

3. To which of the following ethnic groups do you consider you belong?

1. Pakeha/European
2. Maori-Pakeha
3. New Zealand Maori
4. Other Polynesian
5. Other _____

8

4. To which of the following religious groups do you belong?

1. Protestant
2. Roman Catholic
3. None
4. Other _____

9

5. Are you a practising member of the church?

1. Yes
2. No
3. Not applicable

10

6. Do you have children? (Please enter the actual number in the boxes, females in the first box, males in the second box. Enter 0 if no children.)

F		M	
	11		12

7. Do you have any educational qualifications?

1. None
2. School Certificate (including partial passes)
3. U. E. and/or other higher school qualifications
4. University degree and above

13

8. What is your occupation?

1. Housewife
2. Clerical
3. Professional
4. Shopworker
5. Student
6. Factory Worker
7. Managerial
8. Unemployed
9. Other and/or combination of above (please specify)

14

9. Where do you live?

1. North Island - main centre
2. " " - cities
3. " " - towns
4. " " - rural
5. South Island - main centres
6. " " - cities
7. " " - towns
8. " " - rural

15

10. Are you?

1. Experiencing menopause
2. Post-menopause
3. Pre-menopause

16

11. Would you describe yourself as?

1. Heterosexual
2. Lesbian
3. Bi-sexual

17

12. Would you describe yourself as a feminist?

1. Yes
2. No

18

13. Do you subscribe to 'Broadsheet'?

1. Yes
2. No

19

14. If you are married, do you use your husband's surname?

1. Yes
2. No
3. Sometimes
4. Not applicable

20

15. Do you call yourself

1. Ms
2. Mrs
3. Miss
4. Other (e. g. Dr, Prof)
5. No title

21

16. Do you believe in abortion on demand?

1. Yes
2. No
3. In certain circumstances

22

17. Would you consider New Zealand to be a sexist society?

1. Yes
2. No
3. Unsure

23

18. Do you have sex most frequently with?

1. Yourself
2. Female partner
3. Male partner
4. Not applicable
5. Other _____

24

19. Is your sexual activity at the moment restricted to one partner only?

1. Yes
2. No
3. Not applicable (no sex partner)

25

If you answered 'no' to the previous question would you answer the following questions in terms of the partner you have sex most frequently with.

20. Do you fantasize about sex?

1. Yes
2. Sometimes
3. No

26

21. Have you ever had an orgasm?

1. Yes
2. No
3. Not sure

27

22. How does an orgasm feel? Please describe briefly _____

23. Have you ever masturbated?

1. Yes
2. No

28

24. When you masturbate(d) do/did you have an orgasm? .

1. Yes
2. Usually
3. Sometimes
4. Rarely
5. No
6. Not applicable

29

25. Do/did you enjoy masturbation?

1. Yes
2. Sometimes
3. No
4. Not applicable

30

26. Did your parents/authority figure tell you not to masturbate?

1. Yes
2. No
3. Not applicable

31

27. If you answered 'yes' to the last question, were you warned of unpleasant consequences that could result from masturbation?

1. Yes
2. No
3. Not applicable

32

28. If you answered 'yes' to the last question please briefly describe these:

33

29. When you masturbate do you usually?

1. Use your fingers to stimulate your clitoris
2. Use a vibrator to stimulate your clitoris
3. Use some other object to stimulate your clitoris
4. Stimulate your vagina and clitoris together
5. Stimulate you vagina only
6. Not applicable
7. Other _____
8. Combination of above (state) _____

34

30. Do you masturbate more than once a fortnight?

1. Yes
2. No - because have adequate partner
3. No - don't choose to
4. Not applicable (have never masturbated)

35

31. Re masturbation and your children have you?

- 1. Told them not to masturbate
- 2. Not talked about masturbation
- 3. Talked about masturbation in a general way
- 4. Encouraged them to masturbate
- 5. Not applicable (no children or children too young)

36

32. Do you enjoy the fact that you can be self-reliant for sex?

- 1. Yes
- 2. No
- 3. Not applicable

37

33. Does your partner know when you have an orgasm?

- 1. Sometimes
- 2. Always
- 3. Never
- 4. Not applicable (have not had an orgasm or not had an orgasm with partner)

38

34. Do you fake an orgasm?

- 1. Yes
- 2. Sometimes
- 3. No
- 4. Not applicable

39

35. Would you rank these three methods of sexual satisfaction (enter the one you most prefer in box 40, next in box 41 and your third in box 42. Enter 999 if not applicable.)

- 1. Partner stimulating your clitoris
- 2. Masturbation
- 3. Penis in your vagina

40 41 42

36. When your partner stimulates your clitoris to orgasm is that a prelude to vaginal penetration?

- 1. Yes
- 2. No
- 3. Not applicable
- 4. Only have female partners
- 5. Sometimes
- 6. Usually

43

37. Do you discuss with your sex partner your mutual enjoyment?

- 1. Often
- 2. Sometimes
- 3. No
- 4. Not applicable

44

38. How old were you when you first had intercourse with a male? (Please enter actual age - and put 0 in 1st box if age less than 10, e. g. 07; Enter 99 if not applicable.)

45 46

39. How old were you when you first had sex with a female?
(Please enter actual age - put '0' in 1st box if age less than 10, e.g. 07; enter 99 if not applicable.)

47

48

40. Do you find your sex partner too rough?

1. Yes
2. No
3. Sometimes
4. Not applicable

49

41. Do you agree with the statement - 'vaginas were made for having babies and male orgasms'?

1. Yes
2. No
3. Not sure

50

42. Do you have sexual intercourse?

1. As often as you want it
2. Too often
3. Not enough
4. Not at all - by choice
5. Not at all - because of circumstances (e.g. widow)

51

43. Do you experience orgasm as a result of a penis in your vagina only?

1. Yes
2. No
3. Sometimes
4. Not applicable

52

44. Do you ask your male partner to stimulate your clitoris?

1. Yes
2. No
3. Sometimes
4. Don't need to
5. Not applicable

53

45. Do you feel embarrassed asking this?

1. Yes
2. No
3. Not applicable

54

46. Have you ever had an orgasm by?

1. Visual stimulation only
2. Emotional circumstances only
3. Aural stimulation (words or sounds) only
4. Any other way that is not physical (specify _____)
5. No
6. 1 and 3
7. 1 and 2
8. 3 and 2
9. Other combination (specify _____)

55

47. Would you like to make some comments about this questionnaire?

48. If you did not complete this questionnaire was it because?

1. Religious reasons
2. Do not think it has a valuable contribution to knowledge about women
3. Male partner would not want you to
4. Female partner would not want you to
5. Lack of time
6. Do not feel comfortable with this subject
7. Find this subject offensive
8. Other (Please specify _____)

56

9. Not applicable (did answer this questionnaire)

THANK YOU FOR YOUR CO-OPERATION.

APPENDIX V

QUESTIONNAIRE SENT TO THE RANDOM SAMPLE
FROM THE HAMILTON EAST ELECTORAL ROLL
(STUDY II)

Psychology Department
 University of Waikato
 Private Bag
 Hamilton.

Instructions for filling in the questionnaire: Please place your answers in the boxes provided, using the numbers by the appropriate responses. Ignore the numbers under the boxes; they are for computer analysis of the data.

Please leave these boxes blank.

1	2	3

1. How old are you? (e.g. if you are 21 enter '2' in box 4 and '1' in box 5)

4	5

2. Which of the following applies to you?

1. Married
2. Stable partner opposite sex
3. Stable partner same sex
4. Divorced
5. Legally separated
6. Informally separated
7. Single
8. Widowed
9. Other (please state _____)

6

3. To which of the following ethnic groups do you belong?

1. Pakeha/European
2. Maori-Pakeha
3. N. Z. Maori
4. Other Polynesian
5. Other (Please state _____)

7

4. To which of the following religious groups do you belong?

1. Protestant
2. Roman Catholic
3. None
4. Other (Please state _____)

8

5. Are you a regular attender of religious services?

1. Yes
2. No
3. Not applicable

9

6. Do you have children? (Please enter the actual number in the boxes, females in the first box, males in the second box. Enter '0' if no children.)

F M
10 11

7. Do you have any educational qualifications?

1. None
2. School Certificate (including partial passes)
3. U. E. and/or higher school qualifications
4. Trade or clerical certificates
5. Nursing qualifications
6. Training college certificate
7. University degree
8. Other (Please state _____)

12

8. What is your occupation?

1. Home duties
2. Clerical
3. Professional
4. Shopworker
5. Student
6. Factory worker
7. Managerial
8. Unemployed
9. Other (Please state _____)

13

9. Are you?

1. Pre-menopause
2. Experiencing menopause
3. Post-menopause

14

10. Would you describe yourself as?

1. Heterosexual (i. e. have sex with males)
2. Bi-sexual (i. e. have sex with males or females)
3. Lesbian (i. e. have sex with females)
4. Virgin
5. Asexual (i. e. no interest in sex)

15

11. Do you describe yourself as a feminist?

1. Yes
2. No

16

12. Do you belong to any women's organisations?

1. Yes
2. No

17

13. If you answered 'yes' please state the name of the organisation/s.

18

14. If you are or have been married, do you use your husband's surname?
 1. Yes
 2. Sometimes
 3. No
 4. Not applicable
19
15. Do you call yourself?
 1. Ms
 2. Mrs
 3. Miss
 4. Other (e.g. Dr. Prof.)
 5. No title
20
16. Do you consider N. Z. to be a sexist society?
 1. Yes
 2. No
 3. Don't know
21
17. Do you fantasize about sex?
 1. Regularly
 2. Occasionally
 3. Not at all
22
18. Please state under what conditions you fantasize about sex.

23
19. Would you briefly describe your most common sexual fantasy.

24
20. Have you ever had an orgasm?
 1. Yes
 2. Not sure
 3. No
25
21. How does an orgasm feel? Please describe briefly

22. Do you have sex most frequently with?
 1. Yourself
 2. Male partner
 3. Female partner
 4. Other (Please state _____)
 5. Not applicable (do not have sex)
26

23. Is your sexual activity at the moment restricted to one partner?
1. Yes
 2. No
 3. Not applicable

27

If you answered 'yes' answer the following questions in terms of your present partner.

If you answered 'no' would you answer the following questions in terms of the partner with whom you have sex most frequently.

24. Does your partner know when you have an orgasm?
1. Sometimes
 2. Always
 3. Never
 4. Don't know
 5. Not applicable

28

25. Do you tell him or her if you orgasm or not?
1. Yes
 2. No
 3. Not applicable

29

26. Does he or she care if you orgasm?
1. Yes
 2. No
 3. Not applicable

30

27. Have you ever faked an orgasm?
1. Yes
 2. Sometimes
 3. No
 4. Not applicable

31

28. Please briefly explain why you have faked an orgasm.

32

29. Do you find your sex partner too rough?
1. Yes
 2. Sometimes
 3. No
 4. Not applicable

33

30. How often do you have sex?
1. As often as you want it
 2. Too often
 3. Not enough
 4. Not at all - by choice
 5. Not at all - because of circumstances

34

31. State how often you would like to have sex _____ 35
32. How old were you when you first had intercourse with a male? (Enter actual age - put '0' in first box if age less than 10, e.g. 0 7 Enter 99 if not applicable) 36 37
33. How old were you when you first had sex with a female? (same instructions as above.) 38 39
34. Do you experience orgasm as a result of a penis in your vagina only?
 1. Yes
 2. Sometimes
 3. No
 4. Not applicable 40
35. Do you orgasm during intercourse?
 1. Yes
 2. Sometimes
 3. No
 4. Not applicable 41
36. Do you enjoy intercourse?
 1. Yes
 2. Sometimes
 3. No
 4. Not applicable 42
37. Do you ask your male partner to stimulate your clitoris?
 1. Yes
 2. Sometimes
 3. No
 4. Don't need to - he does without asking
 5. Not applicable 43
38. Do you feel embarrassed asking this?
 1. Yes
 2. Sometimes
 3. No
 4. Not applicable 44
39. Have you ever had an orgasm by?
 1. Visual stimulation only
 2. Emotional circumstances only
 3. Aural stimulation only (words or sounds or music)
 4. Any other way that is not physical (please state _____)
 5. No
 6. 1 and 2
 7. 1 and 3
 8. 2 and 3
 9. Other combination (please state _____) 45

40. If you have experienced all 3 of these methods of sexual satisfaction would you rank them. (Enter the one you most prefer in box 46, next in box 47 and your 3rd choice in box 48. Enter 999 if this question is not applicable.)

1. Partner stimulating clitoris
2. Masturbation
3. Penis in your vagina

46

47

48

41. Does your partner practice cunnilingus, that is, have oral sex with you?

1. Yes
2. Sometimes
3. No
4. Not applicable

49

42. If 'no' why not?

50

43. If 'yes' do you enjoy this?

1. Yes
2. Sometimes
3. No
4. Not applicable

51

44. Do you practice fellatio, that is, have oral sex with your male partner?

1. Yes
2. Sometimes
3. No
4. Not applicable

52

45. If 'no', why not _____

53

46. If 'yes' do you enjoy this?

1. Yes
2. Sometimes
3. No
4. Not applicable

54

47. Do you have oral sex with your female partner?

1. Yes
2. Sometimes
3. No
4. Not applicable

55

48. If 'no' why not? _____

56

49. If 'yes' do you enjoy this?
1. Yes
 2. Sometimes
 3. No
 4. Not applicable
- 57
50. Have you every masturbated?
1. Yes
 2. No
- 58
51. When you have masturbated have you had an orgasm?
1. Yes
 2. Usually
 3. Sometimes
 4. Rarely
 5. No
 6. Not applicable
- 59
52. Do or did you enjoy masturbation?
1. Yes
 2. Sometimes
 3. No
 4. Not applicable
- 60
53. Do you prefer to masturbate rather than have sexual activity with a partner?
1. Yes
 2. Sometimes
 3. No
 4. Not applicable
- 61
54. Was masturbation discussed with you as a child by your parents or guardians?
1. Yes
 2. No
 3. Not applicable
- 62
55. Did they advise you?
1. Not to masturbate
 2. To masturbate
 3. Did not discuss masturbation
- 63
56. Were you warned of unpleasant consequences that could result from masturbation?
1. Yes
 2. No
 3. Not applicable
- 64
57. If you answered 'yes' please briefly describe these.
-
-
- 65

58. Concerning masturbation and your children; have you?

1. Told them not to masturbate
2. Not talked about masturbation
3. Talked about masturbation in a general way
4. Encouraged them to masturbate
5. Not applicable

66

59. When you masturbate do you usually?

1. Use your finger to stimulate your clitoris
2. Use a vibrator to stimulate your clitoris
3. Use some other object to stimulate your clitoris
4. Stimulate your vagina and clitoris together
5. Stimulate your vagina only
6. Not applicable
7. Other (please state _____)
8. Combination of above (please state _____)

67

60. How often do you masturbate? Please state _____

68

THANK YOU FOR YOUR CO-OPERATION

APPENDIX VI
 EXEMPLARY DESCRIPTIONS OF HOW AN ORGASM
 FEELS, FROM STUDY I

Mental imagery

Like a flower bursting open, deep rhythmic pleasure

Sunlight and water suddenly

Liquid fire; energy focused; total release; incandescent anemone

Like a flood breaking the banks of a river - a fire-works display -
 overwhelming climax.

One word descriptions

Great

Jerky

Marvellous

Satisfying.

Waves

A series of intense waves radiating out from my clitoris over my
 whole body.

Like melting waves.

Mountains

Being at the top of a mountain with everything luscious.

Climbing the tallest mountain in the world and jumping off.

Relief of tension and release

Release of tension and energy - a loss of control - a lovely sensation.

Great shuddering downward wet release.

Release of almost unbearable sexual tension in clitoral and vaginal
 area, by spasms or series of uncontrolled contractions.

Superlatives

Terrific, pulsating, glowing, spreading warmth.

Shudderingly great

Quivering contractions of ecstasy

The epitome of pleasure

Feeling of timelessness - great feeling of fulfilment emptiness peace -
 surging sensual energy.

Partner orientated

Total union - harmony throbbing.

Warm urgent desire to be entered and really united with partner.

Physically wonderful and very united spiritual feeling toward partner.

Climax and convulsions

A building up of pleasurable sensations, a throbbing to a climax, which gradually fades away

Climax - the object of sex.

Loss of consciousness and control

A total loss of control - like being on another plane of consciousness - total abandon.

Losing consciousness in the most wonderful way.

Out of control and loving it.

Varies

Different at different times. Usually like all my nerves are on a spring and are just released - fantastic.

Several kinds - delicious rich itch that develops in intensity, exploding in fulfilment.

A great high sometimes, sometimes too fleeting.

Whole body involvement

Ripples of feeling through the whole body, coming together and culminating in a crescendo of intense pleasure which slowly recedes.

A quivering sensation that sweeps over the whole body and feels extremely exciting - feels definitely out of this world.

Sneezelike

Build up of tension then release, like a sneeze.

Laughter

Always feel like laughing for joy - which annoyed my former husband.

A warm release, sometimes a feeling of floating, racked by waves of pleasure, warm soothing flow of delight, then a need to laugh..

Explosion

Like everything coming together and exploding - fantastic

Intensely pleasurable internal explosion.

Happiness

I have only had one twice - I felt a momentary flush of great physical pleasure sweep my body and the world stood still with happiness.

A soaring of feeling - out of this world - floating in pleasure - an aura of pure happiness.

The ultimate in human experience - happiness and pleasure.

Tingling

Hot tingling incredible sensation over my whole body.

A tingle - its vastly over-rated.

Physiological descriptions

My genitals get very hot and feel all liquid.

intense and pleasurable-affects - moans and groans, writhing head
and torso, facial contortions, heart beat quickens - results -
sleepy sated.

Masturbation better

Marvellous, nothing like masturbation for the big 'O'.

Mention of pain

First time frightening with the pain of discovery, then terrific.

Something between pleasure and pain, losing control, great warm wave,
release of tension.

High feeling

High, floaty, lots of space.

The very best 'high' of all.

The most strong emotional and physical 'high' I know.

Indescribable

Words fail me.

Impossible to describe.

Unusual imagery

All pervasive ecstasy, stars flash - lights crash - surge of weightless-
ness - transcendent of body.

Like falling slowly backwards through air or water, supported, but free.

It's the greatest feeling, like flying without a plane.

Unclassifiable

Blow your legs off.

What does red look like.

Yahoo (ask W. Reich)

APPENDIX VII

SIGNIFICANT CHI-SQUARE RESULTS FROM STUDY I

The sexual label you give yourself	Count Row Pct Col Pct	Do you have more than one sexual partner?		
		Yes	No	Not applicable
		1	2	3
Heterosexual	1	421 79.4 89.0	61 11.5 67.0	48 9.1 67.6
Lesbian	2	19 52.8 4.0	9 25.0 9.9	8 22.2 11.3
Bi-Sexual	3	33 47.8 7.0	21 30.4 23.1	15 21.7 21.1

Raw Chi-Square = 41.84

Significance = $p < .001$

Religious affiliation	Count Row Pct Col Pct	Do you fantasize about sex?		
		Yes	Sometimes	No
		1	2	3
Protestant	1	43 20.2 22.3	105 49.3 36.7	65 30.1 50.0
Roman Catholic	2	12 26.7 6.2	19 42.2 6.6	14 31.1 10.8
None	3	110 36.7 57.0	146 48.7 51.0	44 14.7 33.8
Other	4	28 54.9 14.5	16 31.4 5.6	7 13.7 5.4

Raw Chi-Square = 41.61

Significance = $p < .001$

Age	Count Row Pct Col Pct	Have you ever masturbated?	
		Yes 1	No 2
Under 20	2	42 87.5 7.7	6 12.5 7.4
21 - 30	3	269 90.3 49.4	29 9.7 35.8
31 - 40	4	150 83.8 27.5	29 16.2 35.8
41 - 50	5	63 90.0 11.6	7 10.0 8.6
51 and over	6	21 67.7 3.9	10 32.3 12.3

Raw Chi-Square = 15.23

Significance = $p < .001$

Educational qualifications	Count Row Pct Col Pct	Have you ever masturbated?	
		Yes 1	No 2
None	1	36 73.5 6.6	13 26.5 16.0
School Certificate	2	84 78.5 15.4	23 21.5 28.4
U. E. Plus	3	193 90.2 35.5	21 9.8 25.9
Degree Plus	4	231 90.6 42.5	24 9.4 29.6

Raw Chi-Square = 19.63

Significance = $p < .001$

Educational qualifications	Count Row Pct Col Pct	Did your parents tell you not to masturbate?		
		Yes 1	No 2	Not applicable 3
None	1	12 24.0 7.8	27 54.0 6.6	11 22.0 17.2
School Certificate	2	29 27.4 19.0	59 55.7 14.4	18 17.0 28.1
U. E. Plus	3	47 21.8 30.7	149 69.0 36.3	20 9.3 31.3
Degree Plus	4	65 25.4 42.5	176 68.8 42.8	15 5.9 23.4

Raw Chi-Square = 21.03

Significance = $p < .001$

Educational qualifications	Count Row Pct Col Pct	Do you masturbate regularly?			
		Yes 1	No adeq partner 2	No from choice 3	Not applicable 4
None	1	7 14.0 4.3	18 36.0 7.7	11 22.0 7.2	14 28.0 17.9
School Certificate	2	20 19.0 12.3	43 41.0 18.3	22 21.0 14.4	20 19.0 25.6
U. E. Plus	3	52 24.0 32.1	87 40.1 37.0	56 25.8 36.6	22 10.1 28.2
Degree Plus	4	83 32.4 51.2	87 34.0 37.0	64 25.0 41.8	22 8.6 28.2

Raw Chi-Square = 29.04

Significance = $p < .001$

Have you ever masturbated?	Count Row Pct Col Pct	Do you orgasm from a penis in vagina only?			
		Yes	No	Sometimes	Not applicable
		1	2	3	4
Yes	1	29 5.3 72.5	387 71.1 90.4	85 15.6 84.2	43 7.9 76.8
No	2	11 13.6 27.5	41 50.6 9.6	16 19.8 15.8	13 16.0 23.2

Raw Chi-Square = 17.79

Significance = $p < .001$

Are you a radical feminist?	Count Row Pct Col Pct	Age				
		Under 20	21-30	31-40	41-50	51 and over
		2	3	4	5	6
Non-radical feminist	0	23 6.6 45.1	159 45.4 52.5	94 26.9 51.4	54 15.4 73.0	20 5.7 60.6
Radical feminist	1	28 9.5 54.9	144 49.0 47.5	89 30.3 48.6	20 6.8 27.0	13 4.4 39.4

Raw Chi-Square = 13.71

Significance = $p < .001$

Are you a radical feminist	Count Row Pct Col Pct	Religious affiliation			
		Protestant	Roman Catholic	None	Other
		1	2	3	4
Non-radical feminist	1	138 39.7 59.5	34 9.8 70.8	155 44.5 50.3	21 6.0 38.9
Radical feminist	2	94 32.0 40.5	14 4.8 29.2	153 52.0 49.7	33 11.2 61.1

Raw Chi-Square = 14.92

Significance = $p < .001$

Are you a radical feminist?	Count Row Pct Col Pct	Are you a practising member of a church?		
		Yes	No	Not applicable
		1	2	3
Non-radical feminist	0	108 30.9 61.4	180 51.6 55.7	61 17.5 42.4
Radical feminist	1	68 23.1 38.6	143 48.6 44.3	83 28.2 57.6

Raw Chi-Square = 12.07

Significance = $p < .001$

Are you a radical feminist?	Count Row Pct Col Pct	Have you ever masturbated?	
		Yes	No
		1	2
Non-radical feminist	0	280 83.1 51.4	57 16.9 70.4
Radical feminist	1	265 91.7 48.6	24 8.3 29.6

Raw Chi-Square = 9.49

Significance = $p < .001$

Are you a radical feminist?	Count Row Pct Col Pct	Do you masturbate regularly?			
		Yes	No adeq partner	No from choice	Not applicable
		1	2	3	4
Non-radical feminist	0	73 21.7 45.1	118 35.1 50.2	91 27.1 59.1	54 16.1 69.2
Radical feminist	1	89 30.4 54.9	117 39.9 49.8	63 21.5 40.9	24 8.2 30.8

Raw Chi-Square = 15.35

Significance = $p < .001$

APPENDIX VIIIRELEVANT TABLES FROM THE 1976 CENSUSResults in PercentagesMarital status

Single	19.8
Married	65.2
Separated	2.1
Divorced	1.9
Widowed	10.9

Educational qualifications:

Degree plus	1.3
Diplomas or certificates	0.4
University Entrance and higher school qualifications	6.6
School Certificate	9.9
Other	4.4
Primary qualifications	4.0
No formal qualifications	73.4

Occupation:

Professional or administrative	19.4
Clerical workers	33.0
Sales workers	12.0
Factory workers, craft work or transport or communica- tion	15.6
Service workers	12.2

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