

IN THE NAME OF ALLAH (GOD)

MOST GRACIOUS

MOST MERCIFUL



**SEXUAL BEHAVIOUR AND ATTITUDES OF KUWAITI FEMALES AND MALES
AND THEIR PERSONALITY CORRELATIONS**

by

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To my father Zeid Al-Durai
and my mother Rabab Al-Durai

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ABSTRACT

This study investigates the correlation between sexual behaviour and attitudes and personality traits in Kuwaiti people using questionnaires tapping sexual behaviour and attitudes especially developed for this study and the EPI Kuwaiti version. The total sample was 391 subjects, females and males. Factor analyses were done on the total sample and on females and males separately on the Sex Questions and the EPI. Factor analyses were also done on females and males separately on the Sex Questions combined with Special Sex Questions particular to females and males. Three factors, labelled 'Sexual Drive', 'Pro-Woman', and 'Progressive', are obtained from the Sex Questions and from the Sex Questions combined with Special Sex Questions factor analyses. The EPI factor analyses resulted in two factors, Neuroticism and Extraversion.

In most results Kuwaiti females compared with Kuwaiti males tend to be higher Neuroticism scorers, were more traditional, but with less sexual drive and impulsivity, and were less sexual sensation seeking scorers.

The sexual behaviour of the extreme EPI scorers is mostly in harmony with Eysenck's results; the Neuroticism scorers show high sexual drive, express difficulties in sexual satisfaction, show a tendency for violence, etc. Extraversion scorers show high sexual drive, express sexual satisfaction, have progressive attitudes, etc.

The four sex/marital sub-group's sexual or sexual and marital dissatisfaction was investigated by four specially developed scales. Sexual or sexual and marital dissatisfaction was found to be correlated with low self esteem, past sexual experience, having health problems, being employed, being less educated, and with poor economic

situation. Some sexual problems were also found to be correlated to each other. Young and single subjects tend to be more progressive than adult and married subjects. Finally, the attitudes of subjects on one occasion tend to be mostly similar on other occasions in respect of progressive or traditional attitudes.

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INTRODUCTION

The work described in this thesis attempts to investigate the sexual behaviour and attitudes and their personality correlates in Kuwaiti female and male subjects. The sexual behaviour and attitudes were investigated through the use of a Common Sex Questionnaire CSQ, which was constructed for the present study. The personality correlates were examined by the use of the Kuwaiti version of Eysenck Personality Inventory. Sex is a taboo topic in Kuwaiti and other Arab societies which makes sex studies difficult in such societies due to the fact that these societies are very traditional. Many people in these societies are uneducated and many of them are even not capable of reading and writing. No previous sex studies are available in these societies leading to much misunderstanding and wrong ideas about sex. Thus this study may be considered the first that attempts to directly correlate sexual behaviour and attitudes to personality traits. Because this was the first study of its kind, difficulties were found at all stages of the investigation.

Views on sex cannot be separated from a society's other attitudes and behaviours. One should have clear ideas about a society to understand the sexual behaviour and attitudes of the people of that society. Thus it is very important and helpful to review the Islamic view towards sex because the Kuwaiti society is an Islamic society. Also it is needed to have a clear idea about sex in Arabic countries, since Kuwaiti society is an Arabic society and there are many similarities among the Arab societies. Chapters 1 and 2 provide this background information of relevance to the sample studied. The following are the abbreviated outlines of Chapters in this thesis.

In Chapter 1, selected rules about sexuality in Islam and an

attempt to organize these rules in order to provide a sexual theory in Islam is given. This Chapter involves numerous aspects in Islamic sexuality e.g. reasons for sex inside the marriage system, Islamic views on the importances of the marriage system, guide for choosing a partner, guide of nature of the sexual relationship between the married couple, Islamic principles which help limit sexual problems, the punishments for fornication, and other details. Chapter 2 concerns sexuality in Arab societies and concentrates on the contrast between the Islamic rules and the traditional rules, with the limitation that what is in this Chapter is mostly a presentation of the author's own view and the author's own experience as a psychologist and journalist in Arabian society. Some of what this Chapter deals with is comparison between a men's world and a women's world, sexuality out of marriage, the main sexual problems for single and married people, and examples of Kuwaiti law about some sexual cases, etc.

After the introduction which throws light on the background of the sample, Chapter 3 is concerned with the psychology of sex, and will mostly discuss a western view because most of the available studies have been carried out in western society. Chapter 3 is divided into three parts. The first part, a sexual behaviour, will be about masturbation, sexual fantasy, dating, coitus, orgasm, satisfaction and dissatisfaction and oral and anal sex. The second part is about sexual attitudes, and uses virginity as an example of different attitudes. The third part is about sex and personality and in particular presents Eysenck's theory because the Eysenck Personality Inventory has been used for the present study. In Chapter 4, a list of hypotheses investigated in the present study is presented.

In Chapter 5 the methodology used in the present study is presented. First a brief introduction will be given about the measurement of sexual behaviour and attitudes in general, dealing with approaches to sexuality, methods of sex research and other related problems, mentioning the sex methodologist pioneers like Kinsey, Masters and Johnson, etc. After this introduction, a presentation of the present study will be given, the nature of the sample which was proposed and its final composition. A presentation of the questionnaires used is made; for getting personal information, common questions, special sex questions, and demographic data. The Eysenck Personality Inventory will be discussed in terms of being part of the questionnaire used and as a regularly used inventory. There will be a presentation of the difficulties which were faced while trying to conduct this study on a sensitive topic that is not discussed in a traditional society like Kuwait. Also, a discussion will be given of the attempts to obtain a heterogeneous sample which resulted in a homogeneous sample limited to those participants capable of reading and writing and who were willing to participate in this study. Chapter 5 will conclude with a presentation of the comments that were received from the free-comment part of the questionnaire.

Chapter 6 deals with the analysis of the data and the results obtained. The last Chapter, Chapter 7, will give a brief idea of what kind of difficulties are faced in doing such studies in the traditional society like Kuwait. This last Chapter will summarise the useful unexpected and the expected results and compare with other contrasting or supportive studies.

CHAPTER 1

SEXUALITY IN ISLAM

1.1 INTRODUCTION

Islam, the world's second largest religion, is not a religion which is concerned only with spiritual or theological matters, or ambiguous beliefs. On the contrary, Islam is a way of life which deals with everyday problems (e.g. economical, social, political, etc). Cragg (1975), one of the western writers interested in Islam, said 'Islam is a unity in which culture, society and the political realm, no less than devotion and cultic forms, partake'. There is no distinction between the religious and daily life for a Moslem person because Islam deals with all aspects of a person's existence. Concerning this point Cragg (1975) declared that Islam is governing and determining all areas of life — personal, communal, social, civil, political. It is thus worthwhile to provide here an introduction about Islamic principles in order to help understand the religion in general and the attitudes toward sex in particular.

1.1.1 Sources of Sharia

All daily matters (economical, social, political, etc.) have Islamic laws called the Sharia. The Sharia is built on four sources:

I. The Quran: It is important that all Moslems believe completely that the Quran was revealed to the Prophet Mohammed, peace be upon him (PUH), in 610 A.D. by the angel Gabriel. All the messages that the Prophet Mohammed (PUH) received were written down and collected together during his lifetime. Not one single phrase, word, or punctuation mark has ever been changed. Since one of the outstanding features (miracle) of Islam is the way in which the Quran was written

in the poetic style of the Arabic language, it is important for those people who read the Quran in translates to know that they are missing some of the impact of the Islamic religion which only Moslems or people who read Arabic can feel. The Quran also has a figurative or allegorical meaning which needs to be interpreted.

II. Sunna: is the second principle of Islam. Sunna (tradition) is all that the Prophet Mohammed (PUH) is reported to have done or said and all that he saw and did not forbid or deny. What the Prophet said is known as Hadeeth.

III. The Sunna of the Companions: That is what the immediate successors of the Prophet Mohammed (PUH) are reported to have done or said. There are conflicting views on this point, and many Moslems adhere to the Quran and Mohammed Sunna.

IV. Islamic Scholars: These are those who study the Quran and Sunna and to whom the people can turn for interpretations of obscure matters. Because of this, Islam becomes a viable and flexible religion the scholars of which can use the basic sources in the Quran and Sunna and create new ways of dealing with modern problems. This makes Islam relevant for all times and places. Both the Sunna of the Companions and the Islamic Scholars are usually called Imams.

Some Moslem countries follow the Sharia at different levels; some Islamic countries believe that the difficulty of following the Sharia emerges from the difficulty of dealing with countries that use Civil law. Sharia deals with many different kinds of problems. It is a strict law which deals with problems at a fundamental level with special allowances made for special cases. The Sharia provides a basis for laws which deal with sexuality. Sexuality is discussed in the Quran, by the Prophet, and by the Imams. Many Moslems and non-Moslems believe that Islam does not give as much attention to

sexual matters as it does to other areas of everyday life such as family relationships, social relationships, child rearing, etc. Those people who believe in such an idea may not have studied Islam very carefully and therefore they have no clear understanding of Islam; because what is said about sex in the Quran, the Hadeeth, and in the guidance of the Sunna Companions could accommodate an encyclopedia of sexuality.

1.1.2 Conclusion

Moslem researchers (sociologists, psychologists, etc.) have dealt very little with sexuality in general or its role in Islam in particular. There is a great deal of material dealing with the family, with children and with social problems, but there is a lack of material concerning sexuality. Social customs and taboos must have played a large part in producing this situation since Islam (i.e., the Quran and Hadeeths) discuss sex openly. In fact, finding sources that deal with sexuality in Islam is a problem. The available sources (English) cannot be considered as ones which give clear and logical explanations for the phrases in the Quran and Sunna. Most of the sources collected are not well arranged; some foreign books are written in a way which is meant to be a weapon against Islam, instead of giving credit to it. Some researchers or writers such as Bullough and Bullough (1977) explained Islamic rules in terms of cultural Islam rather than Islamic laws. Szasz (1981) finds Islam a religion which is not against sex but is against women, and he also notices that the female's Islamic costume (Hijab) as a proof for that. Szasz does not discuss the male's Islamic costume which is typically consist of baggy clothes.

The following is an attempt to develop a theory of sexuality

within Islam based on the two main sources, the Quran and Sunna. An authorizes translation of the meaning of the Quran by Ali (1983) has been used, and the author translated some Hadeeths herself with help from people who are fluent in both Arabic and English. Some of these translations are with a personal touch to make it understandable for English readers. There is no translated Hedeeth which deals with sexuality, therefore the author had to translate the required Hedeeth after being granted permission from an authorised Imam. The following is a view of sex in Islam and an attempt to develop a theory of sex within an Islamic context.

1.2 SEX INSIDE THE MARRIAGE SYSTEM

One of the basic Islamic tenets is the forbidding of sexual relationships outside of the marriage system. Each Islamic principle has its special, unique form so that anyone who reads about Islam will find it difficult to relate or explain Islamic principles in terms of psychological, moral, health, or social principles, etc. That is, because every Islamic principle contains most or all of these aspects. Besides one cannot understand every Islamic principle alone because all the aspects support each other for the whole structure of Islamic society. The foundation of the forbidding of sex outside of marriage, as one of the tenets will be discussed in the following subsections.

1.2.1 Social Reasons

I) **Disruption in Social Relationship:** Many of the societies which permit sexual relations outside of marriage suffer from disruption in social relationships. When a man/woman believes that no one is going to care about his/her reputation and see his/her son or daughter easily without his/her permission or authority having sex

early, he/she will not care about other people's reputation. Sons and daughters who see their father, mother, or both having sexual relationships outside of marriage, will find it easy to do it themselves without marriage, and imagine a society with no strict morals suffers from corruption of sexual relations. This particular point was mentioned in the Hadeeth: 'whoever fornicates will suffer from the same, even within his own walls'. This deep saying by the Prophet Mohammed (PUH) shows how all our socially negative actions could lead to negative reactions. A society with no strict rules for sexual behaviour will suffer lack of trust, dishonesty, and shallow relationships in a person's private life as well as public life.

II) Children with Unknown Father: When sexual relationships outside marriage are permitted, the society will have the problem of children being born with unknown fathers (Mawdody 1975). Both for such children and the societies within which they live, there will be many problems and the societies problems could be the result of this child's problems. Many studies show how not having a father affects the development of the child's identity and even with the presence of the mother the identity of the child may not develop normally. Also, traditional societies like Arabian and Moslem reject the idea of illegitimate children marrying, although they are treated with sympathy.

In these societies one of the most important bases of evaluating a person is knowing their family history. We can imagine such illegitimate individuals being asked about their roots and having none. Most illegitimate children in traditional societies have psychological disorders, psychopathic reactions, etc. This will lead to money and effort being spent in order to solve such problems. Even when these children are adopted some religions have a special system

which could produce negative results, i.e., Islam encourages the adoption of such children but without giving them the family name so as to prevent any mix of blood relations which could lead to incestuous relationships. Also these children do not have rights of inheritance within the adopting family, but can only receive the adopting families financial heritage by way of gift from the adoptor before death.

III) Adverse Influence on Other Social Systems: Sex is one of the reasons for getting married. If it is easy to have sex outside of the marriage system, then the system of marriage will lose one of its advantages. Also, sex, with the taboos and respects surrounding it, is safe inside the marriage system. When it is easy to have sex without marriage then rejection of sex may happen which may lead to rejection of the marriage itself. The relationship between family members could be ruined because of unfaithfulness, plus, by the first prediction of the family system, they will not be a distinguished family member and relative.

IV) Sexual and Social Deviance: Incestuous relations will arise in an open society where there is sex with no restriction: rape is the result of several reasons, one of them is viewing women as easy-going whores will increase in societies. Prostitution also could exist widely in societies where sex is allowed outside of marriage.

V) Dissipation of Human Energy: A society struggling with unsystematic relations inside the family, lack of trust in social life, and with prostitution will loose its population's power which could be used more effectively, and usefully in other ways.

1.2.2 Health Reasons

The Prophet Mohammed (PUH) dealt with the effect of sex outside

of marriage as a possible health problem. For example, in one of his Hadeeth He said, 'He who is able to marry should marry for it keeps the eye cast down and keeps man chaste and he who cannot should take to fasting for it will have a castrating effect upon him' (Al-Abani, 1975). And in another Hadeeth the Prophet Mohammed (PUH) said, 'Avoid fornication. It has six attributes. Three in this world and three in the next. Those of this world are to take glow out of face, lead to poverty, and shorten life' (Abdel Wahed 1972). The following is an attempt to give a logical health reason for not having sex outside of the marriage system.

I. Venereal Disease (VD): Studies carried out concerning VD consistently show that most of those with VD contracted it from sex outside of marriage by way of prostitutes or affairs with friends. These studies also show no certain way to be protected from getting the disease (Crooks and Baur 1980). The argument could arise that wives/husbands could also have and give VD; but in the general sense, it can be said that even if this happened it will be by a known person and can be cured.

II. Abortion: It is common knowledge that whenever having sex outside of the marriage system is allowed, the percentage of abortions increases. In addition to the moral point which considers abortion as killing of a human being, abortion could be dangerous for the women's health especially if it is performed late in pregnancy, or with young girls. It could result in death or effect the strength of the uterus which is forced to shed the unwanted foetus.

III. Birth Control: According to the Islamic view using birth control, especially the pill, early in a girl's life could cause infertility and cancer (especially breast cancer) in addition to the side effects caused by using pills, e.g., hormonal disorders, obesity,

depression, and loss of hair. In addition, anthropological studies show that societies where sexual relationships start at an early age, girls and boys reach puberty earlier than the preceding generation.

1.2.3 Psychological Reasons

According to the Islamic view there appears to be a higher incidence of psychological disorders in societies where sex outside of marriage is practised in comparison to those societies which surround sex with taboo and prohibit sex outside of marriage. Early sexual experience does not improve sexual desire, enrich the person's experience, or make an expert who knows how to later deal perfectly with sex. On the contrary, early sexual experience associates sex with fear and guilt which can destroy the glorious image of sex. A father or a mother having an affair outside of marriage being viewed by the son or daughter, the ideal person model may be destroyed. They view him or her as a dirty person who is alive only for his or her instincts. Such an image may lead the child to generalize such a view to all men and women. Studies of rapists suggest these offenders view their victims in just such destroyed way. A study of prostitutes also supports a similar suggestion.

Having several sexual experiences before marriage develops a 'changing, boring habit' that one who experiences variety of partners will find it difficult and boring to sleep with the same person for life which, probably, leads to sexual relations outside of marriage. For a woman, unhappy early experiences with men could lead to her hating the opposite sex and result in lesbianism or low self-esteem. In addition, allowing sex outside of marriage may lead to variations in sexual behaviour such as bisexual or homosexual relationships.

1.3 ISLAM ENCOURAGES MARRIAGE

Celibacy is forbidden in Islam while the practice of marriage is encouraged. The Prophet (PUH) said, 'O young men if one has the means and capability, one should get married immediately because marriage calms the senses and prevents genital distress' (Al-Saady 1985); he also said, 'Whoever weds has gained half his faith, so let him fear God for the other half' (Al-Sudr 1970). This shows that the Prophet (PUH) views marriage as half of the faith. The Prophet (PUH) considered the person who helps two people to marry, a worthy person; and his Hadeeth concerning this aspect is, 'The best of mediators is a person who mediates between two until God join them in marriage'. The Prophet (PUH), in another Hadeeth advised Moslem people not to refuse someone asking for marriage with no reason, He said, 'If someone approaches you to ask for marriage and you approve of his faith and his manner, then agree, otherwise it will result in corruption on earth' (Al-Sudr 1970).

In Islam marriage is viewed as a rule. The Prophet (PUH) said 'Whoever follows my way my way is marriage' (Al-Sudr 1970). He also said, 'What is built in Islam is more favourable to God than marriage' (Al-Saady 1985). As a rejection for those who do not believe in marriage the Prophet (PUH) said, 'Marriage is my law who so ever diverts from my law is not my follower'. The Prophet (PUH) showed rejection of the concept of celibacy when he said, 'Death in celibacy is a great vice'. Then what are the goals in Islam's view for the necessity of marriage.

1.3.1 Stability

Man and woman created by God's will to enjoy each other's company live in peace and stability under the marriage tent. About

this point, it is mentioned in the Quran that

'(In the name of God, Most Gracious, Most Merciful)
And among His Signs
Is this, that He created
For you mates from among
Yourselves, that ye may
Dwell in tranquillity with them,
And He has put love
And mercy between your (hearts):
Verily in that are Signs
For these who reflect.'
(Sura : Rum 21)

1.3.2 Population Increase

It is God's will and the duty of human beings to enlarge the population on earth. Marriage is considered the best way of attaining this goal because it controls the blood relation between people, keeps the system of relatives, besides satisfying human nature by producing children (Abd Alari 1977). It must be mentioned however, that parents with adopted children usually do not have similar parental satisfaction compared with those who have their own child. The Quran clarified this matter in the following parts of Quran

'(In the name of God, Most Gracious, Most Merciful)
O Mankind ! reverence
Your Guardian - Lord
Who created you
From a single Person,
Created, of like nature,
His mate, and from them twain
Scattered (like seeds)
Countless men and women;-
Reverence God, through Whom
Ye demand your mutual (rights),
And (reverence) the wombs
(That bore you): for God
Ever watches over you.'
(Sura : Nisaa 1)

1.3.3 Physical and Psychological Health

To satisfy the sexual drive in a healthy way, marriage has been suggested as the best way. Prophet Mohammed (PUH) said, 'O people,

the angel Gabriel came to me from God and said "Virgins are like fruit on trees, if they ripen and are not reaped, the sun will spoil them, and the wind will destroy them and similarly the virgins. If they feel what adult women feel, then the only prescription is mating with a male, otherwise they cannot be safe from corruption for they are human" (Al-Mudrasi 1981a). Also marriage satisfies the psychological need of needing someone to care for and who shares not only sex with one but such understanding.

Islam shows great understanding of the sexual drive and the need for satisfaction. Marriage is suggested as the best means of sexual satisfaction. What is the solution in the case of those who cannot marry for reasons such as reaching puberty and still being too young to establish a family, having financial difficulties, being a student, not finding a suitable wife etc., and still driven by the sexual urge. Islam asks those people for spiritual practice in controlling themselves. This point will be specifically mentioned later in sub-section (1.6.4).

1.4 CHOOSING THE PARTNER

After all this encouragement for marriage, Islam gives guidance in choosing a partner. The Prophet (PUH) and Imams suggest some important principles or characteristic models which help one to choose a good partner. The Prophet (PUH) encourages one to think seriously before choosing a partner — concerning this point He said, 'If one of you wishes to marry a woman, then try to understand what makes you wish to marry her' (Al-Mudrasi 1981a).

1.4.1 Faith in God and Religion

According to the Islamic view, partner with a faith, strong

belief in God is considered the first principle in choosing a partner (Al-Afaghani 1963). This is suggested by the Prophet (PUH) which can be noted from his Hadeeth about choosing a wife, in which He said, 'A woman is married on account of four things: on account of her wealth, on account (the nobility) of her family and her beauty and on account of her religion. So attain success with the one possessing nobility of religion' (Al-Abani 1975).

The Prophet summarized the human tendency for evaluating a woman or even a man for marriage first by money then beauty, or a well known family and then religion. The Islamic view is that choosing on the basis of religion, which contains morality, gives long-term and lasting satisfaction. A saying from the Prophet (PUH) in this respect is, 'Do not marry women for their beauty lest their beauty lead them astray. Do not marry them for wealth lest their wealth make them proud. Marry them for their faith. A slave who is religious (devout) is better' (Al-Abani 1975).

Religion as one of the basic principles of choosing a partner as suggested by the Prophet (PUH) does not mean just the everyday practice of religion such as praying or fasting. What He meant was living the Islamic way where faith exists in our daily life by being honest, patient, helpful etc. Also it is mentioned in the Quran:

'(In the name of God, Most Gracious, Most Merciful)
Do not marry
Unbelieving woman (idolaters),
Until they believe:
A slave woman who believes
Is better than an unbelieving woman,
Even though she allure you.
Non marry (your girls)
To unbelievers until
They believe:
A man slave who believes
Is better than an unbeliever,
Even though he allure you.
Unbelievers do (but)
Beckon you to the Fire.
But God beckons by His Grace

To the Garden (of Bliss)
And forgiveness,
And makes His Signs
Clear to mankind:
That they may
Celebrate His praise.'
(Sura: Baqara 221)

1.4.2 Characteristics and Age

Although Islam prohibits sexual relationships before marriage, for a couple it does not forbid seeing each other or talking to each other as long as their aim and basis for such interaction is marriage, and they have the permission of the family. During the Prophet's (PUH) time when a Moslem man reported that he had made a proposal of marriage to a woman, the Prophet (PUH) told the man, 'See her first for this is more likely to lead you to loving and agreement' (Abdel-Wahed 1972). Secret engagements are not accepted in Islam, and the engaged couple are not allowed to be alone. The Quran clarifies this in its following part

'(In the name of God, Most Gracious, Most Merciful)
There is no blame
On you if ye make
An offer of betrothal
Or hold it in your hearts.
God knows that ye
Cherish them in your hearts:
But do not make a secret contract
With them except in terms
Honourable, nor resolve on the tie
Of marriage till the term
Prescribed is fulfilled.
And know that God
Knoweth what is in your hearts,
And take heed of Him;
And know that God is
Oft-forgiving, Most Forebearing.'
(Sura: Baqara 235)

Age is another aspect of choosing a woman which has been mentioned by the Prophet (PUH), 'Marry virgins for they are pure of breath, firm of uterus, quicker to learn, and their love is lasting' (Al-Mudrasi 1981a, 1981b). Having a young wife with no previous

sexual experience, makes her kissing pure and the possibility of contracting VD is less since she has not had contact with men before. She will learn her husband's way of life easily because what a person learns first takes the firmest hold. Another saying from one of Sharia Imams, Imam Al-Sadiq, mentions that there are three things that may damage the health, one of them is getting married to an old women. Islam does not mean that you have to choose a good looking partner, but means accepting each others appearances.

1.4.3 Heredity

Heredity (moral and genetical) plays a part in choosing a partner for marriage in Islam. It was The Prophet's advice that a wise man inquires about the mother's relatives before marriage because the genes which form the child are a combination of the father's and mother's genes. The Prophet (PUH) said, 'Make sure you meet your future wife's uncle before you marry her' (Al-Sudr 1970). Imam Ali mentions that even mental characteristics could be inherited. He said, 'Avoid getting married to an idiot for her company is difficult and her child cannot follow the right way' (Al-Mudrasi 1981a). The Imam Ali's view is that intelligence and idiocy are genetically inherited from the mother. Also Imam Ali said, 'Protect your children from the milk of whores and mad woman, because this milk is contagious' (Al-Adeeb 1979). The Prophet (PUH) asks his people to find out about their partners without being deceived by appearances. He said (PUH), 'Do not be deceived by outer appearances. For though the tree may look green and leafy it may actually be rotten to roots' (Baher Al-Olum 1984). The Prophet said (PUH), 'Not to marry even a beautiful woman if she stemmed from a bad environment' (Al-Mudrasi 1981a).

1.4.4 Fertility

A fertile woman is preferred in Islam. The Prophet (PUH) said, 'The best of women is the friendly, the fertile, the obedient' (Al-Mudrasi 1981b). It is the Islamic view that children are important for the beauty of life and they are a source to increase the Moslem population — high population gives strength to the society (Omara 1970).

1.5 THE NATURE OF THE SEXUAL RELATIONSHIP BETWEEN THE MARRIED COUPLE

The Quran, the Prophet and the Imams drew a psychological guide for a healthy, lasting sexual relationship for married couples. The following sub-sections are concerning the Moslem married couple's sexual life according to Islamic guidelines.

1.5.1 Pre-intercourse Communication

Islam views the sexual relationship between human beings as something different from that which exists between other creatures. According to Islam it is love and care which is more important in sex than intercourse itself. Verbal communication as a start of sex is necessary. The Prophet said (PUH), 'The words of love a man whispers to a woman never leave her heart' (Al-Mudrasi 1981b). From the Prophet's wives sayings, it is said that the Prophet (PUH) used to call them by their nicknames, caress and engage in foreplay before sexual intercourse. Islam views the importance of love as the first step in having sex, through love both male and female sense their humanity. It is the great knowledge of the female sensitivity for love and care which help surround her life, in general, and sexual life in particular, with the atmosphere of love. Fondling and foreplay are also important before having intercourse, the Prophet

(PUH) told Moslem men, 'If one of you approaches his partner, let their be fondling, for it is better for the other' (Al-Mudrasi 1981a). The Prophet considered foreplay so important that he judged a person who foregoes the preliminaries as a rude person. The Prophet (PUH) said, 'It is rude (or harsh) for a man to have intercourse with his mate before fondling' (Al-Mudrasi 1981a). The Prophet (PUH) advises men to lengthen foreplay and not take sex as a hungry bird who picks the seed and runs; his Hadeeth states, 'If one of you want to have sex with mate, do not approach her as a bird approaches, but stay and relax' (Al-Marusi 1981a). Another advice concerning the same matter by Imam Ali who said, 'If one of you desire his wife do not take haste, but strive to bring her to the same stage' (Al-Adeeb 1979). More clarification about foreplay, verbal and non-verbal, and how important it is before intercourse is given in the Prophet's (PUH) Hadeeth, 'Let not one of you fall upon his woman like an animal but let there be a messenger.' What is the messenger? he was asked and He replied, 'A kiss and loving words' (Al-Ghazali). The Prophet (PUH) views sex without sexual talk or kissing as a kind of animal behaviour.

It is the Islamic guide for sexual foreplay to start with kissing and seductive talk to raise the sexual desire gradually and more is the foreplay guide which has been suggested by the Prophet (PUH). In a specific statement Prophet Mohammed (PUH) talks about this foreplay technique which helps females to be aroused by her male partner; his Hadeeth is, 'Do not sleep with your mate until you fondle her and do so at length, squeeze her breasts so as to arouse her and to make her feel wet. The sexual appetite (desire) will show in her face and in her eyes and she will desire from you what you desire from her' (Al-Mudrasi 1981a). It is known that kissing, fondling, the

squeezing of breasts, etc., leads to lubrication of the vagina and an enlarging of the pupils are signs of complete erection and readiness for intercourse.

1.5.2 Privacy in Sex

It is in human nature that one's sexual life should be surrounded by privacy and secrecy. This still exists even in modern, open societies which believe in an open sex philosophy like sexual freedom, nudism, etc. In Islam it is not a matter of choice to make your sexual activity private or public, it is a law that a person's sexual life should be surrounded by secrecy. Thus, having sex while someone can see you is forbidden in Islam. The Prophet (PUH) said, 'Whoever has intercourse with his wife on the open air or in a public place visited by many people, then God's curse is upon him, as well as the curse of the angels and all the people' (Al-Mudrasi 1981b). Discussing one's own experience with another which is not talk for seeking advice, but kind of talk for fun, or bragging is prohibited. The Prophet (PUH) was sitting among men and women when he went to the men and said, 'I hope not one of you is talking about what he did with his mate in private'. Then He went to the women and said, 'I hope not one of you is relating what her husband did with her' and they answered, 'The men are doing it and we are too'. So The Prophet (PUH) said, 'Do not be like the devil (satan) who when he found a she-devil had intercourse with her while people looked on' (Ben-Qudama). Talking about person's sexual life may increase jealousy. If a person exaggerates in describing the satisfaction he or she got from the partner, others may be envious and especially in the case of the listener who is dissatisfied. It may develop an imagination and fancying of the friend's partner while having sex with his/her own

partner, during masturbation, or it could perhaps lead to attempting to have an affair with that great partner. Also it could possibly lead to judgemental generalizations about others sexual behaviour.

Privacy in sex is emphasized in Islam even in showing the person's own body or using seductive body language for seducing others other than the partner. Imam Al-Sadiq said, 'The best of woman is she who when alone with her husband sheds her shields of shyness (Al-Mudrasi 1981b). Using the term 'shield' implies protection for a woman who can be hunted through showing her body. The Moslem women should wear 'Hijab', which is the Islamic women's costume (Hijab will be discussed later in sub-section 1.6.2) as a form of protection for her body from being seen. Furthermore, privacy in sex should exist even between family members. Children should not see or know details about their parents' sexual life. The Prophet (PUH) warned, 'Do not have intercourse in front of a child who is old enough to understand what is happening' (Al-Mudrasi 1981b). It is not only a matter of privacy for the parents' sexual life, it is also a matter of the negative effects that may impose on a child. The latter point will be discussed later in sub-section (1.6.1).

1.5.3 Sexual Satisfaction

Islam asks both mates to be fair and honest with their partners by doing their best to satisfy the partner sexually and not fake enjoyment. Studies have shown how much sexual dissatisfaction or this feeling of dishonesty in sex leads to a lot of family, marriage, and sexual complexes and conflicts. Sexual dissatisfaction may be the main reason behind most of a couple's disagreements. The Prophet (PUH) understood this and knew that it could possibly lead to adultery; he said, 'It could happen that one of you has intercourse

with your wife and she leaves your bed and seeks satisfaction with a slave. So pay attention to the importance of foreplay' (Baher Al-Olum 1984). Mohammed (PUH) did not mean to dehumanize slaves when he said that a woman may go even with a slave as long as he satisfies her sexually. However, at the time, slaves were a different class, and the meaning is that a woman might need to seek sexual satisfaction elsewhere, even if it was with someone quite different from her. Also, The Prophet Mohammed (PUH) forbids postponement of sexual needs, because sexual frustration and inability to have sex when a person feels the need often leads to other means of achieving sexual gratification, e.g., masturbation, searching for a partner to fulfil sexual needs, or dealing with prostitutes.

The Prophet (PUH) emphasised the importance of honesty in sex and disapproved of faking; he said, 'If one of you approaches his wife, let him not hurry her, and if he has intercourse then let him be honest with her' (Al-Mudrasi 1981b). Islam encourages being honest in sexual sharing and clearly forbids sex with a woman as a result of getting aroused by another woman. Imam Ali said, 'Do not have intercourse with a woman after having been aroused by another woman' (Al-Madrasi 1981a). The results are disastrous of having sex with a partner after an erection accrued from attraction to someone else. For the partner if she/he discovers, they will suffer from anger which could lead to hatred of the partner, and punish him/her by having an affair with someone else. For the one who does it, getting used to such a situation could possibly lead to reinforcing it until it becomes a habit. This habit of imagining having sex with a woman against her will, could be the seed for rapist behaviour later.

The length of sexual play and honesty in intercourse are the Prophet's (PUH) two main points for sexual satisfaction. The Prophet

(PUH) was understanding of the woman's sexual desire; he said, 'Woman has been gifted with ninety-nine erogeneous zones, but God Almighty has also made her more inhibited' (Al-Saady 1985). For that reason the Prophet (PUH) encourages men to give time for the woman to reach the same sexual arousal; he told men, said, 'Do not leave her until like you she is satisfied and contented' (Al-Saady 1985). The wife also has her duty, she should not deprive her husband if he needs sex even if she is in a difficult position. The husband must be sexually satisfied to prevent sexual problems. The Prophet (PUH) said, 'and she is not to withhold herself even if she is on the back of a camel' (Baher Al-Olum 1984). This example was given by the Prophet (PUH) to show that even in the worst situation, the wife should satisfy her husband; he also said, 'God's curse is upon her whose husband calls her to bed and she keeps saying soon until he falls asleep' (Al-Abani 1975).

Polygamy is allowed in the Islamic religion. However, most people misunderstand and misuse it by not caring to achieve its most important conditions, which is to have the ability to treat all wives fairly in all aspects, including emotionally and sexually. The Prophet Mohammed (PUH) tried to exercise sexual fairness in his own personal life. Whenever he slept with one of his wives, he would turn to God and say, 'I have done my duty and tried to fulfill my obligations as much as I can. Forgive me for what I have not done' (Ben Qudama). Polygamy was put in Islam as a solution to a problem, but the way this rule has been used makes it a cause of problems. One Islamic reason for polygamy was to deal with the time when women are pregnant or during menstruation while a husband whose sexual desire needs satisfaction with no postponement (the polygamy subject will be discussed in more details later, in sub-section 1.6.5). The polygamy

acceptance and conditions are noted in the following part of the Quran.

'(In the name of God, Most Gracious, Most Merciful)
If ye fear that ye shall not
Be able to deal justly
With the orphans,
Marry women of your choice,
Two, or three, or four;
But if ye fear that ye shall not
Be able to deal justly (with them)
Then only one, or (a captive)
That your right hands possess.
That will be more suitable,
To prevent you
From doing injustice.'
(Sura: Nisaa 3)

1.5.4 Cleanness, Good Grooming and Dressing Modestly

For married couples, Islam mentions the importance of the way a partner looks and of cleanness in the sexual relation. As a guide for married women to achieve a good sexual relation with her husband, the Prophet (PUH) said, 'Let her perfume herself with the best scents and wear her best clothes and make herself up and then show herself to her husband' (Baher Al-Olum 1984). A woman who followed this guide will support her attractiveness and make her more desirable for her husband. This guide or a similar one, nowadays, is what most text books in sexology mentioned as a part of sexual enhancing (1) make up, (2) beautiful clothes, (3) perfume, and (4) using the body language to show all the attraction. In some classes of a society like farmers or labours, and sometimes even in the highly educated classes, women are treated unfairly because the husband expects the wife to be perfect, while at the same time, he sleeps with her in his work clothes and is smelly and unwashed. The Islamic guidance of cleanness and nice appearance does not concern women only, it does concern men too. For example, imam Al-Sadiq asked men to also look nice for their wives. He said, 'Appear and prepare for your wives as you would have them

appear or prepare for you' (Al-Madrasi 1981b).

Cleaning and taking care of appearance are just as important after as they are before the sexual act. In Islam, one of the requirements after intercourse is 'Janaba' washing, which is a specific step involving the washing of the body with water. It is required after love making because Moslems pray five times a day and should be pure at these times. Behind this requirement there is a health reason and studies being done on the effect of the cleanness rule suggest this may help to prevent VDs. The Janaba washing in Islam has its ceremony. Aisha, one of the Prophet's wives, said, 'The prophet when he performed Janaba wash started by washing his hands, then performed ablution as is done for prayer. He washed his face, his arms, behind his ears, his hair and then poured water over all his skin' (Al-Bukhari). In addition to the Health reasons, cleanness is to remove perspiration caused by the effort of the sex act. The cleanness rule is mentioned in the Quran in several suras. The preparation cleanness for prayer practice as well as the pureness (Janapa) washing is pointed out in the following part of Quran.

'(In the name of God, Most Gracious, Most Merciful)
O ye who believe!
When ye prepare
For prayer, wash
Your faces, and your hands
(And arms) to the elbow;
Rub your heads (with water);
And (wash) your feet
To the ankles.
If ye are in a state
Of ceremonial impurity,
Bathe your whole body.
But if ye are ill,
Or on a journey,
Or one of you cometh
From offices of nature,
Or ye have been
In contact with women,
And ye find no water,
Then take for yourselves
Clean sand or earth.'
And rub therewith

Your faces and hands.
God doth not wish
To place you in a difficulty,
But to make you clean,
And to complete
His favour to you,
That ye may be grateful.
(Sura: Maida 7).

1.5.5 Sex During Menstruation and Anal Intercourse in Islam

In Islam, women are considered unpurified during their menstruation time and they cannot do the Islamic practicing (like prayer, fasting, etc.). Moreover, they cannot have sexual intercourse with their husbands during the menstruation time, as it is clear from the following part of Quran.

'(In the name of God, Most Gracious, Most Merciful)
They ask thee
Concerning women's courses.
Say: They are
A hurt and a pollution:
So keep away from women
In their courses, and do not
Approach them until
They are clean.
But when they have
Purified themselves,
Ye may approach them
In any manner, time, or place
Ordained for you by God.
For God loves those
Who turn to Him constantly
And He loves those
Who keep themselves pure and clean.'
(Sura: Baqara 222).

Some Moslems could not understand what God meant by asking men to keep away from women during her menstruation. Some thought it meant total separation, others thought it meant she should not even touch a man's clothes. The Prophet Mohammed (PUM) clarified this matter and explained the God's order 'keep away from women' as abstention from intercourse. A man came and asked the Prophet 'What is permitted for me when my wife is menstruating?', the Prophet said,

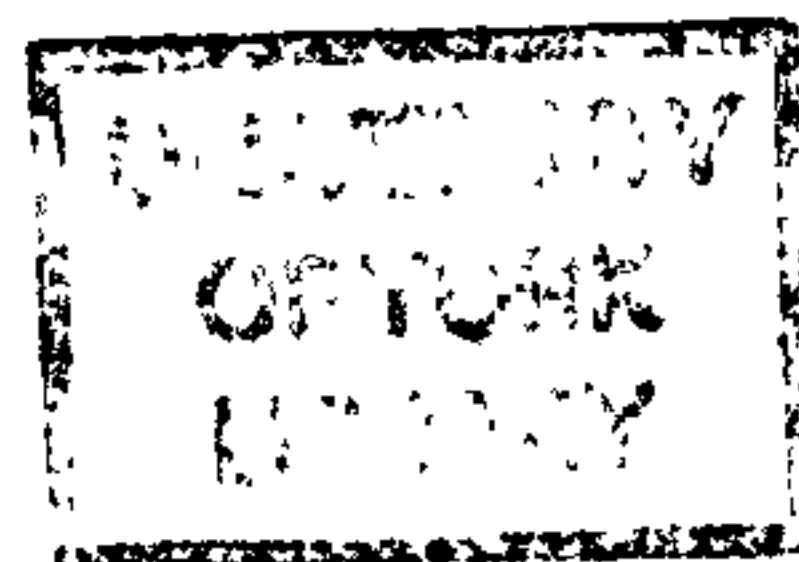
'All that is above the waist' (Al-Abani 1975). Mohammed's wife, Aisha, explained to Moslem women what should and should not be done during menstruation. She said, 'The Prophet used to order one of us when she was menstruating to wear a skirt covering what is below the waist and then he would share the same bed with her' (Al-Abani 1975).

Islam, unlike some other religions and societies, does not consider a menstruating woman as dirty or one who should be isolated; but as already mentioned before, they considered as unpurified and it is forbidden for them to do religious practicing or sexual intercourse. The forbidding of intercourse has its psychological and physical explanations. During this period most women undergo physical or emotional changes (or both). In many cases women experience painful menstruation which may be divided into two categories: congestive and spasmodic dysmenorrhea. Congestive dysmenorrhea occurs primarily a week or a few days before menstruation. Symptoms include water retention, heaviness and aching in abdomen, back aches, constipation, irritability, depression and tiredness. Congestive dysmenorrhea is also referred to as the premenstrual syndrome. The symptoms of spasmodic dysmenorrhea usually occur during menstrual flow. They include painful abdominal cramps and occasionally nausea and shakiness. Although the precise cause of these difficulties is not known, there is evidence that an imbalance of the ratio of estrogen to progesterone may be involved in some cases. Also, women of this period become very sensitive, nervous, slow in understanding, and tire easily (Crooks and Baur 1980). For these reasons, according to the Islamic view, women cannot be in the mood to have intercourse or experience orgasm; especially knowing the nature of the uterus. The uterine lining is prepared for the possible implantation of the fertilized ovum. If conception does not occur, the lining sloughs off

and is discharged as the menstrual flow. The thickened inner layer of the endometrium sheds and is discharged through the cervix and vagina which impedes the usual lubrication of the wall of the cervix and would lead to difficulties in having intercourse or feeling the penetration of the penis. The same symptoms that occur during the monthly period, occur following the birth of a baby and this has also been discussed by Moslem Imams. It is forbidden to have sexual intercourse with a woman for forty days after the birth of the baby. Nowadays midwives advise women not to have sexual intercourse for four to six weeks after giving birth or until the uterus returns to its original position. For women's own benefit this is a law in Islam. Some Imams give women the right to ask for a divorce if she is pushed by her husband to have sexual intercourse during menstruation or before forty days after delivering. In addition to the reasons already mentioned, having sexual intercourse in a mess of blood which could make both or one of the partners view sexual intercourse as disgusting or reinforce an association of blood (as a symbol of aggression) with sexual intercourse which could possibly lead to harmful sexual attitudes like sadism or rape.

Anal intercourse in wife-husband sexual relations has been discussed by Moslem Imams and there are two different interpretations presented by two different Moslem groups, for a part of the Quran that deals with the couple's sexual life. This part of the Quran is

'(In the name of God, Most Gracious, Most Merciful)
Your wives are
As a tilth unto you;
So approach your tilth
When or how ye will;
But do some good act
For your souls beforehand;
And fear God,
And know that ye are
To meet Him (in the Hereafter),
And give (these) good tidings
To those who believe.'



(Sura: Baqara 223).

Concerning the interpretation of 'How ye will', some interpreters consider it as any position one likes the intercourse with no limit in positions, otherwise God would have mentioned that explicitly. The other group said it is forbidden from the word 'tilth' which shows that man sows his seeds in order to reproduce, which implies pregnancy and the only place to implant a foetus is in the women's uterus, usually by vaginal intercourse. The group who believes anal intercourse is forbidden support their view by referring to the passage in the Quran (Sura: Baqurra 222, which was mentioned when discussing menstruation) that God asked men not to have intercourse with women during menstruation, but wait until women have finished menstruating and purified themselves and after that they have the right to have sexual intercourse with them any time or place that God ordained for them. Most Moslems think this ordained place is supported by the saying in Baqara 223. This argument is resolved by the Prophet (PUH) Hadeeths which point out that anal intercourse is hated in Islam; for example, he said, 'Cursed is the man who approaches a women from her anus', and, 'God does not accept a man who has intercourse anally with his wife' (Ben-Qudama). When anal intercourse was mentioned in front of the Prophet (PUH), he said, 'This is petty sodomy'. With the argument of those men who are in favour of anal intercourse a question arises; what is a man supposed to do if he wishes to have sexual intercourse during his wife's menstrual period or if she just had a baby? and because need will have its course, necessity knows some laws. Some Moslem Imams make 'Ijtehad' (indirect reasoning) and say it is alright to be masturbated by using his or his wife's hand. Some of them say it is alright to have oral intercourse if that is accepted by the wife. In reality, sexual life is

surrounded by secrecy and privacy, no one knows about the position a couple takes but Moslem wives have the right in all sects to ask for a divorce if her husband insists upon the anal position and she refuses. The only problem is how she can prove her case against his denial, if he does even under oath of the Quran.

When Islam forbid anal intercourse it was for health reasons. Anal intercourse could lead to health problems for a woman. Since the anal muscles are involuntarily forcing themselves to open by the penetration of the penis. This could lead to the muscles losing their strength and eventually there will be no control even for bowel movements. Also, in the case of changing positions, i.e. taking the penis from the anus to the vagina, a transfer of the bacteria in the anus to the vagina could occur which could result an infection. Furthermore, the women's bacteria could possibly enter the man's penis through the urethral opening and possibly by lodging behind the foreskin of the penis. The same thing could happen while having vaginal intercourse in the case of menstruating women. The global clamour because of AIDS currently points to homosexual activity as the primary cause at this time. From both the psychological and aesthetic perspective anal intercourse could diminish the beauty of sexual intercourse because of the smell of feces, and lose its enjoyment with the fear of disease during and after the act. Having anal intercourse and enjoying it by the man, woman, or both could decrease the enjoyment of vaginal intercourse which could lead to homosexual behaviour particularly for men. Thus it seems that the forbidding of vaginal intercourse during menstruation and anal intercourse by Islam is for health, psychological, and aesthetic reasons.

1.6 ISLAMIC PRINCIPLES WHICH HELP LIMIT SEXUAL PROBLEMS

Islam acknowledges the sexual instinct, but in the Islamic view the best way to treat the sexual instinct is by marriage. At the same time Islam took into consideration other things; (a) sexual instincts start early with human beings, (b) Some situations may occur which prevent individuals from marrying, and (c) something could suddenly happen which limits or stops sexual satisfaction inside the marriage system. The following are Islamic solutions for these situations.

1.6.1 The Separation of Children

Islam realises how early experiences with sex could effect the child's concept and understanding of sex. In the Islamic view it is wrong to put the sexual option in the child's mind very early because of the fear of the child's curiosity which could lead them to try and experience what they heard or saw. For this reason it is the Islamic recommendation to separate children from the parent's room during bedtime. The Prophet Mohammed (PUH) said, 'I swear that if a man and woman are having intercourse in a house and there is a young boy awake who sees them and hears their breathing he will never succeed. The young boy will fornicate and so will the young girl' (Falsafi 1968). Imam Al-Baqer said, 'A man should not have intercourse with his wife if there is in the house a boy who understands enough to describe what he sees'. It is an Islamic custom to separate children from each other who are adult enough to imitate what their parent's do sexually. The other option is separating children from each other at bedtime which could be the best time for experiencing what they saw or discovering their genitals by child sex play. What is the right age to separate children from each other? The Prophet Mohammed (PUM) said, 'A boy and a boy, a boy and a girl, should be separated at

bedtime at the age of ten' (Falsafi 1968). Imam Ali said, 'Order (or command) your children to pray if they are seven years old and separate them in their beds when they are ten' (Falsafi 1968). Separation of children at the age of ten which is considered in the eyes of the Prophet (PUH) and Imams as the age where curiosity of experience is certain. Also one notices the preference to separate even a boy from a boy or a girl from a girl because curiosity could lead to similar sexual experiences and genital discovery.

Consideration has been also given to the relationship between adult and child for preventing incestuous relationships or paedophilic behaviour. The Prophet (PUH) said, 'A woman should not bathe her daughter after the age of six' (Falsafi 1968). When Ahmed Bin Noman told the Prophet (PUH) that he had a cute slave girl, the Prophet said, 'Do not put her in your lap and do not kiss her'. The Quran also gives attention to the prevention of such behaviour:

'(In the name of God, Most Gracious, Most Merciful)

O ye who believe!

Let those whom your right hands

Possess, and the (children) among you

Who have not come of age

Ask your permission (before

They come to your presence),

On three occasion: before

Morning prayer; the while

Ye doff your clothes

For the noonday heat;

And after the late-night prayer:

These are your three times

Of undress: outside those times

It is not wrong for you

Or for them to move about

Attending to each other:

Thus dose God make clear

The signs to you: for God

In full of knowledge and wisdom.

But when the children among you

Come of age, Let them (also)

Ask for permission, as do those

Senior to them (in age):

Thus does God make clear

His sings to you: for God

Is full of knowledge and wisdom.'

(Sura: Nur 58 and 59).

The three times which have been mentioned are the times possible for having sex or probably undress (or dress very light cloths which are not sufficient to cover sexually attractive parts of the body). For this reason it is forbidden for children to enter the room without permission. Adolescent should also ask permission before entering into room.

1.6.2 Hijab

The term 'Hijab' in Islam implies any respectable dress which covers the woman's body from head to toe except her face, hands, and feet, without revealing the woman's shape. It is described in the following part of Quran.

'(In the name of God, Most Gracious, Most Merciful)
O Prophet! Tell
Thy wives and daughters,
And the believing women,
That they should cast
Their outer garments over
Their persons (when abroad)
That is most convenient,
That they should be known
(As such) and not molested.
And God is Oft-Forgiving,
Most Merciful.'
(Sura: Ahzab 59)

The word 'known' in the sentence 'That they should be known' is the knowledge of the female shape which if not covered plays a role in stimulating men who may become aroused. Moslem Imams mentioned that one reason for rape may be that women walking almost naked stimulate men's desire (Quuazwini 1979). Another hypothesis could be perhaps that the rapist views a semi-naked woman as a loose woman and punishes her by rape. For women themselves in some societies which follow the unwritten agreement 'to be accepted you should be sexy', this encourages them to show more of their bodies, by being sex objects, and forget their humanity or acknowledge themselves.

1.6.3 Forbidding Men and Women from Being Together Alone

In Islam it is preferable for a woman not to be alone with a man if there is no necessary reason. This matter of isolation is a protection for both. In early Islamic history, women worked with men if they needed to, e.g., during war time, for earning a living, etc. In early Islam and up to this moment women work at anything if they are needed, even working with men. But being man and woman alone just for knowing each other and enjoying each others company which could possibly lead to involvement in sexual relationships. Unless being alone for a while but their aim is to get married and preferably with the parent's consent. The Prophet Mohammed (PUH) said, 'keep a man from a woman apart' (Rifaat 1970). This separation will not lead to the building of a wall between the two sexes as one might think for a woman can still know a man quite well by working with him or by being with him when it is allowed. By being apart their relationship will be appreciated more by both.

For girls travelling alone is not allowed in Islam unless they are escorted by a 'Mihrim' (either the husband or a blood relative that she cannot marry). The Prophet (PUH) said, 'A man should not be alone with a woman and a woman should not travel without companion' (Abdel-Wahed 1972). Although, the forbidding of a girl to travel without the company of a Mihrim is an Islamic law most Moslem countries do not stop girls who want to travel alone. It is a law which women can adopt to suit themselves or adopted by the families who usually can stop their daughters.

1.6.4 Spiritual Exercise

Islam knows about the power of the sexual drive and how this power can control human beings. The spiritual exercise has been known in different philosophies and religions as a method of controlling or

guiding the sexual drive. Avoiding staring at the opposite sex is encouraged in Islam. The Prophet (PUH) said, 'Do not look more than once. The first glance is all right, but for the second you will be punished' (Rifaat 1970). The first look may be excused, since it cannot be prevented, but after that self control must be exercised. The Prophet (PUH) said, 'A look (a glance) is an arrow of a devil's and how many looks have led to regret' (Baher Al-Olum 1984). This God's command for men and women not to look thoughtfully at each other also appears in the Quran part

'(In the name of God, Most Gracious, Most Merciful)
Say to the believing men
That they should lower
Their gaze and guard
Their modesty: that will make
For greater purity for them:
And God is will acquainted
With all that they do.
And say to the believing women
That they should lower
Their gaze and guard
Their modesty; that they
Should not display their
Beauty and ornaments except
What (must ordinarily) appear
Thereof; that they should.'
(Sura: Nur 30 and 31)

This spiritual exercise of learning not to gaze at men/women becomes a habit after a while. It is not a matter of frustrating the sexual drive but is an exercise of control.

Chastity is another Islamic exercise to deal with the sexual drive. It is a way which raises the sexual drive to a higher level.

The God says in the following part of the Quran

'(In the name of God, Most Gracious, Most Merciful)
Let those who find not
The wherewithal for marriage
Keep themselves chaste, until
God gives them means
Out of His grace.'
And if any of your slaves
Ask for a deed in writing
(To enable them to earn
Their freedom for a certain sum),

Give them such a deed
If ye know any good
In them; yea, give them
Something yourselves
Out of the means which
God has given to you.
But force not your maids
To prostitution when they desire
Chastity, in order that ye
May make a gain
In the goods of this life.
But if anyone compels them,
Yet, after such compulsion,
Is God Oft-Forgiving,
Most Merciful (to them).
(Sura: Nur 33).

The chastity solution is for a single person, but Islam first of all encourages marriage and then these solutions if marriage is not possible, as can be noted from the Prophet (PUH) Hadeeth, in which he said, 'He who is able to marry should marry for it keeps the eye cast down and keeps a man chaste and he who cannot should take to fasting for it will have a castrating effect on him' (Al-Abani 1975). Islamic fasting occurs from sunrise to sunset with no food or drink. This will consume all the person's energy so sexual drive will be decreased physically. From the behavioural view Islamic fasting also incurs many prayers, reading the Quran, and not hurting others. These benefits derived from fasting helps control sexual drive and prevents the searching for sexual fulfillment. Islam sees such kind of spiritual exercise as the genitals own right (because Islam consider that each organ has its own rights), for example the Imam Ali said, 'It is your genital rights when you desire what is not your right to avoid the object of this desire by averting your gaze because this is the best way. Repeat the name of God and threaten yourself with God punishment' (Al-Adeeb 1979).

1.6.5 The System of Polygamy

Islam permits polygamy, and God mentions that in his book (the

Quran) as it is clear in the following part of the Quran,

'(In the name of God, Most Gracious, Most Merciful)
If ye fear that ye shall not
Be able to deal justly
With the orphans,
Marry women of your choice,
Two, or three, or four;
But if ye fear that ye shall not
Be able to deal justly (with them),
Then only one, or (a captive)
That your right hands possess.
That will be more suitable,
To prevent you
From doing injustice.'
(Sura: Nisaa 3).

As a matter of fact, even in Moslem countries it is not wide spread to marry more than one woman. Anyhow, some men take advantage and marry two, three, or even four women. They do not fully appreciate the responsibility that the Quran imposes upon them to deal fairly (even in sexual matters) with each of them. Actually, polygamy is permitted for a man in the event when something happens in the marriage that requires another wife, provided he has the ability to be justifiable with all his wives. This system could perhaps be a solution for some sexual problems like a wife's sickness or sudden accident which prevents her from having sex. A second marriage is better than divorcing the first wife while still the responsibility of the husband. A man may also take more than one wife if he feels he does not get sexual satisfaction and needs another woman during his wife's menstruation and pregnancy. According to the Islamic view, polygamy may be a solution for a society having more women than men — a fact in many societies, especially in the case of war where many men die. Thus, to avoid corruption of women, with certain obligations which the God thinks that a human being cannot follow-justice. The God mentions in a part of his book (the Quran) that to have justice between wives is difficult. This part of Quran is

'(In the name of God, Most Gracious, Most Merciful)
Ye are never able
To be fair and just
As between women,
Even if it is
Your ardent desire:
But turn not away
(From a woman) altogether,
So as to leave her (as it were)
Hanging (in the air).
If ye come to a friendly
Understanding, and practise
Self-restraint, God is
Oft-forgiving, Most Merciful.'
(Sura: Nisaa 129).

If this Islamic system of polygamy is misused or abused, it is not the system's fault, but the fault of the people who apply it.

1.6.6 Mutaa Marriage (Temporary Marriage)

Mutaa marriage is a contract between a man and a woman where the couple may remain legally married until the contract expires at which the marriage may be terminated without divorce. When the Mutaa marriage contract expires the woman has to abstain from sexual intercourse for two whole monthly menstrual cycles, or if she reach menopause, for a period of no less than forty five days. However, if before the marriage contract expires the husband dies then the woman should abstain from sexual intercourse for no less than four months and ten days (Al-Hakeem 1979). The marriage was allowed by the Prophet Mohammed (PUH) during the Islamic wars in the early time of Islam.

The Sunnah sect of Moslem people believe that the Prophet (PUH), during his late time, made the Mutaa marriage forbidden, but they cannot prove that because there is not a Hadeeth confirming their statement. In supporting their view, the Sunnah refer to a part of the Quran which they believe is a proof of the prohibition. This part of the Quran is

'(In the name of God, Most Gracious, Most Merciful)
The Believers must
(Eventually) win through,—

Who abstain from sex,
Except with those joined
To them in the marriage bond,
Or (the captives) whom
Their right hands possess,—
For (in their case) they are
Free from blame,'
(Sura: Mu-minun 1, 5, and 6).

Contrary to the sunnah sect, the other sect, the Shiah Moslem people, believe that the Mutaa marriage is still allowed, and consequently they do not object the Mutaa marriage. As justification for the Mutaa marriage is permitted, the Shiah people refer to the following part of the Quran

'(In the name of God, Most Gracious, Most Merciful)
Also (prohibited are)
Women already married,
Except those
Whom your right hands possess:
Thus hath God ordained
(Prohibitions) against you:
Except for these, all others
Are lawful, provided
Ye seek (them in marriage)
With gifts from your property,—
Desiring chastity, not lust.
Seeing that ye derive
Benefit from them, give them
Their dowers (at least)
As prescribed; but if,
After a dower is prescribed, ye agree
Mutually (to vary it),
There is no blame on you,
And God is All-knowing
All-wise.'
(Sura: Nisaa 24).

The Shiah supports their case with these points. The part of the Quran the Sunnah refers to revealed to the Prophet Mohammed (PUH) from the God come before the other part the Shiah refers to. According to the Islamic rules in interpreting the Quran it is impossible that God's admission of the Mutaa marriage in the later part of the Quran can be canceled by the prior part. The Mutaa

marriage is not 'Zena' acting (fornication), but a real marriage and involves all the requirements of the normal marriage, such as, dowry, contract, and if the woman has been avoided, divorced or her husband died, must wait the required time for the normal marriage before she can have another marriage. Some of them see the wife as inherited, some as obligated. The child takes the father's name if pregnancy occurred. The child stays with the mother until nursing and the bringing up period is over. During this period all the child's expenses will be paid for by the father. After that the child will join the father and live with him and will be treated in heritage like other children from the usual marriage (Al-Hakeem 1979). Also during this kind of marriage, the wife does not have the right to know or become involved with another man.

With all the arguments between the two Moslem groups, Mutaa marriage serves to legalize fornication, and there are benefits. The positive points of this kind of marriage are in the cases of (1) a single man who has not chosen a bride yet, and at the same time feels his sexual desire needs satisfaction with women; (2) a man (single, or married and apart from his wife) who is away from his home place (e.g., students, business men, etc.) and needs sexual satisfaction; and (3) other things occurring during the marriage life which may possibly disturb the marriage life for a short period, then the Mutaa marriage may offer a temporary solution for a temporary situation. However, even between Shiah themselves this type of marriage is not that popular and is not preferred for virgins or young women (Al-Fakuki 1979). The Islamic sexual solutions are ways of dealing with the roots of the problems instead of waiting until the problems caused by the sexual drive occur. And the Mutaa marriage as well as the other solutions can be misused.

1.7 THE ZENA (FORNICATION)

The term 'Zena' in Islam refers to any sexual relationship outside of the marriage system. The Zena, according to Islam, is one among few faults which are considered as the worst things; and the punishments of such faults are as hard as death. The God commands people not to commit the Zena in many parts of the Quran. For example the following part of Sura Al-Asraa, in which the God commands against committing Zena is very obvious,

'(In the name of God, Most Gracious, Most Merciful)
Nor come nigh to adultery:
For it is a shameful (deed)
And an evil, opening the road
(To the other evil).'
(Sura: Al-Asraa 32).

The punishment under Islamic rule for a person committing Zena is stoning to death for a married person and whipping (flogging hundred times) with one year's exile for the single person, man or woman. Zena has many degrees but the kind that requires the punishment mentioned are sexual relationships with intercourse. Moreover, there is God's punishment for the person committing Zena which is mentioned several times in the Quran, for example,

'(In the name of God, Most Gracious, Most Merciful)
Those who invoke not,
With God, any other god,
Nor slay such life as God
Has made sacred, except
For just cause, nor commit
Fornication; - and any that does
This (not only) meets punishment'
(Sura: Furqan 68).

As mentioned, Zena can occur in degrees, starting from looking, which leads to sexual arousal by one's own will, as the Prophet (PUH) said, 'Eyes commit fornication' (Al-Abani 1975). The Zena which reaches the point of intercourse, the punishment is stoning or whipping mentioned before. These two punishments can only be applied if the following conditions prevail.

1.7.1 Committing Zena

To be accused with the Zena, a person must have had intercourse. During the Prophet's (PUH) time, a man came to him saying that he had committed Zena. The Prophet ignored him four times, and at the fifth, he asked him if he knew what Zena meant? The man replied Yes, clarifying that he knew and it was sexual intercourse. The Prophet then ordered the man has to be stoned (Riffaat 1970). Similarly, witnesses who report the Zena should swear that they saw the intercourse.

1.7.2 Individual Characteristics Necessary for Zena Punishment

There are qualifications that a person who committed the crime of Zena must have before the punishment is applied. The required qualifications are: (i) Freedom: Slaves are never punished to the highest level if they commit Zena. They receive a lighter punishment because Islam sees many benefits that a free person has such as the ability to marry anyone, money, and less suffering from psychological or social problems which may lead to committing Zena. According to the Islamic view being a free person brings many benefits which should prevent delinquent behaviour. (ii) Mental Soundness: Maniacs and demented persons are not punished if they committed Zena. A woman accused of Zena during Imam Ali's time was not punished and he said, 'There are three who should not be punished. The dominated until he accused, the sleeping person until he wakes, and the child until he reaches puberty' (Rifaat 1970). (iii) Previous knowledge of the Zena punishment: Those who should received the Zena punishment should be Moslems and have been told about the punishment before. About those non-Moslems who committing the Zena, Imams have different opinions. It is history that Imam Ali sent two persons who committed Zena and

who believed in other religions to their people for punishment. Also people asked Imam Ali about a Moslem who committed the Zena with a Christian woman. He punished the man and sent the woman to her people to be punished according to their Christian laws or norms. In Islamic history it has been mentioned that the Prophet (PUH) punished some Jewish people who committed Zena in a Moslem country. There has been argument, as to whether a non-Moslem who commits the Zena in a Moslem country should be punished, according to the Islamic punishment. There appears to be a general agreement that a non-Moslem person who commits the Zena should receive the same punishment as long as he/she is in an Islamic country, because being foreign requires knowing the country's laws and respecting them. (iv) Free Choice: It must be proven that a person who commits the Zena does it by his own choice. Meaning that the person is not forced to take such action. There are obligations to prove being forced into such action. First, if there is a chance for the victim to avoid being forced then there was no forcing. Secondly, the victim should prove that the person who threatened him/her really meant the threat. Thirdly, the means used to threaten the victim were dangerous and could have caused physical damage. Fourthly, the victim has to prove that he/she refused initially.

Also, the criminal intentions have to be proven. The person must know that he/she is having sex with someone he/she is forbidden to have sex with otherwise he/she should not be punished. This could happen if he/she had sex in certain conditions with someone he/she thought was his/her spouse. The Prophet said, 'There is no punishment for mistakes, or forgetting, or being forced to do something'.

1.7.3 Proving The Zena

To prove that a person committed the Zena, there should be four witnesses, each witness has to be trustful, testifying the action of the sexual intercourse. This is very clear in the Quran, as in the following part of Sura Nisaa,

'(In the name of God, Most Gracious, Most Merciful)
If any of your women
Are guilty of Lewdness,
Take the evidence of four
(Reliable) witnesses from amongst you
Against them; and if they testify,
Confine them to houses until
Death do claim them,
Or God ordain for them
Some (other) way.'
(Sura: Nisaa 15).

The four witnesses must also have certain qualities so that their testimony can be accepted. They must be free and not slaves and have no past history of lying. It is enough to prove that one of them lied just once to drop him, and then the case should be dismissed since there must be four. All the four must have seen the intercourse at the same time and place. Finally, the four must report what they had seen at the same time and at the same place. And In the case of any or all of them lying, the lyers must be whipped. The God says that in the following part of Quran,

'(In the name of God, Most Gracious, Most Merciful)
And those who Launch
A charge against chaste women,
And produce not four witnesses
(To support their allegations),-
Flog them with eighty stripes;
And reject their evidence
Even after: for such men
Are wicked transgressors;-'
(Sura: Nur 4).

The punishment of the people who lied is an immediate physical punishment. But much worse is that its effect will last the person's whole life because his testimony will never again be accepted in any situation, including the Zena testimony.

The other way to prove Zena is by the person himself admitting his crime. His/her admission will be accepted if he/she has no mental problem; be older than 15 years of age; has the ability to have sex; admits verbally that he/she committed the offence and he/she admits his/her guilt four times.

1.7.4 The Zena Punishment

The punishment depends on the severity of the Zena action (kissing, touching, or intercourse). It is also varied according to the marriage status; as an example, the punishment for a married woman differs from that for a single woman, in such the Prophet (PUH) said, 'God has pointed the way for them. The married woman will be flogged one hundred times or stoned. The virgin will be flogged or exiled'. The difference in punishment according to the marriage status is applied to men too. A married person who committed Zena will be whipped one hundred times, and if sexual intercourse has occurred then will be buried up to the waist and stoned to death. The punishment for single people who committed Zena varies from scolding to whipping; the Prophet (PUH) said, 'If the two who committed the crime are unmarried, then their punishment is to be whipped one hundred times and exiled for one year' (Rifaat 1970). For a single woman who committed Zena, her exile punishment has been discussed by Imams. Some Imams replace the exile by keeping the woman in her house (jail-like) for one year and consider this as a kind of exile (separation) from society. This exile or separation makes the person suffer and think more about his/her crimes. The exile punishment has the advantage that the people of his home land will forget about the person who committed the crime, but by staying in the same country the person will always be remembered by the people and therefore may meet

difficulties in establishing a new life. It should be pointed out that the appropriate punishment, will be decided by the Imam or judge. Concerning the Zena punishment, the Quran states,

'(In the name of God, Most Gracious, Most Merciful)
The woman and the man
Guilty of adultery or fornication,-
Flog each of them
With a hundred stripes:
Let not compassion move you
In their case, in a matter
Prescribed by God, if ye believe
In God and the Last Day:
And let a party
Of the Believers
Witness their punishment.'
(Sura: Nur 2).

The punishment should be carried out in public, so as to hurt the person committing the Zena psychologically as well as physically. It is also to present a good lesson for the public who can witness how shameful and bad it is to commit Zena. Moreover, it is forbidden for a Moslem person to marry a person who committed Zena; this leads to a result that those who committed Zena can only marry each other, or non-Moslems. This is very clear in Islam and the following part of the Quran confirms that,

'(In the name of God, Most Gracious, Most Merciful)
Let no man guilty of
Adultry or fornication marry
Any but a woman
Similarly guilty, or an Unbeliever:
Nor let any but such a man
Or an Unbeliever
Marry such a woman:
To the Believers such a thing
Is forbidden.'
(Sura: Nur 3).

After this brief discussion of Zena punishment, which is a very broad subject to write about in many cases, one should point out that there is criticism of this punishment of Zena, and the question arises, 'does Zena punishment fit the crime?' For a fair judgment, the effects of the punishment on the one hand must be weighed against

the negative results of Zena on the other hand. The negative results of Zena may be

(i) Destroying the family system: Finding sexual satisfaction outside of the marriage system could reduce the importance of this system. Destroying such a system which is the basis of the society may lead to society corruptions.

(ii) Disruption in social relationships: If it becomes acceptable to have sex outside of marriage, people will suffer from problems in their relationships. If anyone can seek satisfaction without thought about other's feelings, this will lead to humans behaving like animals in satisfying their desires, i.e., no privacy, no certainty in relations, or disregard of the rights of others.

(iii) Illegitimate children: As mentioned before, the illegitimate children are suffering from psychological problems and the effect of which will transfer to the society itself.

(iv) Prostitution: As a job, it is humiliating for a woman to use her body as a sex object and also prevents her from using her abilities to produce something more valued. The Prophet's (PUH) view of money gained from prostitution may be seen when he said, 'Wages of prostitution are sly and God will not allow someone to be in heaven as long as he used this kind of wages' (Rifaat 1970).

(v) Venereal Disease: From those mixed, unknown, unstable relations VD will increase until it produces a sick society, scaring one from even healthy normal sexual relations as the AIDS ghost now effects some societies.

Because of all these negative results there is some fairness in the Zena punishment. However, none of the Moslem countries nowadays put to use this punishment and even in Islamic time it was not popularly utilized because of the obligations mentioned above to

prove the Zena. Also, there are many qualifications like not punishing the pregnant woman until she has the baby and is finished breast feeding the child, when the child can be self-supportive; by that time her crime and punishment will be forgotten. There are some stories from the past telling that the Prophet's (PUH), during his time, and other Imams, later, had encouraged people committed Zena to keep it between themselves and God as long they felt the guilt and promised God not to do it again, and asked for his forgiveness (Al-Hakeemi 1979).

1.7.5 Homosexuality, Rape

In Islam homosexuality is considered as Zena in some aspects and worse than Zena in others. It is a crime like rape and the punishment for a person who commits rape is execution by stoning to death, sword, or hanging which is left as a choice for the rapist. As already mentioned, the punishment for homosexuality is execution, and after death burning of the body; as it was done during Imam Ali's time (Al-Hakeemi 1979). The disapproval of homosexuality is mentioned in the Quran as in the following part

'(In the name of God, Most Gracious, Most Merciful)
(We also sent) Lut
(As an apostle): behold,
He said to his people,
"Do ye do what is shameful
Though ye see (its iniquity)?
Would you really approach men
In you lusts rather than
Women? Nay, ye are
A people (grossly) ignorant!
(Sura: Naml 54 and 55).'

1.8 DIVORCE RIGHT DUE TO SEXUAL REASONS

1.8.1 The Noshouz

The term 'Noshouz' in Islam means the refusal by one of the partners to give the other partner all the rights that should be given inside marriage, especially sexual satisfaction. The partner who refused to give the other partner rights is called a Nashiz person. The Quran deals with the Noshouz as in the following part of the Quran,

'(In the name of God, Most Gracious, Most Merciful)
As to those women
On whose part ye fear
Disloyalty and ill-conduct,
Admonish them (first),
(Next), refuse to share their beds,
(And last) beat them (lightly);
But if they return to obedience,
Seek not against them
Means (of annoyance):
For God is Most High,
Great (above you all).'
(Sura: Nisaa 34).

The Quran also describes the Nashiz men, those who commit the Noshous, as in the part below

'(In the name of God, Most Gracious, Most Merciful)
If a wife fears
Cruelty or desertion
On her husband's part,
There is no blame on them
If they arrange
An amicable settlement
Between themselves;
And such settlement is best;'
(Sura: Nisaa 128)

The Islamic guide lines for a husband who faces the problem of his wife's Noshouz in reacting with the Nashiz wife by different ways. The first one is to advise and treat her in a pleasant manner with honesty to change her attitude. If the first does not help try the second one, in which she should be ignored in all respects and even in bed (preferred not to share the bed with her); this may lead to changing her mind after the feeling of being ignored and isolation.

If the second does not help too, the third is to beat her slightly, which meets refusal by some Imams due to the fact that some men may use it to abuse their wives. Some other Imams interpret it as not meaning to literally beat the Nashiz woman, but rather to threaten her to put some fear into the woman's heart to see if she really means the Noshouz decision, or it is just a temporary mood. If all these ways do not work to change her attitude then her husband has the right to take her to Islamic court. There are also Islamic guidances for a wife whose husband is a Nashiz man. These guidances advise the wife to try different ways, in order, to solve the problem. The first one, she should discuss with him the problem personally, in a pleasant way to change his attitude. If she cannot reach a solution with him, as a second way, she should ask for help from some of his/her family members to discuss the problem with him. If that does not work too, she has then the right to ask for help from the people in the government who specialize in these kind of problems to find a solution for her.

For both Nashiz wife and husband, Islam has introduced several steps, already mentioned, as an attempted solution, but if all does not work then the two partners families should try to find a solution for the problem; this is clear in the following part of the Quran,

'(In the name of God, Most Gracious, Most Merciful)
If ye fear a breach
Between them twain,
Appoint (two) arbiters,
One from his family,
And the other from hers;
If they wish for peace,
God will cause
Their reconciliation:
For God hath full knowledge,
And is acquainted
With all things.'
(Sura: Nisaa 35).

If all these recommended solutions do not work, then it is the

right of the husband to divorce his wife or the right of the wife to ask for a divorce. It is not easy to prove the refusal of the sexual action by one of the partners, where there is no possible way of proving by physical checks or other ways, then taking the oath on the Quran is the only alternative.

1.8.2 Physical Reasons

It is the wife's right to ask for a divorce if her husband is unable to have sexual intercourse with her due to physical reasons, disease, or accident. His inability must be proven by physical examination; castration, sexual impotence, or inability to have intercourse caused by accident such as spinal cord injuries are possible reasons for causing sexual disability. For a woman, to get divorce from her husband due to his sexual intercourse disability, Moslem Imams make it a condition that the woman announces that her husband has the problem not long after marriage. But if she did not announce it for a long time and then she does later she may look as though she is using this as an excuse. The only exception is that if she did not know before or she had been threatened by someone to remain silent, then it is her right in Islam to announce her husband's disability. It makes no difference for a man to divorce his wife who has physical problems which prevent sexual satisfaction, that is because divorce is the man's right.

1.8.3 Forcing a Wife into Unacceptable Positions

A woman can ask for a divorce if her husband forces her to have anal intercourse, or vaginal intercourse during menstruation. It is not easy to prove this unless a physical examination has been carried out or by taking an oath on the Quran.

1.8.4 Dissatisfaction

A woman who feels dissatisfaction sexually could ask for a divorce but the shame and the prudity and shyness of the woman stops her from announcing this publicly. Ejaculating outside, or sadistic or masochistic behaviours give the right for divorce or to ask for divorce. Islam named divorce as a hated acceptable decision, but matters could be worse if there is a serious sexual problem between the partners and they still live together.

1.9 SEX EDUCATION, SEX THERAPY — THE ISLAMIC WAY

Sex education is built on the idea of giving knowledge of sexual anatomy, physiology and psychology of sex to children and adults. Emerging from such ideas of sex education and by going through some of the Suras in Quran, specific Hadeeths by the Prophet (PUH), and sayings by the Imams, one will find a kind of sex education in Islam or what could be called information and rules about sexual life. These hypotheses can be supported by turning to some of the Suras in the Quran which deal with giving information about sexuality. To avoid repetition, those Suras mentioned before will not be mentioned again. The Quran says about the idea of creation of male and female or 'where baby comes from', as in the following parts

'(In the name of God, Most Gracious, Most Merciful)
Man We did create
From a quintessence (of clay);
Then We placed him
As (a drop of) sperm
in a place of rest,
Firmly fixed,
Then We made the sperm
Into a clot of congealed blood;
Then of the clot We made
A (foetus) Lump; then We
Made out of that Lump
Bones and clothed the bones
With flesh; then We developed
Out of it another creature.
So blessed by God,

Out of it another creature.
So blessed by God,
The best to create!
(Sura: Mu-minan 12, 13, and 14)

'(In the name of God, Most Gracious, Most Merciful)
That He did create
In pairs,- male and female
From a seed when lodged
(In its place);'
(Sura: Najm 45 and 46)

'(In the name of God, Most Gracious, Most Merciful)
Does Man think
That he will be left
Uncontrolled, (without purpose)?
Was he not a drop
Of sperm emitted
(In lowly form)?
Then did he become
A leech-like clot;
Then did (God) make
And fashion (him)
In due proportion.
And of him He made
Two sexes, male
And female.'
(Sura: Qiyamat 36, 37, 38, and 39).

'(In the name of God, Most Gracious, Most Merciful)
Now let man but think
From what he is created!
He is created from
A drop omitted-
Proceeding from between
The backbone and the ribs:'
(Sura: Tariq 5, 6, and 7).

A similar way of dealing with how a baby is created and develops in the womb is available in the Quran. The child who reads the Quran, and it is a parents duty to make the child read and understand it, is having sex education. Menstruation, marriage, having sex outside of marriage have all been mentioned in the Suras and give sex education and information for the child's curiosity. Also incestuous relationships are mentioned in the Quran;

'(In the name of God, Most Gracious, Most Merciful)
And marry not women
Whom your fathers married,-
Except what is past:
It was shameful and odious,-
An abominable custom indeed.

Prohibited to you
 (For marriage) are:-
 Your mothers, daughters,
 Sisters, father's sisters,
 Mother's sister; brother's daughters,
 Sisters's daughters, foster-mothers
 (Who gave you suck); foster-sisters;
 Your wives mothers;
 Your step-daughters under your
 Guardianship, born of your wives
 To whom ye have gone in,-
 No prohibition if ye have not gone in;-
 (Those you have been)
 Wives of your sons proceeding
 From your Loins;
 And two sisters in wedlock
 At one and the same time,
 Except for what is past;
 For God is Oft-forgiving,
 Most Merciful;-'
 (Sura: Nisaa 22, 23).

Moreover, the Hadeeths dealt with giving information about people's sexual lives. Imam Ali encouraged the idea of teaching children and adolescents about everything. He said, 'Teach your son whatever God found it benefits for them'; He also said, 'Leave your son be for the first seven years, teach him for seven years and later be friend to him for seven years'. For educating girls Imam Ali suggested (inducted) the parents to educate their daughters with sex, when he said, 'Teach your daughter Sura Nur but not Sura Yusuf'. The latter guide deals with the reality of erotic reading and copying by young girls, Sura Yusuf deals with the story of the Prophet Yusuf who has been chased by the great 'Aziz' ('Excellency' or 'Highness') wife who was attracted to his handsome face and tried her best to involve him a relation plus all this good looks influences the other woman at that time. The Sura Nur deals with advice of self control and chastity while unmarried with threats and punishment for those who have been led astray by their sexual instinct. Obviously there was not a single word in Islam prohibiting sex education. Furthermore one is encouraged to teach children, and adolescents about all the

necessities and aspect of life and sex is one of these.

Sex therapy is dealing with all these disorders appearing in one's sexual life such as losing the right link in communication with the partner, frigidity, fantasies, orgasm problem, masturbation, love etc. All these aspects have been negotiated in the last sections and it can therefore be stated that there is a kind of therapy or advice concerning sexual problems for Moslems. It is worth saying that the Prophet's (PUH) wives, during his time, were playing the mediating role of telling him about woman's sexual problems and taking the advice back to Moslem women who were seeking that advice.

CHAPTER 2

SEXUALITY IN ARAB SOCIETIES

2.1 INTRODUCTION

Searching for literature on psycho-sexuality in Arab societies proves to be unfruitful. Consequently, the available sources and the author's own published articles that deal with some psycho-sexual problems, will be used in this chapter. The author's articles were written as a discussion on some psycho-sexual phenomena, or as replies to letters which have been received by the author as an advisor in women's and family magazines. Notes taken by the author from patients' files while working as a psychologist in the Psychological Medicine Hospital in Kuwait will also be used.

Some clarification has to be mentioned before going through the details of this chapter:

1. When talking about Arab societies, what is meant are Moslem societies. The majority of the population in Arab societies are Moslems, and even those non-Moslems, who are usually Christians have adopted much of Moslem cultures and law; for example, most Christian males are routinely circumcised as young boys.

2. Most of what is written about sexuality in Arab countries, concentrates upon the medical aspects, talking about venereal diseases such as AIDS, and usually deals with such topics by describing the nature of the disease, its causes, and how it can be treated; in the process some threats are usually made about sex outside of marriage. Shawqi's (1984) book about AIDS is an example. Describing the anatomy of sexual parts is another way of dealing with sexual topics. In Arab countries, there is no study dealing directly with sexuality, and those studies that have been done in the field of sexuality in Arab

countries are either about criminals (these will be mentioned later when talking about what has been done in Kuwait) or some other studies for purposes other than sexuality, but related in some ways to sexuality. It is extremely hard to find research on sexual behaviour and attitudes, and most of what has been written is an opinion rather than facts coming from research. Usually the author's opinions are reflections of the Gulf Arab societies (Saudi Arabia, Kuwait, Qatar, United Arab Emirates, Oman, etc.) which are considered more traditional compared with other Arab countries such as Egypt or Lebanon.

3. It is worth mentioning some leading writers who have dealt with sexuality in Arab countries. For example, Dr. Al-Qabani whose book 'Our sexual life' (Al-Qabani 1984), was and still is the most widely used text book about sexuality. Al-Qabani's book was hidden under most adolescent and adult pillows. This book deals mostly with the anatomy of sexual parts and mentions some sexual behaviour like masturbation with some advice which reflects the cultural rules, like a warning against addiction to this 'not nice' habit, masturbation. There are many criticisms to make of this book which are not of any interest in the present study. Dr. Al-Saadawi was the first popular psychiatrist who dealt with women's problems in general and sexual problems specifically. Al-Saadawi used the historical approach to provoke Arab women to ask for sexual egalitarianism and refuse the state of amenability to males. In her three books 'The Woman and Sex', 'The Man and Sex', and 'The Female is the Root' which are recently published in one book (Al-Saadawi 1986), she went through the history of the myth of superior male and servile female, showing some physical and psychological facts about the reality of how females can be equal or superior to males. Her writing was from a female point of

view and because she is an atheist and criticised religion and politics, her book was banned from most Arab countries. The book, 'Sex and Psyche in Human Life' , by Kamal (1984), can be considered as the first modern text book about sexuality written in Arabic. Although this book has mostly the same contents available in western text books on sexuality, there are parts which really deal with Arabian cultures.

2.2 THE ARABS — A SEXUAL PEOPLE

Some western views see the Arab as greedy for sex. Analysing and challenging this view, which is presented in western movies and cartoons, will need a special study. Using early Arab literature and closely watching Arab societies could reveal that Arabs really value sex in their life, but rather than viewing it as a biological need which is seeking satisfaction, they regard it as part of daily activity, a way of expressing love and an appreciation of beauty. What is known about Arab sexuality before Islam is what has been written in some stories and poems. The desert has a very big influence on the way such people viewed sex. This dry desert offered limited enjoyment; it required a hard life concerned with travelling and searching for water to drink and green areas for the sheep. The ancient Arab found only two sources of enjoyment, fighting and women. Fighting was either to protect himself, or to rob others. Women were the other way of enjoying life. The connection between women and fighting is reflected in Arab poetry. Love of fighting and love of women become interchanged, and one can find Arab poets describing the sword as a woman's body, and the sharp glance from a woman's eyes as sharp as sword, etc.

Arabs before Islam had double standards in sexuality. The

standards applied to the sexuality of their own women, such as their sisters, wives, daughters, mothers, were very strict, and a matter of honour which if impugned by others led to deadly fighting between tribes. But in other respects standards were extremely lax; most poetry was pornographic, and a man could have countless wives, and as many mistresses as he could afford to keep. Prostitution was accepted and prostitutes were respected. Before Islam there were several varieties of acceptable sexual relationships. Incestuous relationships were accepted for some people, such as marrying the step-mother, or marrying both sisters at the same time; wife swapping also existed. Wives were allowed to sleep with a strong, famous, well-known man in order to produce better offspring. Several men were permitted to have intercourse with one woman on the same occasion and after she had given birth, she or they would decide to which father the child was attached. Homosexuality, lesbianism, pedophilia, and beastphilia, were also well known between some Arabs before Islam (Kamal 1984).

One of the most cruel laws known and accepted between Arabs before Islam was 'burying girls'. This entailed killing young girls by burying them alive and was done for several reasons. Fear of the shame that girls could bring to their family or tribe when they became slaves following one of the daily fights between tribes was the main reason for this phenomenon. The slave girls could be insulted by using them as prostitutes and selling them as slaves with her family or tribal name. This was regarded as very shameful for the family, the tribe, and the girl herself, so much so that burying was believed to be a merciful way out for the girl herself. The economic factor also contributed to the existence of that phenomenon. Poor people find the birth of a girl unhelpful for their situation; it is just an

extra mouth to feed; and besides, the girl is not considered as a strong member of the family who can work in the desert since that requires a toughness that is usually found only in the man. On the other hand, the birth of a boy means happiness. It is reported in these stories that in olden times an Arabian man used to keep away from his house for long periods when his wife gave birth to a girl. The father is the one who buried his daughter after asking her mother to dress the daughter in her best clothes and perfume her. Some other stories stated that some women used to give birth near a hole in the earth; if the baby was a boy she took him happily home to the proud father, and if she was a girl, she was buried straight after the birth (Sibaai 1985). Besides the economic reasons for being happy at the birth of a boy and sad at the birth of a girl, a boy will carry the family name and give it to his children which maintains the dynasty of the family. Although a girl will carry her family name herself, when she gets married her children will carry her husband's name. Handicapped and ugly girls were also buried alive at that time. One religious reason for burying girls was that people at that time believed that girls were the God's angels, and they sacrificed them for God's sake. There was no punishment for killing the daughter at that time. Islam, however, forbids the killing of girls and on different occasions the prophet Mohammad (PUH) decried this ancient habit and he always expressed his happiness when God gave him a daughter. To the present day many Arabs still prefer the birth of a boy. Even the well educated and devout Moslems marry with the hope of a boy rather than a girl.

With the coming of Islam, all sexual life was organized; some of the ancient habits were abandoned and others were retained. Islam lay down rules for sexuality as mentioned in chapter 1. Islamic rules

of sexuality still exist in Moslem countries. On different occasions some Moslem societies have reverted to the time before Islam, as happened during Al-Imawiyeen and Al-Abassein times, but most of the Arabs and Moslems societies still stick with real Islamic rules. Since the 60's and after the opening to Western societies and cultures, a lot of Arab societies adopted from those cultures some of what are called 'Modern Ways', like following western fashions and giving up the Arabian Islamic customs, and adopting some practices like looking for a relationship that provides sex before marriage, etc. But all the changes and adoption by Arabs of other societies' traditions are incidental and ephemeral and the original rules of Islam were always the dominant ones.

Love has always been an important element of Arabian Life. Besides the love of man and woman Arabs are moved by other kinds of love. Ibn Hazm in his book 'Pigeon Collar' listed some of these kinds of love (Kamal 1984). For example, there is love of work, love of humanity and love of God. It is worth mentioning that even extreme chastity is forbidden in Islam but there are some groups of Moslems who fall in love with God and live only for his love like the Soffieen. One famous Arabian woman in Islamic history is Rabiaa Al-Adawiyah who fell in love with God after a sinful life; there is one of the most beautiful poems in Arabic about this spiritual love. Ibn Hazm was a philosopher of love. Al-Razi, who was an Arabian philosopher and a pioneering doctor of medicine, has his own philosophy of human love and how mind and instinct can influence love. He also describes the positive effects of love on human beings, making them nicer (Kamal 1984).

When talking about love and Arabs it is worth mentioning the famous 'Othrey Love'. This name comes from the Othra Tribe whose

people are famous for their sensitivity and kindness, and for their susceptibility to beauty and the ease with which they fall in love and yet remain chaste. They are famous because, when they fall in love, they lose their appetite for food, some of them even dying of starvation. Usually such people end by developing psychological and mental disorders. Keis Ibn Al-Mulawah was one of the poets who lost his mind because of loving Laila, and he is famous for 'Crazy for Laila', his poem which is still memorized and handed down from generation to generation. The Othrey love is mostly experienced by women, but there are famous stories in Arabian history of men who exhibited Othrey love. These sometimes referred to the idea that an Arabian woman is not supposed to express her love for a person unless there is a marriage. A woman who does express love is considered shameless. There is no sexual aim in Othrey love; it is more spiritual or what could be termed romantic. The Othrey lover usually does his best to be ideal in his lover's eyes. The man acts bravely, behaves ideally, shows generosity and does all good things to be accepted in his lover's eye. Some of the poems of Othrey love mention the body of the lover but that does not mean there is sexual desire as much as that what they are in love with is reality and not only a dream. Prophet Mohammad (PUH) mentioned this love in one of his sayings, 'One who loved, and remained chaste, and died is a martyr'. The other face of the coin is the love of the body. Arabs show their appreciation of beauty in their songs; poems describe what they like in male and female bodies. These poems or songs have their own way of describing female and male bodies, just as the Greeks showed the beauty of woman and man in the statues they left. Kamal (1984), listed some of what Arabs like in female and male bodies. A woman is preferably beautiful, but Arabs always warned against beautiful women

because their beauty could cause a lot of problems. One of these problems is that a beautiful woman will act high and proud. Arabs like black eyes, black hair, buxom woman with big cheeks, large and round tight breasts and a very narrow waist. A woman must have a beautiful character and beautiful behaviour. A woman is also appreciated more if she is not only beautiful but from a known family and well-behaved. Whether a woman is attractive will also depend upon her dressing well and perfuming herself. Arabs are famous for their strong perfumes, and are the largest consumers in the perfume market. Arabs enjoy expressing the beauty of the woman in sayings like, 'her bottom is like the back of the horse, her cheeks red like the apple, her teeth are like pearls and her hair like the night'. In all Arab history, women used to dress up respectably, long and wide costumes were mostly the fashion to protect women from being described. Women who are available for sex like slaves and prostitutes were lightly covered, and that is where women's body descriptions come from. However, even the respectably dressed women can be subjects for the lovers imagination and can be described. The description of a woman's body is forbidden in Islam, but Arabs before Islam used to have this habit as a main character of their poems and songs and it still exists in their poems and songs even after Islam. What women like is a man who is tall with broad shoulders, dark and hairy, with a moustache. Most of all, men have to be generous and brave.

Free discussion of sex is certainly taboo in Arab societies, but within this taboo there are many contradictions. The subject of sex is forbidden as a topic of discussion and books which deal with sexuality and are judged by the censorship as pornographic, are forbidden and a legal punishment is available for those who attempt to publish them. But some Arabian songs are pornographic songs, in

which descriptions of women's breasts are commonplace. A model in a magazine wearing a skimpy swimming suit is accepted while a girl walking in the street with a short skirt is faced with rejection. Dealing with the topic of sex is highly dangerous in Arab societies unless it is in a medical context. Sexuality has always played a big part in Arab life; it is in the stories, poems, old wives' tales and wisdoms but there are no available books in Arab history about sexuality. 'The Perfumed Garden of The Sheikh Nefsawi' (Burton 1982) was the only book which dealt with most of what was really practised and whispered about sexuality. This book does, however, contain some unrealistic stories which could never happen in strict societies like the Arab's. Nefsawi also exaggerated Arab greed for sex. Some of the medical and anatomical claims about sexuality, mentioned by Nefsawi in his book, have been proved false. Nefsawi's book was not only the first in Arabic about sex, it is considered the first book in the world to deal with sexuality. For a long time it was the main source for a lot of medical and sexual books in Western countries. The story of the finding of this book is also unique.

The original manuscript of Nefsawi's book was found by an unknown French army officer some time in 1850 in Algeria. The sensitivity of the topics in the book, together with the difficulty of translating it into French, caused a delay in publishing it. After several attempts, a lithograph edition was published in Paris. This edition was so well copied from the original book that it was not easy to distinguish between them. It was Sir Richard F. Burton who had the honour of making this book known universally. Burton was known as a pioneer in sexology, and also translated 'The Arabian Nights', and 'The Kama Sutra', although it was the 'Perfumed Garden' which brought him most fame (Burton 1982). Although the Nefsawi's book is an Arabic

book, it was not known to the Arabs themselves. Lately this book has been given attention by Al-Azhar University, which is considered as the first Islamic University in Arab countries, and an effort has been made to get the original copy. But this book is still unknown to most Arabs and is not available in their book shops.

According to Nefsawi, the size of the penis has a great deal to do with a woman's preference for her man. A big penis is one reason for a woman's sexual satisfaction, and a source of pride for a man who possesses it. The man prefers a woman with black eyes, black hair, round breasts and round thighs. Nefsawi also claims that a woman's attractiveness is increased if she isolates herself from all social activities and only gives time to her husband. He found the best woman and most deserving of praise is one who is clean, perfumed, and ready for her husband's sexual desire. A man is held in contempt if he comes directly to penetration without foreplay; a man with a short penis is also held in contempt. Nefsawi asserts that a woman with small eyes, a large mouth, teeth with gaps, a narrow chest, floppy breasts, or a spinal column where the vertebrae can be counted, cannot give pleasure to her husband. Sheikh Nefsawi provides some useful guide-lines for coitus; it has to be done on an empty stomach, and a woman has to lie down on the right side of the bed which increases the enjoyment.

Nefsawi advises a man who wants his wife to have a boy to place his hand upon the vulva of his wife and to beg God in childish way for a son — this magic will cause a son to grow in the woman's vulva after intercourse. The advice to lie on the right of the bed and the magical technique that brought boys are probably some of Nefsawi's own myths. Sexual positions, techniques of foreplay, dealing with bodily problems and how they affect sexual life, what to do if you are a man

with a big stomach or a small penis or if you are a flat-chested woman, or even a person with a hump, Nefsawi's book gives advice for all these problems. Nefsawi believed that many things could affect sexuality and lead to decreasing sexual ability, things such as old women, certain kind of food, forcing yourself to have sex with a woman you do not like; or having sex while the woman is menstruating; or, if you are a man, the wearing of silk clothes. All of these could affect the capacity for erection. A list of thirty five names of the male organ (penis) and thirty eight names of the female organ (vagina) were given. The popular names of the male and female sexual organs are not scientific, so much as derived from folkore and inspired by the way these organs look or by their functions. Animal's sexuality also is mentioned. Food was important to the writer who advised eating food like honey, eggs, seed etc., to increase sexual ability or using certain spices to rub the penis for a woman's enjoyment.

The aphrodisiac is a universal myth. Arabs still believe that eating certain foods like sea food enhances sexual desire. Rubbing the penis with spices, however, caused irritation to the woman's vagina a physical burning rather than the burning of desire as Nefsawi claimed. Nefsawi listed some spices which caused abortion, or led to impotence. He also mentioned ways of predicting whether a woman held in her womb a boy or a girl, claiming, for instance, that a woman who is pregnant with a boy will have dark nipples and a beautiful face, or that if a pregnant woman can drink honey with water or if her right side is heavier than the left one she is having a boy. These pregnancy tests have not of course been scientifically proven.

For all these errors in the 'Perfumed Garden', Nefsawi must have the credit for being the pioneer in writing a book about sexuality in some unknown time before 1850, when sex was taboo not only in Arab

societies but also the western societies. It is worth saying that Burton's wife tried to get rid of the translation made by her husband because she considered it as a shamefully pornographic book at that time.

2.3 MEN'S WORLD AND WOMEN'S WORLD

There are two worlds in terms of sex in Arab societies, men's world and women's world. Sex differences are learned early in most Arab societies, but for the typical Arab the two worlds divide at puberty. With the appearance of a moustache and a deep voice, a boy transfers to the man's world. In this transference a boy gets a lot of benefits; he can stay out of the house late with his friends, he can give orders to his sisters, even if they are older than him, his opinions about a lot of things are considered, and he can even make a decision about his elder sister's marriage. The teenage boy plays the role of a small father in his house. The father takes him where mature men gather to learn men's behaviour and men's way of talking.

Most Arab societies do not have mixed schools after kindergarten, and that helps males and females to get used to their own world early. Boys are taught that they are males and can handle their shame or mistakes, no sexual action will stain their reputation, they can do whatever they desire. It is only the girls who can stain the family's reputation, and girls are easily involved in scandal. For that reason it is the duty of the males in the family to keep an eye on the family's girls. Males are brought up to be proud. During puberty they walk tall with raised shoulders, displaying all the signs of puberty, proud of their moustache and the hair on their chest, talking loudly and proudly with the new deep voice. The young man now will be attractive to girls, he has the right to ask girls to marry

him and to choose whoever he wants. The routine game is for young boys to start dating many girls but when it comes to choosing the bride, to ask the mother for an arranged marriage from a respectable girl with a decent family background, although this selected girl could also have been left by another boyfriend who wants to marry a girl he has not had a relationship with. Although this type of marriage is the popular way, many educated young men do marry their girl friends.

Refusing a man who comes to ask for marriage is to hurt his ego. Sometimes these injuries to the ego cannot be dealt with silently and peacefully, but can lead a man to take his revenge by casting aspersions on the girl's reputation or circulating in society the idea that the decision was cancelled for secret reasons, again causing people to wonder about the girl. Usually, however, such punishment is not exacted and when people wonder about the reason for the refusal, the man replies that 'God does not want that to be done'.

For girls puberty works the other way. When signs of puberty appear on a girl she is deprived of a lot of the freedom that children enjoy; there can be no more jumping and playing as a child does. When menstruation starts and the breasts appear, a girl is ordered to act like a woman, because shaking her breast while playing is not allowed. Fun and jokes by family members are directed at the young girl's breasts to make her feel that she is not a child anymore. As a result, girls usually try shyly to hide their breasts and curve their shoulders forward. Shyness about menstruation is another problem, the business of hiding sanitary towels or other evidence of their menstruation makes this period a crisis in a girl's life. The attention given by the father to his daughter to ensure she did her five times daily prayers, when she should not do this during her

period according to Islam law, makes her pretend to pray just because she cannot face up to the father and tell him that she has an excuse (Al-Durai 1983c).

A girl is also separated from the man's world and starts developing her role in a female atmosphere soon after kindergarten, spending all her time with females in the school and in her social life, so that even mixing with related males is limited. A girl is trained early to be a housewife even if she is educated. Marriage is the main aim for the girl and her family; other concerns in a girl's life are minor things compared with marriage (Gerda and Ruhi 1984). Marriage is a relief for the girl and her family who feel responsible for her and must keep an eye on her till she has the good fortune to find a husband. Even for most educated girls in Arab societies a male friend is not accepted and any rumours of relationships meet with anger unless there is the intention of marriage. A time is set for the girl to be back home early, going out with girl friends is limited and it is the family's non-negotiable right to know the name of the friend, and where she is living, so that the address and telephone number can be checked.

The mixed education in Arab universities provides the only acceptable place for a boy and a girl to be together. Saudi Arabian Universities, however, still do not allow a male lecturer for girls, and if one is necessary then contact has to be through a video screen, and not direct. For those universities which have the mixed system, the habit of mixing with one's own sex makes men and women gather magnetically toward their own sex; if the men sit in the right, women will be on the left, if girls are in front, men will sit at the back of the class.

This discrimination between the two sexual worlds is the typical

traditional one. Some Arab societies have a more moderate way of bringing up their girls or boys but the touch of tradition is always present. Few Arab societies act like Western societies. Lebanon would be the example of one that does, but that has to do with a high percentage of Christians in its population.

2.4 SEXUALITY OUT OF MARRIAGE

Despite all the taboos surrounding sexual activity outside marriage, and all the strict rules and social punishments, sex outside marriage is practised in various ways in Arab societies.

2.4.1 Homosexuality

Homosexual activity in Arab societies exists mainly because of the lack of availability of the opposite sex. Homosexuality is a reaction or a behaviour developed to satisfy sexual desire because there is no other solution, especially for young men at puberty. A young Arabian man find himself involved with his peers sexually because they are the only sex available. This behaviour is considered as abnormal and not accepted, not like western societies where homosexuality is a choice, a decision taken on the basis of one's beliefs. Some continue to practise homosexuality because they get used to it at an early age. The majority switch to heterosexuality as soon as a girl is available, although some keep up this habit even while married and live a bisexual life. Other reasons can be involved for developing homosexual activity like seduction. Okasha and Demerdash (1975), in a study of impotent males, found that Kuwaiti patients attributed their homosexual activity to the unavailability of the opposite sex, Palestinian patients blamed their homosexual activity on seduction and/or imitation, and the Egyptians gave all

Kuwaiti and Palestinians' reasons. The authors explain the Palestinian account of this homosexual initiation by pointing to the fact that those people are refugees, and live in a crowded re-settling camps with a low economical status. That even makes their homosexual experiences happen early. The average age for the first homosexual experience is thirteen years of age for the Palestinian, fifteen years of age for the Egyptain and sixteen years old for the Kuwaiti.

Homosexuality can stain a man's reputation, and a boy's self esteem can be ruined by being involved in homosexuality, particularly if he was the passive partner, the one who played the role of the woman. Suicide is common for somebody who cannot handle the pressure of being insulted, or they may murder someone who accuses them of homosexuality. Homosexuality and Transexuality especially between males was only accepted in the Omani society. It has been known for ages that in the Omani society marriage between males exists; although it is not officially sanctioned, it is socially accepted. To date, homosexual tendencies cannot be expressed openly. There was an unusual happening in 1982 in Kuwait, when a group of teenage boys calling themselves 'The Third Sex' were interviewed on television, veiling themselves so as not to be recognised. Although the censorship did not allow this programme to be broadcast, the video leaked and it was widely discussed. There was strong social indignation and anger, and demands that the government make a law against these kind of people. Clinical interviews were carried out by the author of some of these boys who were brought, either by government order or by parents, for psychological treatment. These interviews revealed that some of them are clearly homosexual while other are just copying a friend who is homosexual or following the fashion of western popstars like Boy George (Al-Durai 1984). Male

rape is more common in Arab societies, due partly to the fact that girls do not go out alone or when it is dark. Saudi Arabia is the only country which follows the Islamic law; it kills or whips those who are caught practising homosexuality and straight away kills those who commit rape.

Lesbians are rarer than homosexuals. It is known as 'Girls Dovetail'. It is popular in the extremely traditional societies, where girls and boys are really separated, and girls are gathered together without the family watching, besides other reasons like the lack of religious belief. In some Arab societies one can find lesbians among married women, especially in those societies where the man sleeps with the other men of the family, and women have their own part of the house. In these circumstances the husband will only be alone with his wife for sexual activity and will then return to the men's quarters. This kind of tradition is only found in a few groups in a few societies. It has been known that some Saudi Arabian families practise this method. Loss of trust in men, the feeling of inferiority, and continuously being with the same sex lead to lesbian relationships. However, in Islam this behaviour is not acceptable especially if it is as a style of life. As can be noted in chapter 1, sex between man and wife is not only a biological need, it is a human relationship.

2.4.2 Prostitution

Like many societies around the world Arab societies have some legal licensed prostitution. Some have obvious prostitution where it is forbidden by the law, but there is no punishment for this crime. Mostly in Arab societies prostitution is practised illicitly.

Two contradictory responses to prostitutes in Arab countries

occurred around the same date. One society like, for example, the Kuwaiti used to have legal prostitution in an identified area known as the 'Remela', until the late fifties when a decision in Kuwait was made to get rid of this business because it is not allowed in Islam, and it was felt that such legal institutions would encourage corruption. At the same time, Iraq, which used not to have legal prostitution, established a new isolated area separate from the inhabited area as a means for getting rid of illicit prostitution and they called it 'Hay Al-Tarab' (the enjoyment area). The Kuwaiti decision to get rid of legal prostitution led to an increased problem of underground prostitution. The Iraqi decision to encourage prostitution as a legal business and make this area to attract all those thirsty for short term sexual enjoyment from the surrounding areas, caused a stain on the reputation of the rest of the population in the eyes of neighbouring countries, resulting in an unfair generalization about the honour of all Iraqi girls which still creates antagonistic relations between Iraqi people and the other bordering countries (Al-Durai 1985e).

Obvious prostitution exists in most Arab countries (e.g. in Egypt, Lebanon, Morocco, Iraq, Bahrain, etc.) where they have streets and areas famous for prostitution, run either legally or semi legally, which means that in the eyes of the law it is a crime but the police turn a blind eye to it. Prostitutes are usually not from the same area; for example, the underground prostitution in Kuwait consists mostly of non Kuwaitis, usually Lebanese or Egyptians (Al-Durai 1983d, 1983e, 1983f), or in large countries like Egypt, prostitutes practise their business in an area far from their own. Importing prostitutes from other countries is a new phenomenon. Asian girls are the main source for the cheap imported prostitution. Economic reasons lay

behind Asian prostitution (Mananzan 1979). The type of prostitution depends on the economic situation of the country, while 'fast meal' prostitution is the main kind in Egypt, call girls who are usually very beautiful, and have a touch of class are the most popular in the rich countries like Kuwait. With the high value for a girl's reputation in Arab countries, still the phenomenon of Arabian prostitutes cannot be denied. Prostitutes, usually, are those who came from rootless or poor families.

Economic factors are mainly behind the girl's involvement especially in Arab societies that have a very low income, together with weakness of religious belief. Other reasons can also lead to prostitutional involvement. A girl who gets pregnant following a romantic attachment and is abandoned by the boyfriend could chose escaping from her family as a solution especially since abortion is illegal in most Arab countries, except for married women with good reasons. The only escape for a pregnant single female is prostitution for otherwise she could be killed. Some Arabian girls go to work in other Arab countries and, being attracted by materialistic goods or greedy for more, become involved in prostitution. Others may be blackmailed to be prostitutes by somebody just because they had sexual relations with their boy friends. Sometimes girls can be forced into prostitution by society; a girl whose mother is a prostitute or otherwise considered immoral in society's eyes will be judged according to her mother's reputation and will gradually be pushed to the same ways.

2.4.3 Bestiality

Bestiality in Arab society, like homosexuality, is due to the unavailability of women. This phenomenon has almost disappeared where

prostitution is available. Animals were used according to which were available in the area, like cows, donkeys, dogs, sheeps and chickens. If bestiality has been discovered, then according to Islamic law, the animal should be killed and burnt, and the meat of an animal who has been sexually abused is forbidden. Some impotent Arab patients, who have been seen by the author and who have a past history of bestiality, carry the guilt so heavily that they believe it is God's curse. In fact, the term bestiality is not the right term to be used for those who have intercourse with an animal only as a result of the unavailability of girls.

2.4.4 Dating

Premarital sex is unacceptable in almost all Arab societies, even among Christian Arabs. Some Arabian societies like Egypt and Lebanon may accept love relations for their daughters, when they know that there is a plan to marry. Sexual discrimination is very evident in dating patterns. Boys dating is not very common in Arab countries, but nothing can stop a young man from dating and no negative side effects or punishment will ensue. For a young woman, however, dating is forbidden and if a girl goes for a date she should expect a punishment from her family, especially from the male members. The punishment of the girl who dates can range from insults, deprivations (e.g., from continuing to go to school), to beating, besides the bad reputation she will get and the reduction of her chance of marriage. Even the boy whom she is going out with could refuse to marry her. For all the restrictive regulations, and the watching that is done to limit the chances of premarital relations, the game of dating is played in an evident and amusing way in Arab societies. The old fashioned way was for a moderating person to arrange a date between

singles, now-a-days, where it is easier for young men and women to meet, dating can happen directly without a third person. For a girl who is in a mixed university or who works with men the direct chances are greater; for teenagers the game of dating can be started by talking on the telephone in different ways. A lonely young girl or boy will start dialling a random number and will hang up if it is answered by someone of the same sex or by a member of the opposite sex who sounds old and like a parent. If it is someone of the opposite sex and a young voice, a conversation will begin and gradually a trust will be built up. A date will be set for a distant first glance, usually in a supermarket, or a shopping centre, etc. This could be repeated a few more times and then usually the young man will insist on a close date. A girl who goes shopping, walking near the beach, picking up fast food, visiting a public park, or travelling on the ferry, could be followed by a young man who gives her his telephone number by placing it in her hand, pronouncing it loudly, throwing it near her feet written on a paper or on a chocolate or gum wrapper, or even writing it on her bill which has been paid by him through an arrangement with the waiter (Al-Drai 1983a).

A girl who is going out on a date makes an excuse to her family, usually that she is going to visit a girlfriend. Going shopping, an invitation, a job and many other excuses can be created for the family and lies are prepared in advance in case the family finds out that the girl is not in the place she is supposed to be in. Girls will usually choose a place far from home for a date. The zoo and the fish gardens are traditional places for Egyptian girls; coffee shops are the favourite for Lebanese girls. For the Gulf girl, driving together in a car is the most popular, and if there is a chance, especially if it is dark, a park near the beach. Despite the restricted opportunities,

panic at being caught, and the fear of losing one's virginity, sexual activity takes place to varying degrees. Hand holding and kissing with mild petting may be practised. If there is the opportunity, heavy petting and quick intercourse may occur in the back seat of the car. Somewhere private or a friend's place are usually suggested by the male partner. For greater security and safety a girl may agree to date somewhere private. This seclusion naturally leads to sexual activity. The woman is always the loser from the dating activity, losing her virginity, getting pregnant, earning a stained reputation or receiving harsh punishment. When faced by the girl's family or the police, the male partner can always deny that he deflowered the girl and he can accuse her of being a non-virgin before their relationship, or he can deny his involvement in her pregnancy. In the case of pregnancy the police can force the male partner into marriage even if it is only for a short period.

A lot of young people now-a-days go for dates in order to get married to a person they love or they know.

2.5 MAIN SEXUAL PROBLEMS

Talking about the psychosexual problems in Arabian societies reveals a further two worlds. Besides the sexual divide into the men's world and the women's world, which was discussed in a previous section, there is a division between the worlds of the married and the single.

2.5.1 The Problems for Married Individuals

(A) Frigidity

Frigidity is the main sexual problem for Arab women. Discussing this problem aloud is very hard. A woman who mentions her sexual

dissatisfaction is labelled shameless and sexually avaricious. The roots of figidity among Arabian women have to do with the way they are brought up. Sexuality is a taboo topic especially for girls. Only dirty, impolite girls talk about sex, and even talk of love and romance is carried out in whispers. A lot of myths about sexuality grow in a girl's mind. For example, sex is believed to be a bestial activity which is usually for the man's desires; women are more romantic and emotional but they have to endure sex for the man's sake. Sex is thought to be dirty, especially intercourse and ejaculation. For many, sex is painful, and a lot of girls experience severe pain and bleeding the first time. A girl must not give herself to her husband easily, and must show no interest in or knowledge of sexual activity, otherwise she will be considered by her husband to be loose, too easily won and to have prior experience which can cause trouble for her. Newly married girls are expected to play the fool, and to show surprise at everything that her husband does. Arabian women panic about all sexual experiences like masturbation and previous relationships. The most common reason for frigidity is the lack of information for both men and women about the sexual anatomy of a woman and how to deal with each part, such as where a woman gets excited. A man comes to a woman to do his business and then leaves the bed, or falls asleep. From the author's experience as a psychologist, frigid women in Arab societies describe deprivation of foreplay and afterplay, and even those who receive some foreplay felt this was more like the warming of a machine for use rather than the expression of loving. Some Arabian men do not like a woman to talk frankly about sex even if she is his wife. It is only loose women and prostitutes who talk comfortably about sex, and for that reason a wife can be rejected when she approaches her husband about a sexual problem. The

sensitive ego of the Arabian man is hurt badly when his wife shows sexual dissatisfaction although he may be doing nothing to make her enjoy sex with him. Experiences with prostitutes affect the Arabian man's ideas about sexual activity. Notes from the author's patients' reports show that some husbands refuse to do clitoral and vaginal manual foreplay; some do not like heavy make-up or sexy night gowns and express their feelings by saying 'you look like a prostitute'. From the author's files, women who feel frigid mentioned a transformation in their husband's behaviour; inside the bedroom at times of sexual activity he is much softer, nicer and shows a kind of caring, but the minute he is finished he reverts to his tough, formal manner. This switching makes the woman feel even more strongly that he is being nice and loving not for her own sake so much as for the five minutes of sexual activity. Moreover, no expression of sexual attachment such as kissing and touching occur outside the bedroom.

Talking with Arabian women reveals evidence that an almost unbelievably large number of them do not know what the term orgasm means even when they experience this kind of satisfaction in marriage. For those who do experience orgasm in marriage it is an ambiguous or unidentified feeling.

(B) Impotence

Short-term impotence especially at the start of married life is the most common type of impotence among Arabian patients. A man comes to married life with much struggling inside him: guilt from past sexual experiences, previous relationships, prostitutes, homosexuality, or even masturbation. All these experiences are consciously or unconsciously experienced with guilt and fear of God's punishment, and what could be a greater punishment than impotence. Most Arab men have no sexual relationship with their bride before

marriage, and for some of them this is their first experience with a woman, and they have to do it from the first night. The girl will be questioned by her family and his ego will be judged. Some of them have experience with prostitutes who do the whole job; such a man comes to marriage to face the reality that he is the one who has to do all the work and when he begins he is faced with resistance. All the causes listed above could lead to his erection failing. The long term effect of this failure of erection, will depend on the bride's reaction, the reaction of the man himself and, most of all, on the reaction of both families if they find out. Usually this secret cannot be kept especially if it continues for a long period of time. Parents ask especially for virginity blood proof, or why the bride did not yet get pregnant. Okasha and Demerdash (1975), found that patients with functional sexual inadequacy attributed their disorders to different causes — the Palestinians blame masturbation, the Kuwaities blame supernatural causes. Venereal diseases were also invoked as causing this disorder by the patients. However, temporary erection failure may also be reported after a history of normal sexual intercourse; usually that is attributed to current problems or delayed guilt feelings from the past. The above sexual disorders cause psychological erection failure, and organic functional disorder may also be reported and referred to universal reasons such as disease, accidents, surgery, etc.

(C) Fertility

Arabians are fond of children. Before Islam, a person's worth partly depended upon the number of children a person had, especially male children. When Islam became a religion it reinforced this habit, as mentioned in chapter 1 ('Sex in Islam').

Compared with non-Moslem countries, Moslem countries have a much

higher birth rate, according to a study done between 1960-1980 by Nagi (1984). That makes Moslem fertility almost the highest universally. Kuwait had one of the highest birth rates in the Moslem world. In the same study, Nagi found that thirty three Moslem countries he studied prove to be noticeably higher in the total fertility rate, 3.8% above the world average. Moslem women, in the same study, continue to be more reproductive in late age when compared with western women.

The modern attitude of minimizing the number of children is not very popular with Arabs. The practice of limiting the number of children has arisen with the phenomenon of working women. It is an economic limitation and is also brought about by adopting the western view that enjoying life means more than being tied to a bunch of kids. The allowing of birth control by religious leaders has also helped limit the number of children. It is rare to find an Arab couple who reach the decision of not having any children at all; on the other hand there is a large group of people who seek help in order to have a baby. Infertility usually ruins the relationship between a couple; it causes frigidity and impotence and leads to a loss of the desire for sex. One of the reasons for marriage, and possibly the most important for Arabs, is to have children.

In the case of infertility, some men resist going for medical examination and women have to undergo all the examinations. Arab women are very shy, most of them have not been touched by anyone other than the husband, and going for the routine examination which requires touching, especially if is done by male doctors, is agony for Arab woman (Qureshi 1985). Men refuse the idea of undergoing examination because they consider that it can be insulting to their masculinity and hurtful for their ego. If the infertility is traced to the woman then divorcing her or marrying another woman usually is the solution.

But if it is the man's disability then the woman has to be patient and faithful.

The birth of a boy is another problem related to fertility, although Islam forbids unhappiness at the birth of a girl and forbids this pre-Islamic tradition of wishing for a male birth. But up to date there are some men who have a broken heart if they do not have a boy. Some will seek a second wife hoping for a son.

According to Arab tradition parents like to be named by their first born son like 'Father of Ali' and 'Mother of Ali'; to date a lot of men refuse to be named by their daughter's name.

2.5.2 The Problems for Single Individuals

(A) Spinsterhood

The chance of getting married in Arabian countries is decreased for a woman who is over twenty-five. Arabs love young, inexperienced brides; even those men who are well educated with a higher degree from western countries search for a young bride even by arranged marriage. Islam prefers early marriage as part of the protection against premarital sexuality, as mentioned in chapter 1 ('Sex in Islam'). Although a young virgin bride is recommended by the Prophet Mohammed (PUH), the Prophet himself married divorced and widowed women. Actually, his first marriage was to Khadeeja, who was a widow and ten years older than him. The Prophet (PUH) in his marriages, gave examples to the Moslems that a happy marriage does not mean only with a young virgin bride (Al-Durai 1982).

In Arabian societies, spinsterhood is increased now a days especially in the more westernized societies like Lebanon who adopt western norms like accepting mature experienced women as brides. In most other Arabian societies, however, the strict traditional norms

are maintained and men still require a young bride, especially in the Gulf countries. Spinsterhood is noticeably increased now-a-days due to the following reasons. (1) Compared with the past, Arabian girls go more for educating themselves, trying to get higher degrees in all fields and seeking jobs. By the time a girl has finished her degree and established a career, she is an independent working woman. These two circumstances — being over twenty and being independent — are enough to decrease the chances of marriage and to reduce her attractiveness to men. Arabian men mostly prefer a young woman who is attached to him. (2) A large number of young men who travel to western countries like England, America, Germany, etc. get married to foreign women, which reduces the chance for a lot of young women in Arabian societies. There could be a balance if it were allowed for an Arabian woman to marry a foreign man. It is forbidden for a Moslem woman to marry a non-Moslem man according to Islamic law. Socially even if a Western man is Moslem, it is not allowed or accepted for an Arabian woman to marry him. There are few cases of Arabian women married to Western men, and these are still looked down upon. Moreover, between Moslem Arabs among themselves, to date, it is not easy to get married to each other, although it is more acceptable for a man than a woman to marry someone from a different society. In the Gulf which is considered more traditional compared with other Arab countries, a woman has to marry someone from her own background, her own social and economic class, and her own religious branch. A Kuwaiti young woman who is originally Saudi cannot easily be married to a Kuwaiti young man whose root is Iranian. Others go for more complicated discrimination in allowing marriage to happen. Surprisingly, it is more acceptable for an Arabian man to marry a western woman than for an Arabian woman to marry a man with the same

nationality, but from a different class (Al-Durai 1983b). (3) With girls getting more education, and getting jobs, thereby becoming financially independent, they tend to choose their own mate and to be more selective in choosing a husband. In the old times girls accepted whatever her parents recommended through an arranged marriage. Marrying an educated woman may lead to a clash when the woman likes to share things with her husband instead of being ruled by him, and the husband has the idea that a woman is a woman even if she is educated and works, and that the man is the lord of the house. Arabian men think that being the lord of the house is a religious right. What is meant in Islam by saying that the man has the upper hand is that he has responsibilities toward his family and not simply rights. Stories reported by the Prophet Mohammed (PUH) prove that he was a gentleman who refused to be invited without his wife. He treated women nicely. He used to ask men not to beat their wives (Al-Maghrabi 1928). Searching for an understanding husband and looking for love a relationship that will end in marriage is the aim of the new Arabian woman. (4) The families of Arabian girls have the right to make certain requirements of a man before accepting him as a husband for their daughter. They may require material things like a large dowry, expensive jewellery, a modern apartment or a private house besides a wedding party and a future guarantee of some money in case of divorce written into wedding contract. Besides the material requirement, the girl's family considers also the class and roots of the man. This regulation reduces the chance of marriage for Arabian women and men. The man searches for an easy way to get married and that usually means getting married to foreign girls. Most of the girls now a days force their families to minimize their regulation and start a sharing life with their husband (Al-Durai 1983c). (5) The birth rate of girls, as

known universally, is higher than boys. This also make the chances for Arabian girls who have a limited chance of marriage more limited yet.

Solutions to the spinsterhood problem have been suggest by the media, by religious people, and by those who are concerned about social problems. Religious leaders rely on what is in Islam, which encourages marriage to any man as long as he is a good Moslem, no matter about his roots, his money, or his class. Religious people spread the idea of marrying more than one woman as a solution. Some women would prefer to be a second wife rather than be labelled a spinster. Marrying other Arab or Moslem nationalities is a new phenomenon, although it is limited but it has been encouraged as one of the best solutions.

The unmarried woman who is over twenty in Arab countries, starts to face the fear of being a spinster; until her chance comes she and her family live in worry and hope. An unmarried woman is viewed as undesirable; it is believed that something is wrong with her which brings embarrassment for her family (Chalupa 1970; Gutbardt 1979). Depression, suicidal wishes, anger, nightmares, some psychosomatic disorder like painful period and so on, have all been mentioned to the author by unmarried female patients and readers.

(B) Masturbation

The popularity of masturbation among adolescents as a traditional general sexual activity makes Arabian adolescents no different from their peers in other societies. The fact that it is forbidden and difficult for both sexes to meet and become involved in a relationship, makes masturbation compared with other sexual activity the main or only sexual behaviour for most adolescent girls and boys. Guilt is the main problem associated with the habit of masturbation.

Arabian adolescents know that this habit is rejected and forbidden by Islam. Some religious people use the ban on masturbation as a threat to adolescents which makes them suffer a lot from guilt. This leads to losing hope of God's forgiveness and makes them indulge further in this habit which increases the degree of guilt and fear (Al-Durai 1985a, 1985b, 1985c, 1985d). This guilt reflects on the future of the young man and appears in different ways, like erection failure as mentioned in sub-section 2.4.2, when talking about impotence in Arabian men. Girls suffer besides the guilt, from the fear of losing their virginity. Girls who masturbated themselves live with this fear until they get married. Some lose their virginity while masturbating and face the scandal in the first night of her marriage. Others who lost their virginity or who are not sure if they deflowered themselves refuse to get married, ashamed and afraid of what will happen if their secret is announced by a non-understanding husband.

Masturbation is not an easy subject to deal with even among male adolescents. Shame, unacceptance, and religious prohibition make it not an easy subject to bring out in the open. Among girls it is almost unmentionable even among close friends. Guilt, fear of losing respect, worrying about God's punishment and diseases have been reported by some readers seeking help from what they call 'Devil's Habit' (Al-Durai 1985d).

(C) Dating Problems

The young Arabian man's main dating problem is the lack of opportunity to get a date. With all the restrictions and the separation of males and females, stealing a chance to have a date is not easy, especially with adults watching. Being refused when initiating a relationship with a girl, can hurt the young male's ego so badly that it will keep him from trying again. He also fears the

problems that are brought by a relationship, such as being caught by the girl's family, the possibility of pregnancy and any other problem that could make a young male forced to get married to a date he does not want (Al-Durai 1986).

For the young Arabian woman, dating problems are the lack of opportunity to get a date, and fear of taking the first step to start a relation and thereby being considered a bad girl. She also fears being used, and having the secret of her relationship circulated, which will affect her and her family. She fears sexual involvement and, most of all, she fears her family's punishment if they find out.

2.6 SEX AND LAW (KUWAIT LAW)

Crimes which are committed against honour (sexual crimes and related) are similar in all Arab countries, in the attitude to the crime and the punishment which is usually adopted from Islamic legislation and some new rules made to go with modern societies. The following is a summary of laws and crimes in Kuwait. The summary is based on notes written by and an interview done with the Director Public Prosecution in Kuwait, Mr. Khalid Al-Salem.

The Kuwaiti Legislator expounded the sexual crimes in Penal law 46 of 1960, and he designated it as 'Crimes Placed Upon Honour'. Since this law was applied, it was attached with many particular amendments concerning laws 46 of 1964, 31 of 1970, 62 of 1976, 15 of 1978, 70 of 1979, 9 of 1983, and the last one is law 35 of 1985. The difference between a misdemeanour and a criminal offence according to the standard which was taken by the Kuwaiti law depends on the punishment. If the punishment of the crime was more than three years' imprisonment, the crime will be regarded as criminal, but if it was three years imprisonment or less then the crime will be stated under

misdemeanours. The Kuwaiti Legislator had considered the immoral crimes and increased the punishment for those who commit them. Immoral (including sexual) crimes seem to be an assault upon other's rights and an infraction of habits of the Moslem society, whose individual members are all keen on spreading virtue (morality) among them and taking a stand against obscenity.

It might be beneficial to explain the different ways punishment is regarded in the Positive law and Islamic legislation before going on to say whether a particular punishment derives from Islamic legisltion^a or Positive law. Punishment in the Positive law is the penalty which is ordained by the law in the name of society upon a person who is responsible for committing a crime pursuant to judiciary judgement issued from special penal courts. But in Islamic legislation, the decided penalty is for the interest of the group for disobedience against the Legislator's order, and this penalty was made by the Legislator to deter them from committing the crime.

Adultery is one of the crimes which was considered by the Kuwaiti legislator and which he exposed in articles 195 and 196 of the Penal law. Adultery might be taken as a pattern to understand the difference between Kuwaiti Penal law and Islamic legislation. The Islamic law, as mentioned before in chapter 1, requires for adultery punishment by whipping the unmarried partners with 100 stripes and stoning to death those married. The Kuwaiti penal legislator had, however, prescribed for adultery a period of imprisonment not exceeding five years and a fine or one of these two punishments. The Islamic legislator had considered adultery as one of the crimes whose purposes are to subvert the family, to divide relatives and bring about the forfeiture of rights; for that this severe punishment was created.

2.6.1 Qualifications of Islamic Legislation

The origin of Islamic legislation is different from the Positive law. The Positive law arises from the group which has been regulated and ruled by this law, and started with doctrines and then changes came upon it according to the group's development and, like other creations, developing and growing according to the requirements of the group which is ruled by this law. But the Islamic legislation is not so. It was not a few rules (basis) which then become plentiful with the passage of time and the group's development, neither was it a divided rule; rather the Islamic norm was born (created) youthful, consummate, comprehensive, preventive and has no imperfection and no crookedness. The Islamic norm has come to regulate the whole universe and all the people, and it does not come for a specific time (one period), but it is practicable (worthy) to every time and place. In addition to that, its formulation has come in a form which is not to be affected by the action of time whereas it is unchangeable and consumes all the newly arising needs of humans. The main difference between the Islamic norm and the Positive law is that the Islamic norm came from God, while the Positive law is a human's manufacture, where its action has to be affected by imperfection of necessity.

2.6.2 Sexual Crimes and the Penal Law

The Kuwaiti Penal legislation developed most its rules from the Islamic legislation. The routine of asking for a return to the Islamic legislator was a regular occurrence, and this routine was inflated by the new Islamic movement. The following are some laws for sexual crimes from the Kuwaiti penal legislation.

The Kuwaiti legislation made homosexuality a crime. The punishment for homosexuality depends on the consent of both partners

and their ages. If the two partners are over twenty one years old, and they committed the act of sodomy of their own free will, they will be imprisoned for not more than seven years according to penal law 193. If the act of homosexuality was forced upon one partner, then according to penal law 191, the offender will be imprisoned for not more than fifteen years.

Rape has different degrees of punishment in the Kuwaiti penal law. Touching a woman or kissing her by force could cause the offender fifteen years in prison, according to penal law 191. If the victim was fifteen years old or younger the offender will have a life sentence punishment. Incestuous relationships have been treated seriously in Kuwaiti law. A man who has sex with one of his relatives or with any female for whom he has responsibility as a father, like an adopted child or being a guardian for a child, will be imprisoned for fifteen years if the victim is over twenty one years old and the act happened with her consent. But, if the victim is fifteen years old or younger, the offender will receive a life sentence. Insulting a person verbally and impugning the person's honour cost the offender one year in prison. But, if the insult affects the victim's reputation and the victim can prove this, then the offender will receive two years in prison or a fine will have to be paid, according to penal law 209. Exhibitionism, bestiality, and necrophilia result in one year's imprisonment for the offender or a fine.

Prostitution is not legal. The Kuwaiti law imprisons for five to seven years a person who either by force or trickery provokes others to prostitution. A prostitute is punished according to her age, marital status, and willingness for prostitution. The punishment is similar to adultery. Beating a wife who has refused to have sex with her husband depends on her wounds. If it is a severe beating the

husband will receive five to ten years in prison, and in addition a fine will have to be paid to his wife. If the wife proves that the husband is a sadist, the court can divorce her. A husband who forces his wife to submit to anal intercourse, could receive a life sentence punishment and the wife a right to divorce. A kiss in a public place between lovers is considered as an act against the prudish in society that could cause a person one year in prison and it could be more if the girl was fifteen years old or younger.

Making x-rated films or printing pornographic photographs could cause a person two years in prison or a fine. If a man caught his wife, daughter, or sister in bed with a man in an adulterous situation and killed him, her, or both, the crime will be considered as protection of honour; and he will be punished by three years imprisonment and a fine. Other punishments may also be received according to the circumstances of the crime and the age of the offender.

Abortion is not allowed in Kuwait, unless it is for a married woman and for medical reasons. A person who carried out an abortion may receive fifteen years imprisonment or a fine.

Other punishments could result for other sexual related crimes, from the previous Penal law. Kuwaiti law is so hard with any crime. Where honour is hurt the judge usually goes with imprisonment instead of accepting a fine.

2.7 SOME SEX RELATED STUDIES DONE ON THE SOCIETY OF KUWAIT

The following information is collected from some statistical research conducted and/or made on the Kuwaiti Community. However, most of these statistics and studies are not directed towards sexual problems. The report has been arranged according to its resources.

The sources are governmental institutions and basically rely on descriptive systematic reports.

2.7.1 The Headquarters of The Council of Ministers Administration of Social and Crime Researches

I. Effect of Immigration on The Spread of Crimes of Immorality

This study has been prepared by the prisons department, and Ministry of Interior with backing from the council of Ministers. It has been carried out among all immigrant prisoners who committed crimes of immorality up to December 31, 1982. The study examines the effect of the high economical growth which hit Kuwait in the last 20 years. The result is a large rate of immigration from different nations with traditional and cultural differences. This situation provoked aggressive behaviour and crimes of immorality which were not visible before. The study has concentrated on the psychological motives for crime of immorality on the part of the immigrant.

Professionals and university teachers have been interviewed to collect their own views on the problem and their ideas for solutions. It is a traditional method of solving problems to collect the opinions of professional older people. The reasons for these crimes, as they thought, were: (a) Social isolation resulting from expatriation, and loneliness due to lack of social relationships. Moreover, the psychological ability of some immigrants to commit such crimes. (b) The large number of maids from different nationalities with minimum wages as easy victims of seduction. (c) The tendency to employ cheap labour in businesses, especially the non Moslems from Asia and Africa with traditional and cultural differences. (d) Lack of the implementation of the Islamic law, through weakness of the positive existing law, especially the Penal Code. (e) The fact that bachelors

were living in bad overcrowded residences in areas short of minimal services breeds selfishness and self interest. Moreover, the lack of psychological balance leads them to immoral sexual experiences to compensate for the lack of love and security. (f) Hard, physically exhausting work and the non availability of facilities for social and cultural entertainment drive the individual to seek physical, psychological and social balance in sexual intercourse to satisfy himself. (g) The nature of immoral formation of some individuals and their ability to commit crimes without upsetting their consciences.

The remedies and correcting systems suggested to limit the spread of crimes of immorality are to help the immigrants by uniting them with their families. The construction of adequate healthy residences for the bachelors to occupy in peace and with a system of health control. The organisation of the disciplinary procedures between the immigrants and the Kuwaiti community to give security for the immigrants to act according to good behaviour. A detached directive programme should be conducted by the media for this purpose. Appointing a labour attache in specified countries with high labour sources to help in the selection of manpower according to reputation and good conduct. Strengthening the institutions for social control such as mosques, schools, and families. Establishing entertainment facilities such as sporting clubs and others. Incorporating the huge number of immigrants in the general activities of the Kuwait community to eliminate feelings of expatriation, loneliness and protection from the community's disgust.

The following are the proportional figures showing the result of the Study. Rape has been committed by 67 males, Adultery by 4 males and 11 females, Sexual Intercourse by 11 males and 13 females. Marital status of those criminal males were 55 bachelors, 20 married,

6 divorcees and 1 widower. Females were 10 unmarried, 4 married, 10 divorced and 1 widow. The situation or condition of crimes, for males, were 41 committed their crimes by full acceptance of the other party concerned, 22 committed assault and battery, 1 aggravated assault, 18 by seduction, and for females, were 20 cases by full acceptance of the other party, 2 cases assault and battery, 1 case aggravated assault, and 1 case seduction. According to the motives of the crimes, for males, they were 1 case committed the assault because he was assaulted before, 64 cases lack of sexual satisfaction, 27 cases influenced by sexual films and magazines, 6 cases results of conceits, 5 cases for revenge on part of victim, 1 case for lack of money, 4 cases to keep up with friends, 20 cases because of boredom and leisure, and 18 cases because of wife's elopement. And for females they were 21 cases committed sexual intercourse for sensual satisfaction, 1 case for revenge on part of victim, 2 cases for lack of money, 1 case to keep pace with friends, 1 case for boredom and leisure, and 4 cases because of the husband's abandonment.

It should be noticed that within the term 'Crime of immorality' is contained all sexual crime: rape, prostitution and so on. It is the prudish members of society that make even the scientific studies use the traditional term.

II. Effect of Social Conditions and of The Penal Code on The Spread of Rape Assaults in Kuwait.

The study was carried out on 85 cases in the central prison during the year 1976. A system of description was applied when researchers interviewed the prisoners. They were asked to fill in a questionnaire form prepared to point out the motivations of crimes of immorality concentrating on the psychological side. The study was meant to criticize the penal code which is seen as the main cause of

the spread of such crimes. Considering the penal code 62 of 1976, rape requires evidence on two points. One is a (Materiality) which is the act of rape itself. The other is a (significant) which deals with criminals' intentions.

The study was intended also to draw the attention of law makers to the more restrictive requirements of Islam. The research also aims to point out the importance of a widely controlled definition for a crime which coincides with the nature of the community. Rape in this community is not necessarily the direct contact of the sexual organs. Any sort of touching which may be interpreted as sexual touching, by force is considered as rape, e.g., storing of female garments, cursing of breasts, throwing flat on the ground, etc. Results were given for the distribution of type characters based on the direct motive for committing crimes: 1.3% of those who committed crimes of immorality had done so to keep pace with friends, 69.0% for sensual satisfaction, and 3.4% for revenge on the victim or the victim's parents. For the distribution of type characters based on attitudes to the sentence, 91.0% regarded the law as brutal, 53.0% approved of the justice, and 3.4% said the law was weak.

When these results were presented to professional and legal officials most of them maintained that the Kuwaiti Penal Code in connection with such crimes is not inclusive. However, the problem lies in the fact that most of the judges tend to apply the minimum sentence for such crimes. Some of them said it depends on the social and cultural background of the judge in question how far he tends to implement the spirit of the Positive law. Others suggested the Islamic law as a solution with the freedom to execute sentences publicly. Others put the blame on the negligence of investigators due to their limited education and their ignorance of law. Some called

for the freer association of boys and girls in the early stages of education. A few even called for the establishment of special areas for prostitution.

III. The Family and The Juvenile Delinquent

This study was prepared by Dr Nabeel Al-Khateep and Faisal Al-Mugerm in 1981, and aimed to identify elements in familial and environmental conditions affecting the juvenile delinquent. The results were meant to be considered when taking legal actions and procedures for correction. It is a study within the framework of the discription system. Sentenced individuals were interviewed and asked to fill in a questionnaire form. The misdemeanours of immorality were by 4 Kuwaities, 8 Arabs, and 2 Foreigners. And the crimes of immorality were by 44 Kuwaities, 53 Arabs, and 4 Foreigners.

IV. Effect of The Media in Circulating News of Crimes

The study was prepared by Dr. Nabeel Al-Khateep, and it was a descriptive presentation of the conduct of the media in leading community development and protection from misbehaviour and crime. It considered the philosophy of newspapers' presentation in regard to the publishing of news about crime. The study also considered the presentation of some international law governing the subject. It concentrated on the way the Kuwaiti community wished to limit crime news publishing. Some suggestions were: (1) An invitation to establish a special office under the direction of the Ministry of Information, Ministry of Justice, and Ministry of Awqaf and Islamic Affairs to examine and evaluate published articles. (2) The avoidance of detailed description of crimes of immorality and exclusion of names, especially the family name. (3) Prohibition of the publishing of bad pictures. (4) Restriction in the presentation of nude photographs in art galleries and exhibitions and exclusion from

newspapers. (5) Censorship of foreign magazines and papers.

V. Correction of Child Welfare (Children's Houses)

This study was prepared by Dr Nabeel Al-Khateep and Hyat Al-Musalam in 1978. Correction is not the interest of this study. The following are some statistics on the proportion of children boarded in child welfare in the Kuwaiti community. At the time of the study, there were 10 orphans, 22 children as a result of family breakage, and 123 children with unidentified parents. The above numbers relative to the total number of children in child welfare were 6.4%, 14.2%, and 79.4%. The display of these figures aimed to show the number of illegitimate children in Kuwait society.

2.7.2 The Ministry of Social Affairs and Labour

I. Leisure Time Research in The Kuwaiti Community

This field study was conducted in the period 1978-79, by Lateefa Al-Rajeeb and Mahmoud Al-Sayed Mohmoud. It has been presented as illustrating one of the problems of a sexual nature. In the study, it was reported that 37% of the Kuwaities and 43% of the immigrants make a hobby of driving for no evident purpose in residential areas. For men, driving without purpose means looking for women and this is due to leisure time. Therefore, sexual problems can result from this spare time.

II. Divorce in the Kuwaiti Community

This research, by Dr Alia Hassan, has been made to point out the causes of divorce. Some results with regard to sexual problems have been identified. On the basis of the divorcee's sexual relations with his wife and the affect of this on the act of divorce, it was noted that 70.0% of divorce cases in the type characters were caused by unsuccessful sexual relations. For 30.0%, however, the sexual

relation is not the cause of divorce. In the Badwin community it was noted that the percentage of divorce for lack of sexual satisfaction was 69.8%. And for 30.2% sexual satisfaction was not the main cause for divorce. With regard to the sexual relationship of a divorced female with her husband in civilized communities, 78.5% of type characters were not in a good sexual relationship. This affected their lives and led to divorce.

2.7.3 The Ministry of Health

I. Social and Psychological Elements Causing Sexual Diseases

This study was prepared by Brakat Jinady, Khalid Al-Nahid, and Hashem Barakats in 1980. It noted cases of sexual problems in proportion to the population. For 100 thousand of the population, the figures were 92.8% in 1972, 82.0% in 1977, 61.6% in 1978, 75.8% in 1979, and 89.3% in 1980. On the type of nationality in 1980 the proportion of Kuwaitis were 62.0% and 38.0% non-Kuwaities.

The married were 3.8%, bachelors were 69.2%. Based on age, 12.1% were less than 19 years, 66.7% were 20-29 years, 8.4% were 30-34 years, 3.5% were 40-49 years, and 0.3% were 50-59 years. All the above percentages were assorted under 'sexual problems' without specifying the trouble.

II. Family Organisation Centre

According to the annual report of 1980, the sexual problem cases in 1980 were 96 Kuwaitis, and 164 non-Kuwaities. Sexual diseases were 20847 cases for Kuwaities and 27164 cases for other nationalities.

2.7.4 The Ministry of Interior

I. Juvenile Prison

There has been no accurate analysis of figures. The expression 'crimes of immorality' is used as equivalent to sexual crimes in the Kuwait community. The number of cases available in 1983 were 53 cases of which 19% were sexual crimes.

CHAPTER 3

PSYCHOLOGY OF SEX

3.1 SEXUAL BEHAVIOUR

The fundamentals of human sexual behaviour are universal and exist in everyone's life. The characteristics of different individuals' sexual behaviour are shown at the time that these behaviours develop, in the degree to which they are exhibited and, the circumstances within which they develop and are practised. The principles of normal sexual behaviour are generally agreed upon and accepted almost universally. Other sexual variations which are practised are considered special cases (e.g., sadism, rape, pedophilia, etc.) and are not considered as parts of the normal principles, although they usually develop from one of them.

In the following subsections some of the more common types of sexual behaviour will be discussed according to their traditional occurrence and experience while a human being is growing.

3.1.1 Masturbation

Stekel (1922) developed ideas about masturbation as normal sexual behaviour which is experienced by everyone and masturbation should be suggested as a cure for some psychological and physical tension. Stekel viewed masturbation as a behaviour which is experienced by everyone either consciously or unconsciously i.e., in dreams or in developing some behaviour like nail biting, thumb sucking which gives indirect release. Masturbation, in Stekel's eyes, gives release to a person and giving up this habit could possibly lead to the development of anxiety neurosis or crime (Stekel 1922). Tenenbaum (in Caprio 1966) adopted Stekel's ideas and thought that

deprivation of masturbation could lead to suicidal ideas.

Following Stekel's early work, several studies investigating masturbation have been carried out. Some of those who were in favour of masturbation tried hard to change what they considered prejudiced attitudes towards masturbation. Kinsey's report was one of the studies which chronicled the incidence of masturbation in American society. According to Kinsey's report, around 92% of the population engaged in masturbation. Kinsey's report showed that the first ejaculation by masturbation happens to males, on average, at 13-14 years of age (Kinsey et al 1948). The highest masturbation's incidents among single males is between 16-20 years of age (about 88% are involved in masturbation). Moreover, two-thirds of males experienced their first ejaculation by way of masturbation. Studies subsequent to Kinsey's show either similar, or even higher, percentages. Hypothetically this could be attributed to a change in attitude to a view which sees masturbation as a normal and acceptable behaviour. A study by Herold (1984) found that 80% of 22 year old Canadian girls had experienced masturbation. Comparing this later study with Kinsey's, it seems that, at least for females, the incidence of masturbation may be increasing.

One question that arises about masturbation is, 'How do people know about the pleasure that masturbation affords?' Logically, self-exploration is the first way to find out about masturbation. The discovery that touching the genitals brings pleasure may lead to its repetition in order to get that satisfaction. A second possible source of finding out about masturbation is from friends. As a general statement one can say that this source of knowledge about masturbation is more common amongst boys who, because of more sexual freedom, are more likely to discuss sexual behaviour and experiences.

Girls, who are generally brought up in a more conservative way, do not discuss sexual issues in general and masturbation in particular (Luria and Rose 1979). Some females learn about masturbation from their involvement in dating and foreplay by their boyfriends. The experience of being touched by males may lead some females to do it by themselves whenever required. Some adolescents may also learn about masturbation from books or magazines. In fact, masturbation, as a habit, could start accidentally; e.g., a case study of a boy who used to be given an enema by his mother developed an anal masturbation habit later in life (Caprio 1966).

Touching the genitals of a child may later prompt the child to masturbate — a fact well known in Islam and may be for that reason, such touching is forbidden in Islam. In Islam, even bathing the child and the rubbing the child's genitals for cleaning is forbidden, because it is considered as a beginning for the establishment of self-stimulation.

The techniques of masturbation are varied. For males, the most common method of self-stimulation is through rubbing the penis with the hand, with a forward and backward movement from the head of the penis to the pubic area with squeezing (Cauthery et al 1984). Usually boys use different types of lubricants for ease of rubbing — e.g. soap, butter, oil or any kind of lotion can be used. Rubbing the penis can also be accomplished in other ways as well, e.g., rubbing against objects like beds, pillows, walls, or even plastic vaginas. Modern artificial vaginas, or plastic female figures, are inflated and used as a substitute for a female. Some of the plastic female figures are operated with electricity to imitate the female characteristics such as squirming or wriggling of the body, vibration of the vagina, etc. Generally speaking, the artificial products have found a

world-wide market. Arabian adolescents are also found to be familiar with these artificial figures. The easiest, cheapest, and most popular technique of masturbation is by the use of fantasies, by one's own imagination, 'girlie' magazines, erotic readings, blue films, or songs, stories, and instruction by aphrodisiac cassette, etc.

For females, the most common technique of masturbating is lying down in the intercourse position and stimulating their clitoris by hand. This is usually done without penetration of the vagina. Some girls also engage in squeezing of their nipples. In addition to manual manipulation, the female may also induce arousal by rotating the pelvis, contracting and relaxing the vaginal muscles, rocking on a chair or bicycle, the vibration of car or train, etc., or by wearing very tight underwear (Cauthery et al 1984). Other things, such as cucumbers, bananas, shelled boiled eggs, etc., are also used by girls for masturbation. Nowadays girls can use an artificial penis which can be plugged into the electricity supply to give the characteristics of the real penis. The attributes of some artificial penises are more exaggerated than the real one because of their extensive vibration and movement. For several reasons girls usually prefer their own hands — most girls feel too shy to purchase artificial aids and are scared of the possibility that one of the family members may find them; the fear of injury that may result to the vagina, especially those girls who are afraid of intercourse action; and, in societies which value a girl's virginity, like Moslem societies, girls avoid even surface penetration and only lightly touch the clitoris in order not to tear the hymen. Although it is unpopular to use an artificial penis, it is still used by some girls not only nowadays but even in old times. For example, in Japan the use of balls is famous as one of the oldest methods of self-stimulation. These balls, which are called

rin-no-tama are two balls one of which has a hole and is stuck inside the vagina while the other one is put inside the first one. Vibration is then produced by sitting in a rocking chair. Female masturbation is less reported and surrounded with more secrecy than males. Females also use fantasy when masturbating. This is usually through romantic creative fantasy, or by romantic or erotic stories or articles. 'Girlie' magazines are also used by females as arousing stimuli by identifying themselves with the girls in the photographs.

Masturbation is one of the sexual behaviours which has both social and religious disapproval. People who condemn this behaviour and consider it delinquent support their belief with some evidence to prove the negative results. Traditionally people regarded masturbation as an evil habit which brought about weakness and venereal disease. It has also been believed that masturbation may lead to intellectual deficiencies and decrease in the energy for work. The masturbator is said to live in celibacy because he/she cannot enjoy sex with a partner and to be lonely people suffering from guilt because they know that what they are doing is wrong (Caprio 1966).

The modern view of masturbation considers that all the problems associated with it are a result of the prejudiced attitudes that affect the masturbator. The psycho-analyst believes it is a normal stage in development where the person satisfies the sexual need without being tied to a partner. Additional benefits are suggested by the two psycho-analysts Francis and Marcus who found that the masturbator develops a more positive image about his/her body especially if it starts early, at two years of age, during the Phallic-Oedipal period (Fine 1979). Those who defend masturbation believe that this behaviour is a good method of satisfying sexual urges when there is no partner, the partner does not want to have sex,

or is not sexually satisfying. In addition, masturbation may prepare a person for sexual involvement in marriage and the fantasy related to masturbation helps a person to create a mature stage in erotic sexual feeling. Also, it has been used as a treatment for menstrual cramps (Geer et al 1984), and has been suggested as a part of treatment for frigidity (Kilmann and Mills 1983). An extreme pro-masturbation stance suggests that parents should mention the pleasures of touching genitals to their children. Moreover, the supporters of masturbation ask parents to respect the privacy of the child by knocking on his/her door in case he/she is peacefully experiencing 'private pleasure' (Crooks and Baur 1980).

It is worth saying that masturbation is not a sexual behaviour which is only due to the unavailability of a partner since there is the possibility of its existence amongst single and married people. Some married people experience masturbation with the knowledge and even sometimes with the help of the partner while others carry on secretly with the old habit.

Guilt is associated with masturbation. Mosher and Abramson (1977) found that the degree of guilt reported after watching a film depicting masturbation revealed that the subject with high guilt reported less genital sensation. In general, females reported more guilt and anxiety than males, and males who see male masturbation films report more disgust, depression guilt and shame than those who saw films of females. Those with pro-masturbation attitudes found the guilt which is experienced by the masturbator is due to the negative ideas and fear that the masturbator has absorbed from society.

3.1.2 Sexual Fantasy

It is said that persons who practise sexual fantasy are those

who masturbate, those who cannot have normal sexual relations, those who do not have available partners, or those with abnormal sexual desires. This statement is one of the most common mistakes about sexual fantasy. Both common experience and scientific evidence, have shown that sexual fantasy is a common form of behaviour. Nearly all men and most women have sexual fantasies while masturbating (Kinsey et al 1948, 1953). Another study found that 89% of men and 50% of women have more than four fantasies per month (Beltrami et al 1977). A study by Hariton and Singer (1974) showed that 65% of married women reported sexual fantasies at least some time while having sex with their husband and 37% had sexual fantasies very often while having sex relation. Thus sexual fantasies are not a rare behaviour associated only with people who do not have a partner or who have disorder of personality. To understand the purpose of sexual fantasies it is necessary to know what a sexual fantasy is. A recent definition by Davidson and Hoffman (1986) is, 'A conscious attempt to engage in a play of mind utilizing mental images which relate to and/or possess sexual contact'. It follows that unconscious sex dreams are not considered as fantasy. Moreover, Davidson and Hoffman gave clarification when he explained that sexual fantasies can happen in any kind or degree of sexual behaviour (during petting, foreplay, masturbation or intercourse, or it can be purely mental with no sexual activity, i.e., daydreaming). There are a number of motives and satisfactions that lead to this non-coital behaviour.

(i) Frustration is a suggested explanation for sexual fantasies; 69% of married women who suffer from sexual dissatisfaction experience fantasy during foreplay (Davidson and Hoffman 1986). A theory by Hollender (1963) claims that women who fantasize during intercourse are experiencing a kind of escape from the real sex itself, or the

person they share sex with. The unavailability of a partner may lead single people to use sexual fantasies as part of the masturbation process, as discussed in section (3.1.1), or by double mental process (fantasies which lead to ejaculation or secretion) with no actual masturbation. In addition to the sexual ones other kinds of frustration may also lead to sexual fantasies. For example, a frustrated male employee who is being persecuted by his domineering boss could have a homosexual fantasy about him. The frustrated employee will fantasize his boss as a female partner and he will play the male role. This kind of fantasy is the psycho-analysts 'well played game'.

(ii) To enhance sexual pleasure is another reason why people fantasize. Those who do masturbate need the fantasy to form the real sexual contact which helps them enhance the sexual pleasure they get from masturbation. Married couples also fantasize. Davidson and Hoffman (1986) declared that 87% of women with a currently happy sex life do some fantasizing. Wives who close their eyes while having intercourse with their husband could fantasize about something which enhances their sexual desires. A wife who likes more rough handling than that from a romantic husband could try to resist in the beginning then give herself up while fantasizing about being raped by her husband.

(iii) Re-experiencing a wonderful sexual experience which happened in the past by fantasizing about the event (Heiman et al 1976). This re-experienced fantasy could be repeated when there is no other satisfying experience available, or because the experience is special in some way like the first kiss, or sexual contact. A wife who enjoys a certain sexual position could fantasize it as a re-experience fantasy while having intercourse with her husband in a

position which she does not enjoy as much.

(iv) To experience variation in sexual activities is one of the reasons why people fantasize. Daydreamers usually do not fantasize about sexual behaviour which is easy to have or acceptable but generally go for behaviour which is either not available or unacceptable. The daydreaming wife who lives with a calm husband who asks politely for sexual intercourse could fantasize about someone quite opposite to her husband, i.e., someone more sexually aggressive. A man who has never had homosexual experiences but would like to fantasize about such experiences. An adolescent boy who knows it is taboo to admire his sister's body, could possibly lead him to have sexual fantasies about his sister.

There are clear sex differences in the kinds of fantasies that males and females experience. The following points emphasize differences in males and females fantasy experiences.

(1) The domination fantasy suggests that females like to be dominated by males; rape fantasies are examples of this tendency. On the other hand, males like to dominate sexually. In a study by Garcia et al (1984), males showed more arousal than females when the dominant character in an erotic film they were watching was a male. Domination fantasies are popular for females in traditional cultures like Arab and Moslem societies where it is a preferred trait in the male character.

(2) The romantic and the erotic fantasies are shared in males and females fantasies. According to the traditional roles it is expected that male sexual fantasies are more erotic and female fantasies are more romantic. The over 400 female fantasies collected by Friday (1982) show great romance in all kinds of fantasies that women experience; even with animals females give a touch of romance.

The romance could be with the same partner or in extramarital affairs. It has been reported that 41% of married females sexual fantasies are with another man (Davidson and Hoffman 1986). In the same study it was found that 30% of these fantasies are with more affectionate sex partners, and 30% about having sex outside of the bedroom. A study carried out by Moreault and Follingstad (1978) of females with the two types of fantasies found that females with romantic fantasies use fewer genital words. On the other hand, females with erotic fantasies reported more genital words and breast sensation.

(3) Pet fantasies are common fantasies which are experienced by both males and females. Dogs, bulls, and donkeys are the most common sources for females' pet fantasies. In Friday's (1982) opinion females fantasize about pets not just because they are available in the home or on the farm, but also because these animals have big penis' that substitute for the male. For this reason it is rare for females to fantasize about cats because a cat penis is not distinguished like the other animals mentioned. Female fantasies involving dogs is, according to the Friday report, mainly of licking the vagina and clitoris. Male pet fantasies are mainly of intercourse with animals.

(4) The 'adorable fantasy' presents both the male and female need to feel wanted. Because female models or prostitutes are seen as the most desirable by men, female fantasies often involve these two professions. Kitzinger (1985) suggested that such fantasies may be an escape from an unwanted reality. A woman who does not have a beautiful figure may develop a habit of imagining herself having a model's figure. As mentioned when discussing masturbation, some girls masturbate while using 'girlie magazines'. This may lead them to identify with the wanted girls. The common sexual fantasies with

movie or pop stars is another indication of the need to be special and wanted. Fantasies of rape, rough sexual behaviour, or being so irresistible that the man loses control are other ways in which to feel wanted by men. Similarly, males may have fantasies in which they will either be the 'star' that women fantasize about, or the most experienced man that even the most beautiful woman cannot resist.

In addition to the kinds of fantasies already mentioned, there are also the incestuous fantasies in which a person desires having sex with a forbidden relative, the masochism fantasy where the person enjoys being hurt while having intercourse, the fetish fantasy which induces arousal by fantasies of faces, places, shoes, smells, etc. There are several variables which are related to the reporting of sexual fantasies: sex, age, and guilt being the main ones. With respect to the variable of sex, males report more sexual fantasies than females. This sex difference is possibly to do with the inhibited sexual behaviour of the females. Concerning age, Beltrami et al (1977) found that 45% of the old people they investigated had sexual fantasies while 80% of the younger population had such fantasies. Considering the enjoyment of sexual fantasy, only 13% of the older population enjoyed their sexual fantasies, while 27% of the young people reported enjoyment and satisfaction. Guilt is found to be affiliated with fantasies as it is with masturbation.

In female sexual fantasy, the faceless, masked man, or the rapist plays a role in releasing some of the guilt the female may experience. There is the fantasy of the ambiguous person whom she would not know or remember after her fantasy is finished and given the satisfaction. The faceless man is a common theme in Arabian girls fantasies where the guilt from sexual fantasies is very intense. Another form of sexual fantasy that females may employ to prevent

associated guilt feelings is to be forced to have sexual relations. Moreault and Follingstad (1978) compared two groups of women using selected themes and found that women with low sex guilt chose themes which demonstrated their freedom in choosing a partner in their fantasies while women with high sex guilt chose themes which indicated that they were helpless. Guilt may also lead to higher arousal levels when reading erotic material. It has been found that subjects who report more guilt feelings are more aroused than lower guilt subjects when viewing erotic stimuli, although those with high sex guilt are inhibited and report less sexual arousal than those with low sex guilt (Morokoff 1985).

A variety of sources are used to help create sexual fantasies. Erotic readings are used in most countries. Erotic readings can range from love stories to obscene articles and directions for self stimulation. Studies have shown a strong relationship between the females erotic readings and their fantasies (Dekker et al 1985; Mosher and Greenberg 1969). Continued reading of erotic material also plays a role in decreasing guilt feelings (Schill and Chapin 1972). Pornographic photographs and blue movies are also a source for fantasies. Daily experience and communication makes a person select his/her own core of fantasies. For example, a particular female who passes in the street may arouse a male who then stores her image in memory to use later in his fantasy (Edmonds and Cahoon 1984). Although sex jokes can be used to induce sexual fantasies, they often also show the conflicts of those who laugh at them or who makes them (Richman 1985). Past sexual experiences like child experiences, are suggested by the psycho-analyst as a source for sexual fantasy.

Attitudes towards sexual fantasies have been shifted considerably since the 60's, when sexual fantasies were considered as

symptoms of some underlying disorder which needed treatment (Davidson and Hoffman 1986). There is still disagreement between societies and cultures; for example, in Moslem societies sexual fantasy is still taboo while the western societies give suggestions and guides for expanding the ability to fantasizes (Heiman et al 1976).

3.1.3 Dating

One of the more important characteristics of the adolescence period is sexual experience with the most traditional way of gaining sexual experience being through the process of dating. Dating has been practised between humans in different societies for ages, but recent evidence shows an increase in this behaviour between adolescents. A ten year study of premarital sexual attitudes and behaviour on a university campus for the period between 1970 to 1981 was carried out by Earle and Perricone (1986) on homogeneous undergraduate student samples of upper-middle-class, white with Protestant parents, and same socioeconomic back ground. The number of students in the samples were 243, 182, and 368 for the years 1970, 1975, and 1981, respectively. Earle and Perricone found that during this period the mean age for starting coitus decreased by 1.0 years for men and 1.2 years for women. The percentage of non-virgin freshmen doubled, for females it is more than doubled. There has been an increase in the number of sexual partners a person has with many having 2-5 coital partners. This increase occurred for women in the period between 1970-1981 while this increase happened for men between 1975-1981. The previous study emphasizes that females are more conservative than males in their sexual attitudes during the college years. Another study by Sherwin and Corbett (1985), over a period of fifteen years on American undergraduate campus student samples, with

nearly equal numbers of males and females. The samples were 200, 993, and 1023 students for the years 1963, 1971, and 1978, respectively. This study also shows the sexual revolution in America. Sherwin and Corbett, in 1963, found that 65% of the campus sample reported 'necking' as a common sexual behaviour, and only 23% believed that this was not an expected form of sexual behaviour; in 1971 the majority still reported 'necking' as the most popular type of sexual behaviour, and only a minority of the sample indicated that 'light to moderate petting' was practised; while in 1978 'light to moderate petting' was the most popular term chosen with the term 'necking' diminishing to a third of all responses. Moreover, Sherwin and Corbett's results show that the category 'intercourse' was not selected by anyone in 1963, only 2% of the sample selected it in 1971, and it rose to 7% in 1978. Of those described as steady daters, 52% chose 'light to moderate petting' as the most popular sexual activity in 1963, while 24% chose 'light to moderate petting' in 1971 and 36% chose 'heavy petting'. In 1978 'heavy petting' was chosen by 35% of the sample and 'intercourse' by 35%. This study indicates how steady dater's norms of sexual activity have become more liberal. When asking the participants in the same study about the degree of sexual activity accepted for engaged couples, 35% chose 'light to moderate petting' and 37% chose 'heavy petting' in 1963. Sixty percent chose 'intercourse' in 1971, and in 1978 this had risen to 68%. One of the more interesting results from this study is the proportion of those responding 'I do not know'; those who chose the latter term in 1963 were twice as many as those in 1971 and 1978. Other studies have also demonstrated the changing pattern in dating behaviour. For example, Alzate (1984) had found that male first coitus with someone had been increased sixfold since 1975.

The sexual revolution has influenced all societies to different degrees. Parents almost everywhere hope that their children will not be involved in sexual experiences at least not at a very early age. In western societies, where research into sexual issues is relatively easy to conduct, results have shown that 62% of young males and 69% of young females had premarital coitus (Sack et al 1984). In 1982, 42.7% of unmarried girls had sex at ages of 15-19 years (O'Reilly and Aral 1985).

McCabe (1984), developed a theory of adolescent dating which considers the following factors as playing a part in developing dating behaviour.

1. The biological factor: This is relevant when young girls and boys switch from child to adult, genital character change. The puberty of girls by menstruation and boys by ejaculation develops the basis for sexual satisfaction. The physical sex drive is higher in males than females. In a sample of young students, Carroll et al (1985) asked if they had ever found themselves driven to seek sex by the physical need for sex, 98% of males and 81% of females answered 'yes'. Of those who responded 'yes', 36% of the males and 10% of the females gave the reason for this need by choosing the description of being 'horny'. In a study by Carroll et al (1985), the main motive for having sex in a male population was the physical need. When asked about the most important part of sexual behaviour, 17% of the males and 3% of the females said orgasm.

The biological drive is not necessarily satisfied by coitus. Sexual activities between adolescents vary from a simple touch of shoulders while dancing, to holding hands, putting hands around the waist, hugging, kissing, breast petting, genital masturbation done to each other, fellatio, cunnilingus, and anal and vaginal intercourse.

Choosing the type of sexual activity depends on many things; the experience of either one or both partners, the inclination of both, the opportunity, etc.

2. The emotional factor: Needing someone to love, companionship and experiencing life, all play a role in driving the teenager to begin dating. The need to be understood by someone while facing the conflicts within ones own family makes the adolescent only trust and need someone in the same age range. While the physical drive for sex may be the main reason for the male to seek female companionship, the females main motivation may be of an emotional nature. While 58% of females want sex for emotional reasons, only 19% of males considered emotions as a reason for having sex. Forty-five percent of females state that emotional involvement is a prerequisite for participating in sexual intercourse while only 8% of males report emotional involvement as a prerequisite. More than 84% of males have had sexual relations without emotional involvement. On the other hand, 56% of females would refuse having intercourse with a person they do not love enough (Carroll et al 1985).

Females more often report being in love, experiencing romantic love more intensely, longer duration of romantic love and idealistic view of love is stronger than in males (Dion and Dion 1973). This emotional romantic female attitude results in only 12.6% of females accepting getting unclothed on or before the third date; and only 40% of males, who are usually more biologically driven, accept this idea (Klaus et al 1977). Sexual attitudes are changing especially among girls. Romantic love could not be a girl's special dream in this century of sexual revolution (Greer 1970).

3. The Social Factor: When an individual decides to be involved in sexual experiences, his/her decision is influenced by cultural norms,

which are learned at an early age. It is through training that the child learns about what is permitted and what is not. This social factor can come from different sources. Religion is one of the most important sources; people with religious beliefs, or who are regular church attenders, are found to be less active sexually than those with fewer religious beliefs (Sack et al 1984; McCabe and Collins 1983). Moreover, 58.1% of the less religious females are nonvirgins (Alzate 1984). Does this mean the more religious person is less sexually desired or sexually less responsive than the less religious person? Alzate found that 57.1% of the more religious females had experienced orgasm, which means that religion may stop sexual behaviour but not the sexual response. In addition to the effect of religion, there is the social norm effect — the ways of the society in raising children to certain kinds of sexual prohibition or permissiveness. Parents are usually the main influence. The way that parents raise their children develops certain adolescent sexual behaviour. The less restrictive sexual environment in childhood makes the adolescent more active sexually and able to experience sex earlier. It has been found that sexual freedom is less in highly stratified societies. In societies which are less culturally complex, sexual freedom is higher (Barry III and Schlegel 1984, 1986).

The cultural, religious, and social norms influence any guilt feelings the adolescent may have which can stop or limit sexual experience. The degree of guilt can stop or minimize sexual activity. People who are raised to respond with guilt are found to be less likely to engage in sexual experience. The person with high guilt feelings engages in sexual activity is less active and less experimental in their sexual activity than those with low guilt. People with low sex guilt have variations of sexual activity kissing,

manually manipulating each other's genitals, cunnilingus, fellatio, vaginal and anal intercourse or homosexual experiences. Morals and respect for girls makes males with high guilt refuse to attempt vaginal or anal intercourse outside of marriage, while the fear of disease and respect of girls makes those males with less guilt refuse anal or vaginal intercourse with girls (Mosher and Cross 1971). Sex guilt not only stops the person from experiencing sexual activity but may also make him/her avoid the company of friends who are sexually active (Mosher and Cross 1971; Sack et al 1984). Because females are more sexually inhibited and males more sexually permissive, sexual guilt is found in most studies to be higher in females than males. When people were asked about how they feel about sex for only one night, feeling guilty was selected by 28% of males and 68% of females (Carrol et al 1985).

School, as part of the social environment, plays a role in controlling of dating. A boys who attends a boys school is more permissive and starts dating earlier than a boys who attends a girls or coeducation school. Individuals who attend goverment schools are more sexually experienced than those who attend private schools. Individuals who go to a boys private school or coeducational private school desire affection more than those who go to state or government school (McCabe 1984).

4. The peer factor: Peers are the most effective influence in encouraging sexual experiences through dating or other ways, e.g., prostitutes. Peer influence is more effective on boys than girls. The main motivation behind a male's decision to experience sex is that of peers and social pressure while the main motivation for females is affection (Christopher and Cate 1984). Besides the role of direct peer encouragement to become sexually involved, the effect of the

peer's sexual behaviour per se could also influence male and female sexual attitudes and behaviour. It has been found that the possibility of a teenager having intercourse is greater if he/she has friends who have experienced intercourse than if his/her friends have not had such experiences. The virgin female with non-virgin female friends is more than six times more likely to have intercourse than those with virgin friends. A virgin female who has a male friend with experience of intercourse is three times more likely to experience intercourse than one with a non-experienced male friend. Adolescents trying to change their peers to be like them, decrease any guilt feelings they have by sharing them with others, or because they feel more comfortable with peers in the same experiential stage as they are in (Sack et al 1984; Billy and Udry 1985a and 1985b).

5. The opportunity factor: Without opportunity dating does not happen and sexual experience will not occur. There may be a tendency to date or a tendency to experience sexuality but there may be no chance to do it. Lack of opportunity may also decrease sexual desire.

How to Limit Adolescents' Wrong Sexual Relations

Adolescents' sexual activity is becoming more liberal year after year and the gap between conservative adults and the new liberal adolescents is becoming wider. Some societies have the opposite trend. For example, in some Moslem societies adults are more liberal compared with Islamic fundamental young people. In general, early sexual experience results in many problems for the societies and for the adolescents themselves. The idea of the necessity to have a boyfriend or a girlfriend in adolescence may create emotional problems. Klaus et al (1977) detected potential emotional problems that adolescents face when searching for a date. The main problems are: the difficulty of finding the date, the difficulty of making

conversation, ending the date and asking for a second date with the same partner. Male problems concern initiating contact with a date by telephoning and initiating sexual activity. Pregnancy is another problem that the adolescent who experiences intercourse may face, especially when 51% of teenagers do not use birth control during their first sexual contact, (O'Reilly and Aral 1985). Experience with a prostitute or going with more than one partner may increase the risk of venereal disease (VD) for males. The problem of contracting VD has decreased because boys going with prostitutes or those who have reported VD has decreased (Alzate 1984). For females, the main problems are that females lose the respect of boys and getting pregnant. In those societies which value virginity or care about the girls' reputation dating is a problem. Lack of information about one's body makes the traditional girl scared that the hymen could be torn out by petting or touching the clitoris. This worry causes the traditional girls who date to have a lot of psychological and mental problems.

How can one help in protecting the teenager from wrong or early sexual experiences? The most recent professional way is to help teenagers as long as the parents approve. This, however, has proved effective in stopping the flood of teenage sexual involvement. Of four hundred physicians surveyed about their opinions of adolescent dating (Pietropino 1984), two-thirds of them agreed that parents should know about the dating behaviour of their adolescent children. Four-fifths of them recommended the idea of setting a time for adolescents to be back home. Three-quarters of them found it necessary to meet their daughter's date. Half of them recommended sixteen as an age when girls/boys can date without being accompanied. Three-quarters of them did not prefer the idea of community meetings

to set uniform dating rules. The physicians preferred individual rules to community rules (Pietropino 1984). The role that the physician can take in teenager sexual involvement is more important. Howard (1985a) suggested that the family physician can pass to the adolescent information about sexuality and especially information teenagers need to know about their bodies. It has also been suggested that physicians should treat every teenager as a special person, giving him/her time to listen to his/her problems or worries and to explain to them that all their experiences are normal. When it comes to implanting or changing sexual attitudes, it has been suggested that physicians teach adolescents to make their own decisions. The idea is that the physician should say to the young; 'I think it is really important that you make the decision not to become sexually involved'. This kind of talk may give the teenager the will not to become sexually involved. The physician can talk with teenagers about their friends' sexual behaviour and help them find the causes for any problems, and what should, and should not be done. Also, it is the physicians role to clarify any confusion between the word 'love', and sexual behaviour in general. Professional counselling is also important. A course of sessions to help teenagers postpone their sexual involvement have been found to be beneficial for 86% of young people who come to them (Howard 1985b).

Dating and sexual experience is characteristic of adolescence. Discussing the factors that lead to sexual behaviour could help limit or postpone early premarital experiences. It is not easy to prevent premarital sexual experiences even in those closed societies like Arab Moslem societies whose members experience dating secretly with fear.

3.1.4 Coitus, Orgasm, Satisfaction and Dissatisfaction

One interesting and realistic definition of the sexual relationship is that of Schwarz's (1951); 'Sexual contact is a form of human association like family ties, friendships, business relationships, membership of a club, or political party, or any kind of teamwork'. Schwarz sees the sexual relationship to be similar to other relationships but gives the sexual relationship three characteristics to make it special and different from the other relations he included in his definition. First, in sexual relationships there is no individuality, but a blending of two individuals to become 'we' instead of 'I' and 'I'. Second, in the sexual relationship there are three matters involved; spirit, mind and body. Third, marriage, which is meant to be enduring, is the measure of sexual association. With regard to the latter, some may find such an idea old fashioned but it still exists, up-to-date, in different degrees in traditional and liberal societies. There is no intention to test the realities of Schwarz's thirty-six year-old beliefs because it reflects a personal terminology which may not be accepted in a psychological text, but there is a kind of general support for ideas which still play a role in sexual relationships; the closeness of being as one person, the completeness in the triangle of human spirit, mind and body. The testing of the quality of the relationship is made by living together under a marriage contract. Although it may be reasonable to consider marriage as a good test for sexual relations, the length of marriage shows the reality of sexual interest in each other, shows how other emotions can help or destroy sexual interest after a period of marriage. Considering present day sexual relationships, one contacts a wide range of problems. Love: this word is used to show caring, express sexual desire, and to encourage sexual

involvement. The word love is also used as a form of accusing of emotional blackmail when an individual is not sexually satisfied. Females are more concerned with love than males. Females use the word love in showing satisfaction or non-satisfaction in sexual relations more often than males. As mentioned before in subsection (1.3.3), females, more than males, report being in love, have longer durations of romantic love, experience romantic love more intensely and uphold an idealistic view of love more strongly than do males (Dion and Dion 1973). It has been also mentioned that females relate sex more strongly to love than do males. There is also the view that men also can be as romantic as women. When a group of men get together and talk about sex, love can also be mentioned (Simon 1977).

The relation between love and sex is not only a problem of sex differences but also a function of the current belief that sex is one thing and love is something else. Some writers spread the idea of sex without love. For example, Ellis (1977) believes that the co-existence of love and sex is not always necessary, and goes further to give reasons for his beliefs; he found that married men can easily enjoy sex with other women outside marriage. At earlier ages, one can enjoy sex without affection even if when grown-up there may be different attitudes towards the relation between love and sex. The way females, but males less so, are brought up is to only desire sex when it is with love, otherwise it is a sin or cheap. However, the male, but less so the female, thinks that they can enjoy sex without love. Sex is a sociobiological drive but it is easy to enjoy the biological part without being concerned about the social part which requires affection. There are certain people who mentally cannot love; they are not capable of being in love, but at the same time they have a desire for sex. Sex is like any other relation and as long as

people can get on well in those relations they can do it. Such justification of sex without love by Ellis, or any other writers, may influence public attitudes toward sex without love and encourage such behaviour as a normal matter. Miller (1984), discussed the negative aspects of the life of men who separate love and sex. They only express love towards their wives and do not have sexual feeling for them while having another woman to fulfill the sexual part. Such men react to wives who show their sexual desire as vulgar and aggressive woman. Even in their sexual lives with their wives, they avoid sex play. They have varied sexual, physical and psychological problems.

Love is not the only emotion the lack of which may cause sexual problems. There are different emotions which could interact together and result in sexual problems for men or women. The following are some of the main sexual problems with suggested treatments for both men and women. The most common sexual problems for men are: Premature ejaculation, erection problems, and frigidity or losing interest in sex. The main sexual problems for women are orgasm problems, vaginismus and painful intercourse.

3.1.4.1 Premature Ejaculation

Premature ejaculation is mainly a psychological problem which has to do with anxiety that makes the man unable to control ejaculation. It happens to men who are scared of not satisfying the women they are with, and who keep thinking intensely and uncontrollably about their pre-ejaculation problem while engaging in foreplay with their mates. Some of these men do not have frequent sexual relations so when they engage in sexual relations they ejaculate quickly. Some of them, have a history of having sex under hurried conditions like when a teenager having sex in a girlfriends house or in a car. This problem may also start with some men later in

life depending on the kind of partners they get, i.e., partners who are in a hurry and who ask to 'hurry up and finish'. Some men may be shy or ignorant and inexperienced in the art of delaying ejaculation, or some may use premature ejaculation consciously or unconsciously as punishment for a partner they are angry at (Kilmann and Mills 1983). A common belief about male premature ejaculation is that males, in general, become aroused faster than females. Males respond easily and become aroused quickly if there is a stimulus like attractiveness (Istran et al 1983). The problem of premature ejaculation appears greater when it is a result of psychological problems. The most popular treatment is that in which the client exercises by using his fantasies to enhance his sexual feelings in a comfortable atmosphere. It is preferable that the fantasy be of the partner or some other preferable sexually enhancing sexual fantasy. In the next stage the partner plays a role in helping by squeezing the genitals and leaving until the male can feel a stage of control.

3.1.4.2 Erection problems

Some people use impotence to describe erection failure, but impotence gives a more negative feeling than the term erection failure or erection problem. Men with erection problems are varied. Some never have complete erection, others may have complete erection only infrequently. Others used to have it and are facing the problem after a history of normal erection. Men also can have failure of erection to different degrees; some have an erection for a short time and face the softness of the penis during foreplay or a few seconds after penetration. Others have only a slight erection which will not enable them to penetrate. The factors which cause erection problems also vary. Some of them are physical which have to do with ageing, older men are less able to obtain a full erection. It may also be a result

of some surgical effect, sudden disease or certain physical or biological disorders at birth. The psychological factor is the major concern here. The anxiety of failing in intercourse is the most important psychological factor behind the failure of erection. A man who is frightened of not maintaining an erection and is influenced by all of what he reads or hears about impotence. The scared man would imagine himself in front of a woman facing the shame of failing. Other complicated conflicts which are not directly related to sexuality but have to do more with general emotional disturbance may also play a role in inhibiting men from arousal. Guilt may also play a role in erection problems. A man with a history of masturbation, relations with prostitutes, homosexual relations, etc., and accompanying associations of guilt may lead him to a stage when he believes that God's punishment will deprive him of normal erections. Impotence is usually a combination of physical and psychological factors, either one can cause the other or both are merged together. For effective treatment of impotence an understanding partner is essential. Establishing conversation, like romantic talk then gradually using foreplay techniques for a long time such as long term genital stimulation, kissing, etc. Without a partner men are advised to train in certain social skills about how to talk with women, know how to communicate and how to take advantages of the moment. Either way, the impotent patient is not advised to indulge in intercourse quickly but is encouraged to engage in verbal communication and foreplay for quite a long time (Stravynski 1986).

3.1.4.3 Male Frigidity

Male frigidity or loss of interest in sex is one of the recent years sexual phenomena. The frigid man can have automatic sexual relationships and experience orgasm but they are not able to show

emotion or express sensuality or affection. Other frigid men ejaculate without experiencing the feeling of orgasm. Frigid men have certain kinds of characteristics. Usually they are; (1) those who ignore their feelings and sometimes the partner's feelings; (2) those who are very technical, all their life is built in a technical style, all kinds of activities, even sex, is approached in a way of the best technique, in other words, these men 'genitalize' their emotions; (3) those who are over-industrious, or the type called workaholics, with their minds on work with other activities like sex being considered child's play or a waste of time; (4) those who colour all their life according to their personalities or profession. Some men who at work are in a position of authority may also continue in this role in their free time and may even carry it to their sexual relations. If they are over-controlled they will not show their own emotions even in their sexual life (Laube 1985).

Frigid men receive therapy in the art of communication and the pleasure of closeness and showing love. Counselling in how to hug and kiss is also given to frigid men.

3.1.4.4 Female Frigidity

What is known as frigidity in women can be related to orgasmic problems. Orgasm problems are the most common sexual problems that women face. Searching for those factors behind this problem is more difficult than finding a treatment for it. Books which deal with women's sexuality cannot give an exact physical reason for a woman's orgasm problem. Some suggest that it is a result of some dysfunction in the clitoris that inhibits the normal reaction when stimulated. The weakness of the vaginal muscles plays a role in decreasing the woman's ability to reach orgasm. Other indirect physical problems such as spinal cord injuries, etc., can also cause this problem.

Psychological factors are also considered as the main factors behind difficulty of experiencing orgasm in woman. The inhibition of expressing sexual desire is something that women experience in most cultures. In many cultures, females are brought-up with the belief that sex and enjoying sex is a male right and the woman's role is playing her part in serving this pleasure to man. Religion plays a part in inhibiting female sexuality outside of marriage. Misunderstanding religious rules and generalizing feelings of guilt even when having sex under a permissive system like marriage can lead to orgasm problems. The female's past may influence her ability to experience orgasm. A family who raises up a girl with negative views of sex as a dirty thing, will effect her future reaction to sexuality. The unhappy child who is raised in family conflict may reject the idea of marriage including sex. A sexual experience with a selfish, uncaring partner, or even an unhappy love relation, may result in inorgasmic woman. Women can also develop orgasmic problems because of worry and anxiety. Some women do not help themselves in reaching orgasm. They do not participate positively in sexual intercourse and leave it for the man to perform the act because they find it vulgar to participate in sex play. Other women are not able to focus on certain stimuli to enhance their feelings. There are many women who lack knowledge and experience, even to the extent that they do not know if they experience orgasm or not. The degree of orgasm also varies; some reach it with difficulty, some reach it infrequently, some never attain orgasm. Whether or not there is an orgasm problem depends whether the woman feels she has a problem (Kilmann and Mills 1983). The treatment that inorgasmic women are given is usually one of the following methods depending on the therapist or the needs of the patient.

(I) Getting to know one's self: The patient is asked to go back to their own personal sex history and try to focus on the effects those experiences may have on the current sexual attitudes. An attempt is made to rid the individual of all the negative views and attitudes she may have, especially those relating to her own body genitals, and establish more positive feelings (Heiman et al 1976).

(II) Touching: The inorgasmic woman is asked to softly touch her own body as a kind of gentle massage. A partner, if available, would be asked to do the touching. It is thought that the participation of the partner will help a lot, especially if the touching develops gradually to genital stimulation. The touching technique has been encouraged by many therapists. The inorgasmic woman takes her time to get rid of any tension. Touching will satisfy the stage of foreplay that woman usually prefers to be longer. Denney et al (1984) found that, while two-thirds of women prefer foreplay to intercourse, two-thirds of men found intercourse the preferable part of sex. Most women who are considered inorgasmic report a husband who is selfish or in a hurry and that they do not take enough time in helping the wife attain orgasm.

(III) Masturbation: Some therapists recommend self stimulation to help women to know where the most pleasure is experienced and how long she will need for herself to become aroused. The experience of early masturbation helps women attain orgasm in coitus. Alzate and Londono (1984), found that 91.4% of women who masturbate reach orgasm. Some therapists prefer the presence of the partner while the inorgasmic woman masturbates herself, because she will cope more comfortably with her problem while the partner is close to her. The partner will also understand the time she needs in foreplay and where she most enjoys to be stimulated.

(IV) Fantasy: Inorgasmic women are encouraged to fantasize about their partners or other things they find stimulating. These fantasies can help in focusing what brings the female to orgasm.

(V) Dildo: Using an object which substitutes for the male penis can help woman in fantasy. The use of vibration usually has a negative effect but some therapists encourage it. For a woman who suffers from a partner's quick ejaculation, the dildo gives her the time she needs (Zeiss et al 1977).

(VI) Communication with the partner: One of the basic reasons for a woman's orgasm problems is the kind of relation she has with her partner. A course of therapy to establish positive communication is required. Understanding each other's views of sexuality and talking openly to understand what each likes in sex and what is disapproved is recommended. Communication by touching, and talking to, each other for exploration and pleasure. Finding out where each likes to be stimulated. Touching is also for the purpose of getting rid of all those negative feelings about each others genitals and building a positive view instead.

(VII) Intercourse: It is advised that intercourse should be the last step in treating the inorgasmic women. First, inorgasmic women are advised that intercourse is not the best part, or the main part of sexual relations. Intercourse is only one part of sexual pleasure. The idea about the irrelevance of penis size in influencing the pleasure of coitus should be clarified. The importance of clitoral touch during intercourse and the advantages of proper positions for intercourse should be mentioned.

(VIII) Enhancement: Other intercourse positions, like anal intercourse or anal stimulation should be tried. Oral-genital stimulation may also please some inorgasmic women. Those who believe

in the effect of some foods can be given aphrodisiacs.

In general, women vary in their ability to attain orgasm. This ability is a function of a number of reasons. Early experience of coitus may make a woman more able to later achieve a satisfactory orgasm (Hamblin and Blood 1956). The positive effects which may result from early experience are found only in certain girls. Premarital coitus could be associated with feelings of guilt. This may result in psychological frigidity. Also, women vary in the sensitivity of the vaginal wall and clitoris. According to Alzate and Londono (1984), 73% of women reported achieving orgasm by stimulation of the vaginal walls with 93.7% of the 73% reporting vaginal erotic sensitivity, but not all with sensitivity leading to orgasm. Women vary in their clitoral sensitivity, but two-thirds of them preferred clitoral foreplay, as mentioned before. Mixed clitoral and vaginal orgasm has been rated better in comparison to the climax attained via only one or the other (Sholty et al 1984). Women also can develop a kind of control over their orgasm; 96% of females reported some level of conscious control and 11% reported that reaching orgasm has to do with their conscious decision. This control has to do with getting the right position, right stimulation, and right rhythm or speed while reaching the point of orgasm. Time plays a role in changing the abilities of attaining orgasm. Twenty-seven per cent of orgasmic women reported changes with time in their ability to reach orgasm (Sholty et al 1984; Arnett et al 1986).

3.1.4.5 Vaginismus and Painful intercourse

Vaginismus and painful intercourse are viewed as woman's second sexual problem. Both vaginismus and painful intercourse caused a problem in achieving normal penetration. These two conditions may be the result of physical disorders, i.e., having injuries in the pelvic

muscles, an inflexible hymen, a pelvic inflammation, lack of vaginal lubrication, or vaginal infection. These conditions may make women tighten their vaginal muscles to avoid the painful penetration. Vaginismus is not always painful. Some women with vaginismus do not want penetration but they do not feel the pain or fear upon penetration. Women who experience painful coitus can have partial or complete penetration but with mild to severe pain. Women with vaginismus or painful intercourse may experience pain intermittently. Vaginismus and painful intercourse may be due to certain sexual positions or times in the menstrual cycle. Psychological factors are the main causes of vaginismus and painful intercourse. Anxiety and fear of penetration is one of those myths that existed and still exists in most cultures. The pain of the first intercourse is a fear most girls have. This initial fear of pain can be the root of psychological vaginismus and painful intercourse. The realities prove that there is real pain during the first intercourse experience; 33% of girls report severe pain and 40% report moderate pain while around 26% did not experience any pain. But even of those who experienced pain 80% reported the pain to last less than one hour (Weis 1985). Weis (1985) found that 73% of women did experience various degrees of pain, which had to do with some other related things. Weis found that women who experience pain are those who view themselves as sexually conservative, live with their parents, experience severe pain during their periods, and who expect pain to occur during first coitus. This relation between expectation of pain and the actual pain of first intercourse, suggests that cultural myths may affect females sexual life. Women experience other feelings besides the physical pain, i.e., pleasure, satisfaction, romance, excitement, but what makes the woman really concentrate on pain are feelings of anxiety, nervousness,

tension, embarrassment, fear, and guilt (Weis 1983). These associated feelings enhance the pain expectation of the first intercourse. All these negative feelings may be stored and later may be reflected as vaginismus or painful intercourse, of course with the help of other events. Vaginismus and painful intercourse can happen to women with a history of rape or other traumatic sexual experiences like incest. The nature of the relationship a woman has with her partner is the main source. Some men want to finish intercourse without giving the women the necessary time in foreplay. Foreplay helps the woman to get her vagina lubricated for ease of penetration. Some men may react with anger, if the woman experiences pain and may insult the woman which may increase the pain. Women with other problems such as infertility may also experience pain.

Treatment for both vaginismus and painful intercourse can be achieved by gradual penetration. Starting with the woman's or her partner's fingers, gradually using one, two, and three, after which the male can introduce his penis gradually. Some therapists suggest the same method only using different sizes of artificial penises. Other methods of treatment are training the vaginal muscles, using lubrication, doing a lot of foreplay, choosing the most comfortable position for the females, and surgery, if needed, in the case of a thick hymen (Kilmann and Mills 1983; DeVane et al 1985).

Sexual satisfaction between couples is due basically to the relationship they develop for themselves. Men, generally, in most cultures are more experienced sexually (Phillis and Gromko 1985); and they usually prefer straight forward intercourse (Denney et al 1984). Men are also more driven by their sexual drive, less patient, and more selfish. On the other hand, women are usually less experienced, more romantic, and need more time in foreplay. These sex differences play

a role in producing some of the sexual dissatisfaction between men and women in their sexual relations. Lack of intimacy in marriage seems to be the main reason for most sexual dissatisfaction (Talmadge and Talmadge 1986). Couples who go to therapists asking for psychological advice often, surprisingly, state that everything is perfect and they do not know why there is no desire for sex. The most effective treatment is to strengthen the intimacy between the partners. It has been suggested by Talmadge and Talmadge that when a couple's experience is more intimate their sexual satisfaction, desire, and activity increases.

3.1.5 Oral and Anal Sex

While text books on human sexuality discuss oral and anal sex as a normal part of sexual foreplay or kind of sexual intercourse, there is still some rejection of these forms of sex and even a view that they are dangerous to health.

(A) Oral-genital sex has its defendents who consider it a normal way of sex play as long as there is agreement between partners. For those who are in favour of oral-genital sex, this is pleasurable because of the sensory nerve endings in both the mouth (lips and tongue) and genitals. This sensitivity enhances the pleasure. It is the ability of the tongue to move and lick, and the ability of the lips to kiss and squeeze which makes both female and male enjoy cunniligus and fellatio. Both men and women can enjoy orgasm through oral sex; and it is a safe method of birth control for those who do not use other means or who have problems of using other methods (Crooks and Baur 1980). Considering these benefits of oral-genital sex, a question of judging oral sex arises. The question is how prevelent this technique is in the general population? In 1953 Kinsey

et al reported that one-half of married women experienced oral sex; this percentage has increased to 90% in 1974 (Hunt 1974). This suggests that oral sex has become widely practiced.

Earlier studies were concerned with the incidence of oral sex in the married population, while more recent studies are interested in finding about the practice of oral sex between young people. Herold and Way (1983) studied 250 unmarried Canadian women. From the total sample they found 61% gave fellatio to their partners and 68% had received cunnilingus. Of those females who gave fellatio 97% received cunnilingus, which suggests that the young practise oral sex reciprocally. Virginity and non-virginity is related to the rate of practising oral sex between young people. Of the virgins studied, 26% gave, and 35% received, oral sex; the percentage among non-virgins was 87% and 97% respectively. Newcomer and Udry (1985) found that while 25% of virgin men and 15% of virgin women had given and received oral sex, 69% of both non-virgin men and women had given and received oral sex.

A point raised by people who are considered as being against oral sex is that oral sex is a homosexual act, and those heterosexual people who do genital stimulation by mouth could do it unconsciously because of homosexual or lesbian desires (Caprio 1966). Oral sex is a part of the role of prostitutes who undertake the performance of abnormal sexual acts. Besides, it is considered to be safer for the customer because her vagina could carry venereal disease (Stein 1978). However, it is not only intercourse but also oral sex which can transmit venereal disease. Gonorrhoea bacteria grow actively in the throat (Cauthery et al 1984). Other negative aspects which can be considered are the possibility that the genitals, especially the penis, could be injured by the teeth. The woman could also choke or

injure her throat with penetration of the penis (Crooks and Baur 1980). Like other sexual behaviour oral sex is related to guilt feelings if there is rejection by someone who finds it unacceptable. Married women who are religious have been found less likely to give or receive oral sex, and if they do engage in it, they are less likely to enjoy this act (Tavris and Sadd 1975). In the young population there is also a negative correlation between oral sex and religiosity.

(B) Anal stimulation is an old method of getting sexual pleasure. History tells that it was a popular practice in old civilizations like the Greeks and it is still practised among Italians, Americans and around the world in different degree. Although it is a private activity, some countries have laws which punish this act, e.g., England, some of the American States and all Moslem countries. As has been mentioned, this activity is very private and no one can report it. Besides, the strong movement for homosexual rights makes these laws just ink on paper. Some strict laws, like those in Moslem countries, punish anal intercourse in homosexual cases. A wife can get a divorce if she can prove that she was forced by her husband to have anal intercourse (Raymond and Foss 1982). Anal stimulation exists because it brings pleasure to those who practise it. The anus can respond erotically from stimulation because of the sensitivity of nerve endings located there. In one of the reports of Master and Johnson, women who received anal intercourse reported orgasm. Men found the tightness of the anus gave them more pleasure of penetration than the loose vagina. For those people with liberal sexual attitudes, dealing only with genital-genital intercourse is old fashioned. A person is free to practise genital-genital, hand-genital, or anus-genital intercourse for more pleasure, without any rules imposed by outsiders as long as both

partners agree and it is not done by force. Anal intercourse for those who are in favour of it is a method for birth control. Women cannot get pregnant from anal intercourse and this method may make men not lose the pleasure of penetration. It is a method which can be used in heterosexual relations in cases where women cannot have vaginal intercourse like during menstruation, or where it is not preferred like in early or late pregnancy (Cauthery et al 1984).

Those who are in favour of anal sex think it is the prejudice against this method which makes people raise all the dangers associated with anal sex, while ignoring the problems with vaginal intercourse. According to this view, even those who believe in sodomy do not accept anal sex in marriage or heterosexual relations (Greer 1984). Those who find anal sex acceptable give advice of how to enjoy it without side effects; they advise the necessity of gradually engaging in anal sex. It is preferable to start a few days before intercourse by rubbing gently around the rectum using some kind of lubrication; then start with penetration of the fingers gradually using one, two, and three and if the anus accepts that, gradual penetration with the penis can be done; the penis should be lubricated with lotion. For heterosexual intercourse, transferring the penis from anus to vagina is to be avoided because of bacteria in the anus; for protection, one can use a rubber sheath for the anus then take it off before inserting the penis in the vagina, wash the penis with soap, or perform vaginal intercourse first and anal afterwards (Heiman et al 1976).

The opposing view suggests that heterosexual people who perform anal intercourse either have homosexual desires or can develop homosexual tendencies. It is the health hazard that makes anal sex dangerous. Agnew (1986), interested in studying anal sex, listed some

of the dangerous results that occurred. Besides the penis, Agnew found that, other objects have been inserted in the anus as a variation by a partner, or during anal masturbation. These objects can vary in size from enema nozzles to large size objects like bananas, boiled eggs, soft drink bottles, light bulbs, toothbrush holders, etc. Inserting such objects, or the penis, into the anus could lead to damage of the anal tissues. The anus, unlike the vagina, does not have natural lubrication. The nature of the anal muscles is such that they are tight except during defecation, and work naturally only in one direction, i.e., aid in excretion. With penetration of the penis or other objects, the tight muscles are forced to open and push in the reverse direction. This action impairs these muscles functionally. Another problem caused by objects being inserted in the anus is that sometimes the objects are lost inside the anus, especially if they are small and lubricated. Doctors records have listed cases which required surgery to recover these objects (Agnew 1986). Sexual diseases can easily be transmitted by the penis or objects of penetration. Even using the hand for stimulation can transmit sexual diseases. Gonorrhoea, Syphilis, Aids, Pathogenic Organisms have been shown to be transmitted through the anus. Other health problems like diarrhea, infections, or allergies can also be caused by anal sex.

3.2 SEXUAL ATTITUDES — VIRGINITY: MALE FREEDOM VS FEMALE CONTROL

Virginity is not the only required characteristic (in some societies) of the wanted bride, it is part of a ring of several other related sexual attitudes. Societies which value virginity of girls are usually those societies which are in favour of early marriage, are against the use of contraception among single females, are against

abortion, and are pro-religion. It is these societies which are considered as traditional societies. Attitudes about virginity are related to attitudes about male freedom vs female control.

3.2.1 Hymen — Illusion and Reality

The hymen is a tissue that may partially cover the opening of the vagina. The hymen varies from one woman to another both in shape and thickness. There are three types of hymen, the annular, cibriform, and septate. Normally, the hymen is thin, with an open hole, and can be broken accidentally, by carrying out any kind of exercise, without the women feeling anything. There are also thick hymens that may cause difficulty for penetration of penis and possibly cause pain that requires medical attention, and minor operation may be required to enlarge the opening. One rare type of hymen is that with no opening at all. This kind is usually discovered when a girl begins menstruation and is in pain because of blood collecting in the vagina. This condition also requires medical intervention by sectioning of the tissues. The traditional way to tear the tissue of the hymen is by intercourse. The hymen can also be torn by sports activities, using tampons, the insertion of fingers during a medical examination, while masturbating, or contracting a disease such as vaginal infection. Bleeding is not always connected with the tearing of the hymen, especially if the female was relaxed and penetration occurred gradually. The hymen may also be a flexible (elastic) one and may enlarge without tearing (Crooks and Baur 1980; Geer et al 1984).

This small piece of tissue, the hymen, had a mythological value in many older societies and even in some present day cultures. In old Egypt virginity was preferred even though celibacy was discouraged.

There were slave girls who were always available to serve the man's sexual desires. Jewish people view virginity in a bride as a highly prized thing (Bullough 1973, 1976). In Babylonia and Assyria, there was a belief that virginity was considered as a source of power for a woman who while still a virgin is able to do good things, and when a woman loses her virginity she loses much of the power she could have had (Luria and Rose 1979). For the Hindu, virginity is considered dangerous especially in the case of menstruating girls. Marrying a virgin is not good for the penis of her husband because it may be damaged during penetration. It is the mother's duty to deflower her daughter and enlarge the vaginal opening for the penis in a ceremony known as 'deep cleaning' (Bullough and Bullough 1977).

Some other societies like the Kung San, of sub-Saharan Africa, have no meaning for virginity and are concerned only with menstruation as a sign for girls to be able to marry (Brown and Kerns 1985). Virginity can be a fashion for certain periods, such as in the 1800s when it became the American males' aim to have a virgin wife. This was a result of the fear of contracting venereal disease which was epidemic at that time (Bullough and Bullough 1977). In other societies virginity never went through periods of fashion but was, and still is, a strict norm. For instance, in Brazil even now liberal minded men do not accept the idea of marrying deflowered girls. The Brazilian view of virginity has slightly changed because of the rapid development in the society but still a man can use the Brazilian law against a woman whom he married without knowing she was a non-virgin girl (Bourguignon 1980). This law is however not used any more. A study done by Lambek (1983) of the societies on Mayotte island in the Indian ocean, presented, in general, the Moslem view of the virgin bride. In this society, girls are only allowed to lose their

virginity in legitimate circumstances. Virgin brides, in Mayotte society, have special weddings, compared with the non-virgin girls. Widows, divorcees, unmarried mothers, and brides who fail a virginity test, are all considered non-virgin girls. The virgin bride has a longer wedding party, more expensive dowery and a more complicated ceremony. A piece of cloth is put under the bride on the first night to catch the blood after deflowering the bride. This piece of cloth is used as proof of virginity and is shown to all visitors of the wedding. The grandmothers, especially from the bridegrooms side, and other elder women are present in the next room to ensure the evidence is not simulated. If the grandmother or the groom himself does not feel satisfied the marriage can be annulled or an arrangement can be secretly made between the two families and everyone will pretend that the bride was a virgin.

In Moslem countries the wedding night is a nightmare for the bride and her family. Because of the myth about the pain of the first penetration brides usually experience a great deal of pain on their wedding nights. As suggested earlier (see sub-section 3.1.4) much of the pain may be more psychological than real. Women who expect pain during their first coitus are those who report having pain, and women who experience severe pain during first coitus are those who view themselves as sexually conservative and who tend to live with their parents. The fear of scandal is more important than the fear of pain. Brides consciously or unconsciously tighten their vaginal muscles because of the advice they receive from the mother or elder women in the family. The bride is also advised to show resistance and for bashfulness since men prefer these traits in woman especially on the first occasion. With such resistance, the groom may almost perform an act of rape and this along with the tight muscles will hopefully

result in a few drops of blood.

Non-virgin girls in Moslem countries experience many problems. Some of them refuse to marry and live in celibacy to avoid scandal. Some of them have to go through a marriage ceremony and they take their chances with the hope that they will have a merciful husband who will keep their secret and forgive them or who will not notice. Some non-virgin girls throw chicken blood on the bed sheets without the groom noticing. Others, a few weeks before the wedding take a kind of herb that dries the flesh and skin around the vagina and will make the vaginal area very sensitive to the point of bleeding from any touch. Hymenoplasty, is the most common, modern method. It is an operation to restore the lost hymen by using animal skin or by tying the hymen together, if possible. This operation is done in less than one hour under local anaesthetic. Sometimes the family of the grooms is not willing to take chances and ask for more proof of the brides virginity. In some Arab societies the groom's mother will ask to deflower the bride herself with a white handkerchief to ensure that no trick was played by the bride or her family. Others ask for virginity tests, which are gynaecological examinations done by a physician or expert person who can tell if the girl is a virgin or not. Up to the 70's this test was routinely done in the United Kingdom clinic for Indian Moslem women (Kramarae and Treichler 1985). Both deflowering by the groom's mother and the virginity test are forbidden in Islam but they exist in Moslem societies as part of the tradition which existed before Islam in that area. Some grooms who found no problems in penetration and with no pain or blood, immediately take the bride to a doctor for examination to determine if she had been a non-virgin for a long time. The routine answer given by doctors in such circumstances is that the bride was just deflowered or has an elastic

vagina. The groom has to accept the doctors' judgement although sometimes he might feel that the doctor has concealed evidence and protected the girl.

Female circumcision is still practised in a few Arab societies, like Egypt and Sudan, to ensure the girl's virginity is kept and to prevent her from having sexual intercourse. This is done by cutting the clitoris and labia majora and labia minora and stitching the labia majora, leaving a small hole for urine to pass and for the period blood. There are numerous side effects resulting from this procedure such as infection, difficulty in urinating, pain while menstruating, and perhaps frigidity because of the cutting of sensitive parts and the pain resulting in intercourse. In 1984, a conference was held in Sudan to educate people about the risks of female circumcision.

3.2.2 What is Virginity?

Just how virginity can be defined has been questioned by Reiss(1964). Reiss questioned the traditional attitudes toward virginity and who are considered as virgins or non-virgins and the moral judgements made of these individuals. He also questioned the male view of virginity. Reiss found that virginity is viewed in a strict physical sense and girls or boys who are virgins physically are considered as people who are morally pure. Talking about girls only, because a man's virginity is not the issue here, the question arises as to which girls are considered not to be virgins. Is she the girl who has lost her hymen while masturbating or exercising or is she the one who could not control her sexual drive and has external or partial vaginal intercourse, or anal intercourse, i.e., everything except the actual penetration which damages the hymen? Who is to be considered as a respectful, moral girl? Is she the girl who had intercourse with

one person she is in love with or is she the one who went with several partners and engaged in petting without intercourse? Traditionally, most societies opt for physical proof. Reiss found that more than half of the girls in western countries enter married life as non-virgins. As mentioned already, when discussing dating, most girls, if not all, have some kind of sexual experience; from private masturbation to the extreme of heavy petting. Actually, there is no difference between a girl who had intercourse or who just went for petting; they are considered non-virgins. Although, most girls engage in petting the requirement of virginity may control the girl's sexual activity and limit it. Virgins are usually more concerned with friendships than sexual relationships, date less frequently have a steady boyfriend, engage in petting less and not on the first date. Non-virgins may go for petting on their first date. While virgins help their friends to postpone sexual relationships the non-virgins encourage their peers to become involved sexually. The opportunity to become sexually involved has been shown to be higher for both virgin males and females if their peers were non-virgins. Virgins engage in petting with fewer men than non-virgins (Notzer et al 1984; Zabin et al 1984; Billy and Udry 1985b). The modern view suggests that premarital sexual experience helps girls to mature and enriches their experience in life and helps in choosing a partner for marriage. The modern view usually sees traditional girls as facing married life and the first coitus with many conflicts. Virgin girls, even those with no sexual activity, can catch up with experienced woman when they get married and respond normally; especially when they know it is their right to enjoy sex in marriage. Virginity is significantly and positively related to marital happiness and sexual adjustment, and moderate conservative individuals are more likely to find happiness

and adjustment (Shope 1975). Also, as mentioned when talking about fantasy and masturbation, even those girls with no sexual contact can experience orgasm.

Experiencing sex by fantasizing, masturbating or even petting leads back to the question of who is to be considered virgins. Girls with such experiences are labelled as 'paradoxical women' and defined as 'promiscuous virgins' by Reiss.

3.2.3 Male Freedom vs Female Control

When Reiss (1978) examined historical and cross-cultural records he could not find any societies in which the majority required virginal males. When considering the female side, the virgin female was, and is, always required. The data show that more than half of the young men have experienced coitus (Sack et al 1984; Mosher and Cross 1971), and that young male coitus has increased sixfold since 1975 (Alzate 1984). Finally, Reiss (1978) estimated that, at present 85-90% of males are non-virgins in western culture. These young men usually experience coitus with a young girl of the same age through the dating process. If a society accepts premarital coitus, for the men, how can they ask for a virgin bride? How can a society still hold the standard view, how can the society accept that men may act freely while women have to remain virgin before marriage (Tavris and Offir 1977)? The traditional answer for such double standards in attitudes towards virgin girls and non-virgin boys is supported by several principles. The first being 'religion', some people select from religion certain parts to support their social attitudes and influence women with all the punishments and rules. These threats induce a tendency in women to be more religious, more obedient to God's rules and experience more guilt (Robinson and Shaver 1973). Most religions

require virginity for both men and women. Throughout history there has always been a solution for the unmarried males sexual drive. The slave girls or the temple girls serviced the sexual needs of men in some old religions. Prostitutes from past to present serve the male's sexual drive. Other kinds of marriage, like the temporary marriage in Islam, 'Muta', is used, mainly, by men. All these ways were created to serve men's sexual desire, while none were allowed for women. 'Nature' is the other word used to support the idea of having a society with virgin females and non-virgin males. Nature has been used in different explanations. Women are said to be naturally full of chastity and purity while men are more intellectual and driven by a strong sexual desire. As mentioned before, when talking about sexual satisfaction and dissatisfaction, the differences between man and woman is in which stages of the sexual act women need more time than men. In term of sexual desire, there is no proof that men are more intense than woman and the folklore about the purity of women and the lechery of man is incorrect. The suggestion is that women will go more for romance and foreplay in sex, while men have intercourse as the main need. This belief of both man and woman's sexual desire leads to the suggestion that if virginity is required in society it should be for both sexes. Sex as a need is the female's as much as it is the male's (Reiss 1964). The second idea of those who support the 'Nature' principles is that women have a hymen for no other purpose than to keep her as a virgin. Some people believe that there is no use for the hymen except to distinguish between virgin and non-virgin women. The fact that some girls are born without hymens or with elastic hymens makes the criterion for 'virginity' even more confused.

Pregnancy is another issue. Man can spread his semen everywhere with no real harm or real proof against him, while a woman may become

pregnant with only one intercourse or even just by ejaculation outside but near the vagina where the sperm can swim to the inside.

Apart from the psychological and anatomical differences between man and woman which have been used in relation to 'nature' what of the learning aspects. Our sexual attitudes are learned under the rules of what are called customs, traditions, cultures, and other related words that serve all man-made rules. Girls are brainwashed about the values of virginity and reinforced by rewarding them emotionally for being good and punishing them whenever they break the rules. It is learning the way of life and developing attitudes by punishment and reward (Fishbein and Ajzen 1975). On the other hand, other standards are used when developing men's sexual attitudes and behaviour. Smart and Smart (1978) argued about how this double standard of norms judges the same sexual behaviour, differently in men and women. Reiss (1964) asked the question in reverse. He wondered what would happen if boys were taught, exactly like girls, that they were not allowed to have sex out of marriage and if their wives 'women', knew that they had experienced premarital sex they would not respect them. If a boy was brought up like a girl, his sexual drive would be inhibited too. The boys would accept the sexual freedom of woman exactly as women actually view man's freedom. Boys inhibited themselves under guilt and fear. Another aspect of the double standard is the idea that an experienced sexual man is preferred. A man with sexual experience is viewed by the girl as someone who knows what to do and how to give good sex. He is a 'real man'. On the other hand, an experienced woman is considered to be loose, easy, not romantic, or mannish and unfeminine (Smart and Smart 1978).

This double standard has been at work to brainwash both men and women. According to Kinsey et al (1953), most men, as expected,

preferred virgin wives, while 32% of women preferred non-virgin husbands and 42% of women did not mind. This double standard makes not only males but also females support and believe in the idea of premarital coitus and sexual liberty for men but not for women (Mosher and Cross 1971; Trlin et al 1983; Shapurian and Hojat 1985). There are some men (about 23%), especially in the modern western societies, who do not mind getting married to a non-virgin girl (Bernard 1975), but even those are few compared with those young men who believe in total sexual freedom for themselves and still ask for virgin brides. The idea about male sexual freedom and female sexual control has to do more with gender than with race. It is male and female attitudes which creates this double standard and not a certain race or certain culture (Prakasa and Nandini 1985).

Every society has degrees of attitudes toward virginity. Some of them are more liberal than traditional, others more traditional than what could be called moderate. The influence of society and family have been shown to be the main effects on male and female sexual attitudes. There are data which show that the sexual attitudes of adolescents are tied to their parents' attitudes (Propper and Brown 1986). But it is the individual choice to select from all the degrees of attitudes surrounding him/her, what he/she believes in. One can find very liberal non-virgin girls in traditional societies and virgin girls in liberal societies who prefer to delay their deflowering until the marriage night. Choosing the degree of the attitude has nothing to do with race, as mentioned, and it is not solely a function of age. As expected, liberal attitudes are usually related to the young. But, Reiss (1978) found in one study that a man who was 45 years of age and not married was more liberal than another man 45 years old, and married with a young child and that man in turn was more liberal than

a third man 45 years old with an adolescent child and very traditional in comparison with the previous two cases. Then, the social and parental status can form the sexual attitudes too. A study carried out by Woods et al (1985) in Liberia and a study done by Ladipo et al (1983) in Nigeria, show what can be called the moderate liberal sexual attitudes. Both studies found that premarital sex between man and woman was accepted, if there was a plan to get married.

Smart and Smart (1978) in their book 'Women Sexuality and Social Control' state that, 'The social control of women assumes many forms, it may be internal or external, implicit or explicit, private or public, ideological or repressive'. Virginity can be suggested as an example to support their statement. The society which encourages the male to lose his virginity early and labels him proudly as masculine and represses females by discouraging them from sexual involvement works in an unfair way. It is encouraging the criminal and punishing the victim.

3.3 SEX AND PERSONALITY; EYSENCK'S THEORY

3.3.1 Eysenck's Personality Theory

It is Eysenck's belief that the individual's personality is determined by biological and environmental factors and, according to the degree of these factors, individuals differ in their positions on dimensions of personality from extreme Extraversion (E) to extreme Introversion (I), from extreme Neuroticism (N) to extreme stability, and with high or low levels of Psychoticism (P). The P dimension is a new dimension compared to E and N and it still does not have a defined biological explanation as yet. The Individual's general behaviour and attitudes, including for instance, even the liking or hating of certain foods, are determined by the position on the three personality

dimensions (Eysenck 1976b). Eysenck does not give as much emphasis to the environment in forming the personality as to the role of biological factors. His defence of this position is in believing that environmental supporters exaggerate the total influence of these factors and even totally ignore biological factors (Eysenck 1970b). In Eysenck's view, individual differences on the dimension of N have to do with differences in the neurophysiology of the limbic system, or visceral brain. The limbic system coordinates and influences the activities of the sympathetic and parasympathetic branches of the Autonomic Nervous System (ANS). Eysenck admits that the evidence to support the hypothesis of limbic system activation being involved in bringing about differences on the N dimension is weak (Eysenck 1983). It is worth noting that to support his view, Eysenck depends on the N questions in his inventory which describe certain behaviours having to do with limbic system activity, i.e., items which contain strong emotional reactions that have a tendency to continue longer than usual, or are more easily aroused than usual.

Individuals differ in degree from being extremely extraverted to being introverted, on the second postulated dimension. In Eysenck's view these differences are determined by differences in the activity of the reticular formation-cortex arousal loop (Eysenck 1983).

Eysenck tends to be more confident about the arousality and E dimensions, although he has expressed some dissatisfaction even with his own evidence (see Eysenck 1983). Eysenck's view of arousal emerged from Pavlov's concept of 'transmarginal inhibition', which states that subjects with high nerve cell activity and who face strong stimulation will develop a protective reaction against strong stimulation. This reaction is known as inhibition. To link his theory with that of Pavlov's, Eysenck believes that the introvert has

a high basal level of arousal and therefore when presented with a task which increases arousal, introverts achieve their optimum level of arousal more quickly and therefore will try to avoid it. The high level of arousal in introverts allows for stronger conditioned responses to be formed more quickly and easily. It has been suggested that this is why introverts easily take orders, and are more sensitive to auditory stimulation and over aroused with caffeine (Eysenck 1970b; Siddle et al 1976; Revelle et al 1980). The low level of arousal in the extravert makes the formation of conditioned responses difficult and less strong. Any boring situation will lead the extravert to attempt self-arousal, from acting out certain behavioural activities to engaging in imagery. Extraverts, with their lower level of arousal, cannot handle sensory deprivation like introverts. They will act in terms of seeking sensation (Eysenck 1970b, 1983).

More support for Eysenck's arousal theory is provided by the finding that subjects with high impulsivity react more quickly and make decision more quickly than subjects with low impulsivity scores (Barratt 1983). Individuals with high I scores tend to demonstrate higher skin conductance levels and show a greater number of nonspecific responses than those with high E scores. Introverts also have larger tonic pupil size prior to stimulation than do extraverts, show fast, low amplitude waves in their EEGs, while extraverts have slow, high amplitude waves (Eysenck 1983). In his books 'The Scientific Study of Personality' (Eysenck 1968), and 'The Biological Basis of Personality' (Eysenck 1970b), Eysenck provides support for his theory from studies of identical and non-identical twins. Eysenck assessed intelligence, E, ANS activity in identical twins and fraternal ones and found support for his biological view: E correlated 0.50 for identical twins and -0.33 for the fraternal ones; ANS

correlated 0.93 for identical twins and 0.72 for the fraternal; and the correlation for intelligence was 0.82 for identical and 0.38 for fraternal twins, respectively (Eysenck 1970b). In spite of these findings which provide support for the effect of inherited abilities and tendencies, Eysenck has to face the argument for the role of society in making twins behave similarly. Eysenck agrees that it is difficult to determine the true degree of inheritance and learning in determining the similarities and differences in twins. Moreover, Eysenck qualifies his biological theory by confirming that biological and environmental factors share equally in forming the individual's personality (Eysenck 1968). It is important to note that Eysenck believes that individuals inherit the neurophysiological structure which could lead to e.g. similar behaviour to that of the parents, but individuals do not inherit behaviour itself, which is environmentally determined.

Impulsiveness has been studied by Eysenck to determine its place on a dimensional system of personality, and has found that there is broad impulsiveness (ImpB) and narrow impulsiveness (ImpN). The ImpN individual is prone to risk taking, non-planning and liveliness. ImpB includes the characteristics of type of ImpN (Eysenck and Eysenck 1978). It has been found that impulsiveness (ImpB) relates highly and positively to the E scale, and also correlates positively with N and P, which makes it a pathological trait. Its relation to E could be explained as not pure in form (Eysenck and Eysenck 1977). ImpN is found to correlate with risk-taking and has a positive relation with E and P. Non-planning shows a positive relation with P and a negative relation with N. Liveliness shows a very clear positive correlation with E and a negative correlation with N. Sociability, the other end of the E scale was found to correlate positively with E and

impulsivity. The total impulsiveness scale (ImpB) correlated 0.20 for men and 0.34 for women with sociability, 0.35 for men and 0.48 for women with E, and 0.19 for men and -0.02 for women with N. Although impulsiveness and sociability can be used as individual scales, Eysenck and Eysenck found the combination of these sub-scales with E is more justifiable (Eysenck and Eysenck 1977). This suggestion can be understood especially if other studies are considered which show some weakness in using the ImpN scale (e.g. Glow et al 1983), where males were found to score lower than females in the ImpN scale. Impulsiveness as a term and a scale is further developed by Eysenck and Eysenck to measure behaviour of adults and children (Eysenck and Eysenck 1980; Eysenck and McGurk 1980). Individuals who score highly on impulsiveness have similar characteristics to those of the extravert, i.e., they speak and act out without thinking, are aggressive, do not give much attention to traditions or norms. On the other hand, the sociable person is the wise, calm person who thinks before reacting and pays attention to the norms and feelings of others.

The sensation seeking as a concept has been studied by Zuckerman who is considered the pioneer in developing a scale to measure it. Zuckerman (1971) divided the sensation seeking scale into four factors: (a) Thrill and adventure seeking, which is seen in individuals who enjoy outdoor activities and like dangerous things which are accepted by society; (b) Experience seeking, high scorers will search for new experiences; (c) Boredom susceptibility, describes a person who is restless in unchanging environments or experiences; and, (d) Disinhibition, which characterizes a person who desires variation such as meeting people and having different sexual partners. Zuckerman added some sexual items in the last part of his scale as a

new way of helping to study sexual sensation seeking, especially the Disinhibition factor which expresses the loss of social inhibitions. In studying the dimension of sensation seeking Zuckerman found that sensation seeking tends to correlate with impulsiveness and psychopathic tendencies. Sensation seeking has been found to be correlated positively with E and P but does not correlate with socialization (Eysenck and Zuckerman 1978). Theoretically, Eysenck and Zuckerman have agreed that E and sensation seeking can be explained according to the arousal view which has been explained previously. Sensation seeking has also been found to be related to age and sex, with younger individuals being found to be higher in sensation seeking than older individuals, and males generally being higher in sensation seeking than females (Zuckerman 1984). It is believed that individuals who are sensation seekers are those who seek out new and varied experiences in order to maintain their optimal level of arousal. Because they are easily bored they seek new experiences, are presumed to be more sensitive to inner sensations and less conforming to external constraints, show great disregard for morality and are usually dominant (Zuckerman et al 1972).

Before describing the extreme scorers in each dimension, it is worth noting that Eysenck, on different occasions, expressed his surprise at the American author's dealing only with one end of a personality dimension and considering scales to describe or assess only part of personality, e.g., impulsivity scale, sensation seeking scale etc (Eysenck 1970b). Eysenck's arguments emerge from his belief in continuity of personality dimensions, and judging personality on the basis of degree and comparisons with the opposite end or other dimensions.

3.3.2 General Characteristics of The Extreme Individuals

Eysenck has described individuals at the extreme of each scale or dimension (Eysenck and Eysenck 1981).

3.3.2.1 Extraversion Scorers

High E scorer will be found in the sociable person who is found at parties surrounded with friends, who does not like to be alone or quiet, does a lot of talking, hates reading, especially if he or she is alone, cannot handle the idea of studying a long time, especially if alone, is a person who seeks excitement, does not wait and think but acts on the spur of the moment, i.e., is an impulsive person, who enjoys jokes and generally shows an optimistic attitude. The extravert is also good in action and practical things. Their reactions show a kind of aggressiveness, and they easily lose their temper and express uncontrollable feelings. Eysenck suggested that the sociopath is in the extreme E group.

3.3.2.2 Introversion Scorers

The high I scorers are quiet persons, who are fond of books rather than people, are reserved and keep their feelings under control except with very close friends. They are people who plan for everything, do not like to act on the spur of the moment, do not like excitement, adventure, or variation, but prefer an ordered and organized life. They are patient and seldom lose their temper, and are peaceful and do not show aggressive behaviour. They also tend to be pessimistic and give great attention to moral and ethical values.

3.3.2.3 Neuroticism Scorers

The typical characteristics of the individual who scores highly on the N scale are that he/she will on first impression appear wary and continuously worries about things that might happen or go wrong and, as a result, is highly anxious. Such individuals are changeable

and moody, stay in a state of depression and tend to show sleep problems. High N scorers report various psychosomatic and anxiety disorders, and often report phobias of one kind or another. He/she is a highly emotional person, who easily shows strong reactions to any degree or kind of arousing stimuli and has difficulty in returning to a non-arousal state. These strong emotional reactions interfere with their proper adjustment and sometimes cause absurd reactions. Rigid attitudes are also common. When combined with I these individuals demonstrate even more anxiety and when combined with E they are touchy and restless (Eysenck and Eysenck 1972, 1981, 1982; McGuire 1973). Women tend to score higher on the N scale than men and most of the characteristics of a typical high scorer on N are female in nature (Eysenck 1958; Eysenck and Eysenck 1981, 1982). The neurotic characteristics like restlessness, frustration and anxiety have been given a great deal of attention by the psychoanalytic schools. Freud believed that the Oedipus stage was the source of all personality structure not only N and that hysterical symptoms were the result of childhood traumas and frustration in general; especially sexual frustration (Fine 1979).

3.3.2.4 Stability Scorers

At the other end of the N dimension is the stable individual who tends to be almost opposite to the normal neurotic. They do not give any impression of worry and act in ways to control their thoughts and tempers. Emotionally, they respond slowly and wisely to the extent that sometimes they are considered weak. Arousal responses are reasonable and appropriate to the degree and kind of stimulation and they readily return to their normal emotional state (Eysenck and Eysenck 1981). The stable subjects have not been studied much and are usually only mentioned in relation to N.

3.3.2.5 Psychoticism Scorers

Individuals who score high in P tend to be inhuman; their inhumanity being clearly seen in their behaviour; i.e., lack of feeling and empathy and insensitivity for other's feelings (e.g., they can be aggressive and make fools of others). Aggressiveness will be demonstrated even towards family members and people they love. They are often people who are fond of strange, different and odd things and like dangerous things no matter the extent of danger. They are lonely people who are usually avoided because of their troublesome nature which results in them not 'fitting-in'. They show strong libido which can be demonstrated in unsocial ways. Usually if persons score high on P they, including females, will show masculine characteristics. Men tend to score higher than women on P, and in addition to the sex differences, age is also a modifying variable with older people usually less than younger people. The rate at which men decline with age in P is faster than for women. This is probably because men, when young score higher than women. It has been found that criminals, drug addicts, and individuals with sexual problems score higher in P. Other psychologically disordered groups also tend to score higher on P. Individuals who score high in impulsiveness and/or N also tend to score high on P. The P, because of its relation to searching for different, exciting, and dangerous experiences, is also significantly correlated with sensation seeking (Eysenck and Eysenck 1972, 1978, 1980, 1981).

3.3.3 Sex and Personality

As stated by Eysenck, a person who behaves in certain ways or who holds certain beliefs, will show the same manner of behaviour and attitudes in different situations, e.g., the extravert will behave

similarly at school, at home, or on the street. They will hold liberal attitudes in politics, about women, and even about food (Eysenck 1970a). Eysenck generalized his personality traits to matters of behaviour and attitudes in different areas, with sexuality being one of them. In the following the sexuality of those who score high in each dimension will be described. These descriptions are based on Eysenck's own studies, and studies by others.

3.3.3.1 Extraversion and Sexuality

The individual who scores high on E will be found at parties or surrounded with friends from both sexes. It is the search for excitement and dislike of loneliness that pushes them to mix with others. The high scoring extraverts will have good social ability which allows them to easily initiate relationships and start conversations with both males and females. Their social ability allows them to mix with the opposite sex and this with their tendency to act on the spur of the moment and need for arousal makes them become easily involved sexually even with a person he/she hardly knows. The low arousal level leads these individuals to search for excitement. Furnham (1984b) found that those who value the exciting life score high in E because of their need for arousal. The need for excitement makes the high E scorer seek fun from sexual jokes and pornography (Eysenck 1971a, 1971b). The tendency to seek out new experiences leads the high E scorers to start their sexual activity early in comparison to those who score high in the I direction. They are individuals who are easily bored and are found to have many dates in a short period of time, if they are single, and have affairs if they are married. These individuals have a strong desire for sex to the extent that they can even be overpowered by their sexual feelings (Eysenck 1976b). Although extraverts easily becomes sexually excited

and think of sex as everyday and have a healthy appetite for sex, they do not express their sexual desire in an aggressive way. They often enjoy their sexual life and express satisfaction in it. They tend to go for long foreplay and have more frequent intercourse with different positions (Schenk and Pfrang 1986). They search for change usually through heterosexual relationships, and in spite of their pattern of changing sexual partners, the high E scorers are not attracted to homosexuality and it presents no problem for them (Eysenck 1971a). It is probably because of their tendency to have many sexual partners, that the high E scorer is found to be more likely to divorce than the I scorer (Eysenck 1980). Those who score high on E also found practicing fellatio and cunnilingus more frequently (Eysenck 1972). The need for high levels of stimulation which is the result of a low level of arousal makes the high scoring extraverts search for exaggerated stimuli, i.e., liking highly coloured, bright clothes (Götz and Götz 1971). Extraverted males also tend to prefer women with large breasts (Eysenck and Wilson 1979). Götz and Götz found females with large breasts who score highly on E results in them attracting men who have a similar level of E. Their tendency in expressing their feelings and their dislike of being alone was clearly shown in a study about women in labour (Eysenck 1961). Eysenck found that the more extraverted the patient, the more she found labour insufferable, gave voice to grievance, insisted on a nurse's company while in labour, and consumed more drugs while in labour in comparison with those who scored in the introverted direction. The need for excitement and self-expression, which are characteristic of the E scorers, makes even the person who adopts other roles act extraverted when they are in it. Gosselin and Eysenck (1980) found that transvestites show an increase in their E scores ($p < 0.1$) when they are

taking the woman's role and expressing their female personality. The transfer to their preferred role helps them reduce their anxiety and therefore increase their E.

Individuals who score highly on E are found to be dominant in their whole life and especially in their sexual life. They believe in internal control, and consequently will rule their own sexual life and go with their sexual decisions (Layton 1985). The sexual attitudes for those scoring highly on E seems to result from their hedonism. They tend to be permissive individuals and have positive attitudes towards premarital and group sex. They express a liberal view of abortion, birth control, equal rights in sexual freedom, etc. The extreme E scorers are considered as libertines (Eysenck 1971a; Barnes et al 1984). Eysenck suggested that unmarried mothers and those who get venereal disease will be individuals with high E scores.

The main characteristic of those who score highly in impulsivity will be the directness they show when they try to start a relationship with the opposite sex. They become sexually involved easily without taking their time or giving their decision a second thought. The more impulsive the person, the more radical attitudes he/she will have about sexuality (Furnham 1984a).

High scorers on sensation seeking will show a tendency for varied, novel and complex sexual experiences (Zuckerman 1971; Martin 1985). High sensation seekers tend to engage in socially unacceptable situations and have been found to respond with words that have highly sexual meanings (Larson et al 1979). Schierman and Rowland (1985), in a study about the preference for entertainment, found the typical sensation seeking male to like X-rated magazines, new magazines, non-fiction books and watching TV news. They showed negative attitudes to going to the theatres, movies or reading romantic or

fiction books. Females who scored high on sensation seeking were found to attend X-rated movies, read X-rated magazines, go to pubs, rock concerts, night clubs and to listen to pop music; they did not read romantic or dramatic fiction books and they did not go to the theatre. The sensation seeker's love style goes with the nature of the dimension, i.e., they are prone to manic, erotic love, etc. (Johnston and Jaremko 1979). Voyeurism may also be found among high scoring sensation seekers. Obviously, their sexual attitudes towards premarital sex and sexual activity in general will be liberal. It has been found that sensation seeking is related to variety in sexual experiences (Zuckerman 1971, 1984).

3.3.3.2 Introversion and Sexuality

What has been said about the sexuality of those scoring highly on E can be applied to those who score high in I, but in the opposite way. Typical I scorers tend to be persons who do not mix easily with other people, especially the opposite sex. They show a need for privacy which relates to their basic personality (Stone 1986). They can abstain from sexual involvement and are able to control their sexual feelings. The female who scores highly on I is the type who keeps 'a stiff upper lip' during child birth and does not express any grievances (Eysenck 1961). They try to avoid sexual stimulation such as pornography if possible. They are calm people who like respectable, dark clothes (Götz and Götz 1971). The male does not view females as sex objects and express a preference for small breasts (Eysenck and Wilson 1979). Sex does not control their lives and usually they do not become involved in premarital sex. Even inside marriage, their sex lives are limited, i.e., less frequent intercourse, less foreplay, and limited sexual positions (Eysenck 1971a). They may have some sexual problems such as premature

ejaculation in males and frigidity in females (Eysenck 1971a, 1971b). In spite of all the traditional and conservative sexual behaviour they show, they tend to be sensitive individuals (Siddle et al 1976). Stelmack and Mandelzys (1976), showed that the introverts' pupil size became larger than that of extraverts when they heard taboo words. The sensitivity of introverts is due to their high arousal levels. In their 20's they can be too idealistic, but in the 40's they are more adjusted to married life than E scorers (Eysenck 1971a). His/her sexual attitudes reflect the Orthodox Christian beliefs, e.g., they stress the importance of virginity (Eysenck 1976b), are very honest and never cheat on their spouses. They have negative attitudes toward premarital heterosexual activity compared to high E scorers (Barnes et al 1984). They have been found to be pro-traditional in rules (Zuckerman et al 1972). They are puritan, but in the extreme, they can be libertine and may tend to show some sexual variation like transvestites (Eysenck 1976a, 1976b; Gosselin and Wilson 1986).

3.3.3.3 Neuroticism and Sexuality

The individual who scores highly on N may have several sexual problems. In communicating with the opposite sex they are fearful and have difficulty in starting a relation. Nevertheless, their sexual drive is very high and asks continuously for satisfaction. Their sexual feelings exist in uncontrollable thoughts. They show strong tendencies for pornography which acts as a substitute for the real sexual relations they are deprived of. Besides pornography, they will seek sexual satisfaction from other sources' like masturbation, fantasies, or homosexual relations, but these ways of satisfaction enhance guilt feelings (Eysenck 1971b, 1976b). They are conscious that they have sexual problems and also are bothered by the guilt feelings which they have. For this reason they 'scape-goat' by

blaming the inhibiting influence of parents, bad experiences, religious threats, and external power in controlling their life (Eysenck 1976a; Layton 1985). The N scorers show clear dissatisfaction with their marriage and sexual life and express a number of complexes. They view their sexual partner with hostility. Marital life is found to be more satisfying if both partners have similar levels of N. A wife with a husband high on N will show less marital satisfaction and vice versa (Eysenck and Wakefield 1981). Divorced women when compared with those still married have been found to be higher on N and divorce is found to be more common among males who score high on N (Eysenck 1980). Those who have premature ejaculation, impotence, frigidity, or who have fewer orgasms are frequently found to be high N scorers (Eysenck 1971a, 1971b; Demerdash 1977). With the need for sexual satisfaction, N scorers view sex as a disgusting thing that brings worries. Because the high N scorer shows clear abnormality, or disturbance and is mixed up about sex they value inner harmony as a more highly valued and comfortable thing (Furnham 1984b). The high N scorer shows positive attitudes or tendency to homosexuality, premarital sex, sex by force, or other variation of sexuality, e.g., transexuality, and sometimes, if they are extreme scorers, conservative attitudes (Barnes et al 1984; Gosselin and Wilson 1986). In contrast to high scorers on N, those with low scores have no disturbances or problems and are reasonably satisfied.

3.3.3.4 Psychoticism and Sexuality

The high P scorers have very high sexual drive which they express overtly. Their roughness may cause problems for them in finding dates and even when they are married they may lose their partners due to the hostility they show. They are active sexual individuals but lack satisfaction even in married life (Eysenck and

Wakefield 1981). Eysenck characterized them as 'ladykillers' who are nice on first appearance but have a tendency to later violence. They have been found to show positive attitudes to rape, pedophilia, anal intercourse and any act which includes force or pain (Barnes et al 1984; Eysenck 1971a). They tend to show more desire for sexual activities which are not typically heterosexual, e.g., homosexuality, pedophilia, anal intercourse, etc. They also tend to enjoy pornography. They show a great deal of sexual curiosity combined with hostility. They act out their libidinous, promiscuous and perverse desires (Eysenck 1976a). They are unstable persons and the incidence of divorce is found to be high amongst them (Eysenck 1980). They also show tendencies for dominance (Barnes et al 1984). Criminals, like rapists, pedopholics, etc. tend to have high P scores.

Obviously, high P scorers will be extreme liberals who believe in variety in sex, are permissive, may be inclined to deviancy, believe in premarital sex, homosexuality, and rape inside marriage. With the high rate of sexual activity the P scorer is unsatisfied with his/her sexual life and may have numerous sexual problems, e.g., impotence (Eysenck 1976b).

3.3.4 Conclusion

Eysenck universalized his theory. Cross cultural studies give some support for his personality dimensions, but at the same time a number of indications show difficulties and inadequencies, even with translation. Ibrahim (1979) and Abdel-Khalek (1981) found that in Middle East cultures E, for instance, can be viewed totally differently. The extravert person in Egypt is one who shows more sympathy, intimacy and conformity with relatives and friends. On the other hand the western extravert is one who goes to parties and craves

excitement. If extreme this can be seen in Arab's eyes as antisocial, antifamily behaviour. Beating and abuse of animals can be considered an extravert Egyptian behaviour while it is a psychotic and psychopathic behaviour among westerners who tend to be animal lovers (Abdel-Khalek and Eysenck 1983).

Eysenck believed in cultural differences and noted the need for fresh standardization, and the need for certain items has been questioned (Barrett and Eysenck 1984). The necessity for considering environmental differences has been made clear by Eysenck and others who showed that environmental influences are found to play a greater role in determining the individuals sexual behaviour and attitudes. For example, the attitudes of students who attended a sex course at university of Delaware have been significantly changed on six scales developed to study the effects of the course. They were found after the course to show greater permissiveness, reported homosexual activities, which they did not report at the beginning of the course, reported more heterosexual experiences, masturbation, and higher scores on the orgasmic experience scale (Zuckerman et al 1976). Al-Qataee (1984) applied Bem Sex-Role Inventory (BSRI) after translated to Arabic on Saudi Arabian people. The result of BSRI showed that both Saudi Arabian males and females who have been exposed to western culture rated higher on masculine items, and that because those who had been in western environments became more aware of sex roles in Saudi Arabia. In spite of the attention which Eysenck gives to the influence of environment and cultural differences, he still sometimes judges the behaviours and attitudes of other cultures from western eyes and from the dimensions used to assess western personality. Viewing the Japanese's embarrassed attitudes and shyness toward sexuality as immature and a sign of psychosexual under

development (Iwawaki and Eysenck 1978) is incorrect because such behaviour is a sign of maturity and is socially accepted in that culture. In addition, the sexually open behaviour and permissiveness which Eysenck views as mature sexual behavior for young English females, is viewed as anti-social and delinquent behaviour in eastern eyes.

CHAPTER 4

HYPOTHESES

4.1 INTRODUCTION

The total sample consists of 391 subjects and is thought to be essentially representative of middle-class Kuwaiti society, although it does also contain some representatives of poor and rich members of the population.

The main analyses are carried out on four sub-groups, single females (N=104), married females (N=87), single males (N=115), and married males (N=85). This sub-grouping is employed because it is hypothesized that sexual behaviour and attitudes will differ depending on group membership.

The primary examination of these hypotheses makes use of two questionnaires, the first the Eysenck Personality Inventory (EPI), providing measures of the Extraversion (E) dimension and the Neuroticism (N) dimension. The second questionnaire was devised specifically for the study and is concerned with sexual behaviour and attitudes. It was constructed in four versions to be used with each of the four sub-groups above. Each version contained a set of questions which were common to the four sub-groups and further questions which were specific in each sub-group. These questions are referred to as Common Sex Questions (CSQ), Single Females Sex Questions (SFSQ), Married Females Sex Questions (MFSQ), Single Males questions (SMSQ), and Married Males Sex Questions (MMSQ). From the special sex questions of the four sub-groups, the Common Special Sex Questions (CSSQ) for Females and Males are extracted and labeled as FCSSQ and MCSSQ items, respectively. The scales and their items are detailed in Appendix A2.

4.2 THE TOTAL SAMPLE

It is expected that the sexual behaviour and attitudes of the total sample will be generally representative of middle-class Kuwaiti society and in accordance with the traditions of that society, but modified by the values introduced by modern materialism.

With this background in mind, the following hypotheses are put forward as a framework for later analyses. The hypotheses derive partly from the expectation that subjects holding the traditional societal and religious views of Kuwaiti people with different degrees of tenacity will exhibit different attitudes to sexual behaviour; and partly from the literature which relates sexual mores and behaviour to personality factor.

- 1- There will be evidence of a traditional society based on pro-religion rules, and pro-society rules; example (CSQ item 7, 8, 10, 24, etc.).
- 2- The total sample will be inclined towards the acceptance of male sexual freedom and the prohibition of female sexual experience out of marriage; example (CSQ items 13, 24, 30, 55, etc.).
- 3- The sample will show positive attitudes towards the marriage system; example (CSQ items 19, 20, 21).
- 4- It is expected that although the total sample will represent a traditional society with strict religious rules, there will be some sexual behaviour which is contrary to the religious view, like anal intercourse and having sex with animals; example (CSQ item 17, 37).
- 5- The sample will show some prejudiced attitudes towards the non-Kuwaiti on sexual matters; example (CSQ item 45, 46).
- 6- E scorers will be more progressive in their sexual behaviour and attitudes.
- 7- It is predicted that N items in EPI will correlate significantly

with the restless and guiltiness items in CSQ.

8- There will be correlation between E items in EPI and sexual drive items in CSQ.

9- Uneducated people are expected to be more traditional than the educated people.

10- The majority of N scorers will be females and single subjects; and will show sexual dissatisfaction.

11- E scorers expected to be mostly single subjects, males, students, and young people with high sexual drive and progressive attitudes.

12- It is expected that the more impulsive subjects will show more sexual drive and progressive attitudes compared to those subjects with less impulsivity.

13- Sociable subjects will show reasonable sexual drive and progressive attitudes.

4.3 FEMALES — MALES

1- Females, in general, will be more traditional than males.

2- Males will show more negative attitudes toward pro-women items than females; and females will show more negative attitudes toward pro-men items than males

3- Females will show more positive attitudes to marriage than males.

4- Females will show less sexual drive than males.

5- Females are less likely to be sexual sensation seekers compared with males.

6- Females will be more progressive in certain attitudes than males in adopting new views of sexuality like sex education and mixed (girls and boys) education.

7- Males tend more than females towards experiencing the variations in sexuality.

8- Males will show more impulsivity than females.

9- There will be some contradiction in the attitudes of males; they will tend to be traditional in items which express domination, and more progressive in items that promote their sexual satisfaction.

4.4 MARRIEDS — SINGLES

1- Married subjects will show more traditional attitudes than single subjects.

2- Married subjects will show more positive attitudes toward marriage than single subjects.

3- Married subjects will show less sexual sensation seeking than single subjects.

4- Single subjects will be more progressive in adopting open and new sex attitudes like sex education and mixed (girls and boys) education than married subjects.

5- Single subjects will be more sensation seekers than the married subjects.

4.5 SEX AND MARRIAGE STATUS GROUPS

As already stated, the total sample will be divided into four sub-groups on the basis of their sex and marriage status. The sub-groups are Single Females (SF), Married Females (MF), Single Males (SM), and Married Males (MM). The following are some hypotheses developed to compare these four sub-groups.

1- Compared with the other three sub-groups, the MF sub-group will be more traditional: pro-marriage, pro-men dominate, against sexual freedom to females and in favour of the social and religious rules.

2- The MF sub-group compared with MM sub-group will be less E scorers and more N scorers.

3- The SF sub-group compared with SM sub-group will be less sexually satisfied, believe more in the marriage system, be more romantic and against variations in sexual behavior, be less in sexual drive, be less in stimulus seeking, and be more easily aroused by reading erotic novels.

4- The SM sub-group compared with the other three sub-groups will be more progressive, higher in E and impulsivity, and be sensation seeking scorers.

5- The SF sub-group will show more feminist attitudes of being pro-women compared to the MF sub-group.

6- The MF and MM sub-groups sexual and marital satisfaction is expected to be related to their education status (more educated are more satisfied), economic situation (richer are more satisfied), and premarital sexual experience (more experienced are less satisfied).

7- The SF and SM sub-groups sexual satisfaction will be related to their educational status (more educated are less satisfied), economic situation (richer are more satisfied), employment status (employed are less satisfied than unemployed and student), and premarital sexual experience (more experienced are less satisfied).

CHAPTER 5

METHODOLOGY

5.1 INTRODUCTION

The sensitivity of sex topics makes the methodology in sexual research different in some aspects from other topics of research. Therefore, in this chapter, which is concerned with the present study's methodology, general considerations of the methodology used in sexual research will be discussed. Thus, in the first part of this chapter (section 5.2) a modest review of sexual methodologies will be presented. While, in the second part (section 5.3), the methodology used in the present study will be presented.

5.2 MEASURING SEXUAL ATTITUDES AND SEXUAL BEHAVIOUR

Studying the history of sexology as a science which struggles to detach itself from other sciences, it is noticeable that sex, as a topic of investigation, is accepted as long as it is studied in relation to other sciences such as pathology, biology, etc. These sciences act as a cover for the taboo, of discussing sex topics. It is also accepted if it reveals personal views, like journalistic articles or novels. When it comes to talking about sexuality as a separate science with its own methods and tools one faces rejection and anger because in using such methods the researcher is presenting reality that can not be denied as is the case with a journalist or an author which are largely opinions. The scientific road which sexology starts with is the problem. The battle between the more conservative elements in society (e.g. religious leader) and the sexologist still goes on. This strong belief which deals with the reality of life that sex is an important part of our life leads the sexologist to adopt

Thorndike's statement 'Whatever exists, exists in some quantity, and can theoretically be measured'.

5.2.1 Sex Methodologists

Those who were labelled as sexologists, in the beginning of sexology as a science, while attempting to methodologize sexuality were not met with a great deal of encouragement. To be labelled as a sexologist was and still is a hard decision to make for oneself. The following are some of the remarkable pioneers in sexology whose works are considered as corner stones in methodologizing sexology.

It was this distinguished brave step taken in 1850 by Dr James Platt White who was a member of the medical faculty of the University of Buffalo. Dr White had the courage to break with taboo and risk his professional reputation in the medical school by bringing into the classroom an unmarried, pregnant woman one week before her delivery and allowed his students to examine her vagina, the heart-beat of the baby, etc., and to watch the birth when it eventually occurred. What happened as a result was predictable. A clamour, anger by the members of the faculty and outside the university. This anger led finally to court and the final decision forbidding the watching of births in the medical school (Bullough 1985). The clamour Dr White caused led, in some schools, to new rules to avoid dealing with sexuality and even to the forbidding of talk or study of venereal disease. This persisted till even as late as 1890. Until 1950 in USA nurses risked their jobs if they gave any advice or mentioned contraceptives to the patients. It was not until after world war II that the study of sexual behaviour and attitudes began to develop. It is fair to mention Rockefeller as one of the pioneers in sexology who, along with his fellow researchers, decided to study sex as a science after he became a

member of New York City Grand Jury, which at that time was investigating the phenomenon of prostitution. Rockefeller and his co-workers believed that social problems like prostitution, would be alleviated by gathering evidence and finding a solution by the scientific method (Bullough 1985). Alfred Kinsey et al's comprehensive studies of sexual behaviour in the human male (1948) and human female (1953) were great developments in the methodology of sexology. The method employed, using survey interview, was criticized because it was thought that the subjects' self report of sexual behaviour in face-to-face interview could not be relied upon to give an accurate reflection of reality. In addition, the results were difficult to generalize from, because Kinsey's sample was largely comprised of low income, uneducated people. In 1966 Masters and Johnson began a new era in studying human sexuality, in that they did not rely on the survey method as many of their predecessors had but instead investigated the human sexual response directly by measuring responses to sexual stimuli (see Crooks and Baur 1980). In spite of criticisms regarding the representativeness of their largely university sample and ethical and moral questions raised by such research, Masters and Johnson, made a notable contribution to sexology. Sorenson (1973) initiated a large questionnaire survey to investigate sexuality in contemporary America. His aim was to measure 13-19 year-old adolescent's sexual behaviour. Although his work was weak, because of the high rate of non-response, due to the length of his questionnaire, it was remarkable work. Hunt (1974), also received a great deal of criticism for employing the telephone method of interview to study sexual behaviour. Hunt's work was remarkable in 1974 for studying the patterns of sexual behaviour in the American population. The Redbook Report on female sexuality in 1974 is

considered one of the better studies of sexual behaviour and attitudes of females (Crooks and Baur 1980). This work has been criticised for not being a good result to generalize from since its major respondents were the Redbook reader. Zelnick and Kantner (1977) used a good technique in designing a survey to study pregnancy, contraceptives, and premarital sex among teenagers. The first, and one of the better scientific studies of the life of homosexuals and lesbians, was done in 1978 by Alan Bell and Martin Weinberg (Crooks and Baur 1980).

5.2.2 Approaches to Sexuality

It has been suggested for the sexologist to start with a certain scientific approach, that fits with his/her philosophy or need for certain sexual phenomena. These approaches are

(i) The Historical Approach: An analysis of the history of past sexual patterns, and activities. It could be difficult to depend on history because in the past no one recorded sexual activities. Employing the historical approach, researchers study differing opinions of sexuality of previous societies. For example, the acceptance of homosexuality by the Greeks which is rejected by other societies; the historical attitude towards celibacy, etc. One problem with this method is the lack of an adequate historical record of sexual activity.

(ii) The Learning Approach: Our learned sexual experiences could effect present sexual behaviour. This approach deals with conscious learning only, and assumes that by knowing about learned behaviour predictions can be made of others behaviours.

(iii) The Physiological Approach: deals with physical, biochemical, genetic, hormonal, nervous, vascular and anatomical, aspects. The concern of this approach is to study the interaction of

physical systems when they occur simultaneously. For example, to study cardiovascular or cortical responses during intercourse.

(iv) The Actuarial Approach: Uses demographic statistics to study sexual behaviour, by classifying populations and studying each group or class of sexual attitudes etc., or by using a sample to represent the whole populations behaviour or attitudes. Kinsey employed this method in his investigations.

(v) Psychoanalytic Approach: As the name implies, this approach is adopted from the work of Sigmund Freud. This approach views sexuality as a major factor in human personality and views the libido drive as a motivation which controls human behaviour.

(vi) Sociological Approach: Our sexuality, according to this approach, only exists within a social system. As individuals we cannot develop totally separate sexual attitudes or behaviours, but are influenced by social norms, customs, traditions, history, etc.

(vii) The Sociobiological Approach: Sees our sexual behaviour as a result of biological factors, and tries to understand animal and human sexual behaviour by studying the effects of genetics, hormones, etc.

As mentioned, these approaches play a role in choosing a method for studying sexual behaviour or attitudes (Geer et al 1984).

5.2.3 Methods of Sex Research and Related Problems

Methods of studying sexuality are similar to those used in other social and psychological areas. The following are some of the methods which are used in sexuality studies. These are discussed in order of decreasing popularity.

(1) Survey: When considering the early workers in the study of sexual behaviour and attitudes, it is noticeable that the majority

(e.g., Kinsey, Sorenson, Hunt, Zelnick and Kantner, Bell and Weinberg) used the survey as the methodology of choice. The popularity of the survey as a means of obtaining information about sexual experience and behaviour, is in part because it is the most private way for respondents to give information about their sexual behaviours or attitudes. Also oral (interview) survey, although it has an obvious weakness in this respect, is still preferred to other ways. In addition to maintaining the respondents anonymity the survey, especially the questionnaire type, saves time and money. There are however problems related to the use of the survey:

(i) Non-response: this cannot be avoided especially in questionnaires, because unlike the case of an interview survey where the subject might be reluctant to answer some of the questions and give false information, the questionnaire respondent may ignore these items. One suggestion to avoid non-response is by asking for volunteers to fill in the questionnaires. This idea emerges from the belief that volunteer subjects will be more cooperative and careful than subjects randomly selected and asked to complete a questionnaire.

(ii) False-response: This occurs when there is a difference between the actual behaviours or attitudes and those reported by the subject. There are several things involved which may lead to false-responses.

(a) Memory: in general, experience, and especially with sexual experience, people could face the problem of recalling what they experienced. Consciously or unconsciously humans may forget or conceal certain facts about their sexual history. Some of these sexual experiences may have been shameful, painful, sinful or socially unacceptable. Even normal events like the first orgasm may not be accurately recalled. In studying homosexuality, for example, the researcher who relies upon past experiences for the purpose of studying

present behaviour, has the problem of the respondent's inability to remember shameful childhood experiences or unconscious alterations which change the past to good present ones (Green 1985). Social taboos play a big role in blanking or reinforcing memories about sexual experiences. (b) Misunderstanding: This aspect is more of a problem in the written questionnaire where the respondents are away from the researcher and if they are confused with some of the items they may reply erroneously. Education plays a big role here, with less educated people becoming confused with the terminology. Naïve or less sexually experienced people may also face confusion in the survey which deals with experiences. Using simple common language or explaining any problematic items or terms by the researcher will help in reducing the problem (Crooks and Baur 1980). (c) Conscious falsification: participants may give false information by exaggerating their sexual experiences. This occurs mainly when the male adult or adolescent is asked about their sexual experiences. Participants may also minimize their sexual experience. This could happen when very experienced females are asked to clarify some of what they did experience. Denying or giving the opposite answer can also be expected. Researchers have to depend on the belief that most subjects give true and accurate answers. Social desirability is the major problem which makes participants colour their answers.

(iii) Sample: In sexuality studies, it is not easy to get a representative sample of the population. Some sexologists use particular type of subject rather than a random sample. In this case the results that the researcher sets can not be generalized to the population. If the researcher administers his/her questionnaire to a sample which he/she thinks represents that population, and the majority of respondents are from the same social class, have the same

education etc., this will effect the conclusions and inferences that can be made. The problem can be controlled according to the goals of the research. Although the written questionnaire is the most popular, the oral interview is also used. Participants in a sexual survey prefer the questionnaire and find it less threatening. In comparing the face-to-face (FTF) interview and self administered questionnaire (SAQ), it has been found that only 30% of the volunteers of the SAQ agree with the FTF (Catania et al 1986). This is probably a result of the sensitivity of the sex topic, in general, and the participants fear of the judgement that the researcher may make about him/her. The order and character of the items can also influence the subjects responses, and therefore it is excepted that when the most sensitive items come at the beginning of the questionnaire this could lead to a higher non-response rate. Consideration must also be given to the type and order of items on the questionnaire. To put the respondent at ease it is better to begin with the more medically oriented questions and then go on to those threatening inquiring about their sexual behaviour. The way that answers are scaled can also influence the results. In a study of sexuality and hysterectomy, Bernard (1986) found that different results could be obtained for the same question with a different metric. The question was, 'How many times do you have sex with your husband?' The first coding was 'frequently', 'once in awhile', or 'rarely'. A second scale was 'once', 'twice', 'three times', or 'more than three times' every month. Perhaps of more concern and interest would be the study of the effects of the sex of the interviewer, place of interview, etc.

(2) Case-Study: This method is usually employed when an individual comes for treatment in a clinic for sexual disorder, e.g., rapist, suicidal homosexual, incest, etc. Moreover, some of these

cases suffer from sexual dissatisfaction in marriage and have difficulty in coping with their husbands impotence, or their wives lack of orgasm. A case-study usually represents a single individual. but a small group can also be a case-study as long as the members are individually examined. Actually, the case-study is a good method for exploring and penetrating the behaviour for specific details of the case. This method is good in finding causes and giving solutions for the individuals, but the results are difficult to generalize to others. Another disadvantage is that such cases usually deal with sexual disorder and are not employed as a way to study normal sexual behaviour or attitudes. It is also a very time-consuming method.

(3) Observation Studies: This method can be applied two ways; by direct or involved observation. For example, it has been used in 'wife swapping' or 'group sex'. Recording sexual behaviour on video and watching it afterwards or by using one-way glass, are two of the methods used in observation studies. The first criticism of this kind of study is: are the participants showing their true behaviour? How much of reality do they show? And how much do they colour it? Because of the sensitivity surrounding sexuality not only the participants' behaviour must be questioned but also the researchers judgement; and how judgements can be influenced by the researchers own ideas. Using video gives an opportunity to watch an incident more than once which may lead to more reliable judgments. In spite of these criticisms, direct observation is the best way to judge sexual behaviour even though what can be observed is usually limited to certain sexual behaviour. The difficulty in observing other sexual behaviours, such as rape, homosexual acts, incestuous relations, etc., show the limitations of the observation study.

(4) Experimental study: In the experimental study, the

researcher puts the subject(s) under controlled conditions to study certain sexual behaviour. Control is one of the greatest advantages of this method, i.e., the researcher can study the effects of certain stimuli and measure the subjects reactions. This method also has its disadvantages. First, not everyone will agree to participate in a laboratory study of sexual behaviour. Second, the artificial atmosphere could influence the reaction of the participant. Third, not all sexual phenomena or behaviour can be studied in laboratories. And finally, the results obtained from such studies are difficult to generalize from.

Investigating sexuality involves dealing with one of the more important emotions in a person's life, and probably one of the more secret parts. To disturb this privacy, the researcher needs to give the subject special assurances that his/her information will be confidential. Researchers should do their best to reassure subjects in order to get true and honest answers.

5.3 THE PRESENT STUDY

5.3.1 The Sample

An effort has been made to give equal weight, as much as possible, to the different ages and social classes of the Kuwait Nationality only, in order to have a representative sample. Of an initial sample of 4000 potential respondents, 1003 individuals returned the questionnaires. Of these 1003 only 391 were finally accepted. More will be said below about the reasons for excluding questionnaires.

The sample involved single and married subjects of both sexes. Single subjects comprised 56.0% and married subjects 44.0% of the sample; female and male percentage of the sample are 48.3 and 51.7,

respectively. The sample was classified into four sex/marital sub-groups; Single Female (SF), Married Female (MF), Single Male (SM), and Married Male (MM). The four sub-group frequencies are 104, 85, 115, and 87 for the SF, MF, SM, and MM, respectively.

The average age of the sample was 24.7 years old with a standard deviation (SD) of 4.9. It is a relatively young sample because most old people are uneducated which leads to problems in answering the questionnaire by themselves without assistance. For the same reason, the sample represents an educated population. Only 0.8% were uneducated subjects. Thirty-six percent (35.9%) of the sample had intermediate levels of education (primary, elementary and secondary certificate holders) while those with higher education (institute and university certification holders) comprised 61.4% of the sample. Students represented 26.2%, the unemployed 0.5%, the employed 70.3%, and house-ladies 3.1%, of the sample. House-ladies were also considered as unemployed and thus the actual unemployed were 3.6% of the sample. Of those employed, 44.9% held management positions, 33.8% were technicians, 6.6% were in business, and 14.7% were educators.

As described by the respondents, 25.0% of the sample viewed their house as excellent, 72.4% considered their house condition as average, and only 2.6% thought they had a bad house. The subject's monthly income was given. According to the subject's own opinion, 7.5% of the sample thought they were rich, 89.2% thought they were of average income, and only 3.4% thought they had a low income.

The initial attempt to obtain a representative sample was not very successful. The sample was fairly homogenous, as is clear from the age range of the subjects (which represents a relatively young sample), their education status (mostly educated), and their income descriptions (mainly of average income).

5.3.2 The Questionnaire

A pilot study was carried out to assess the understanding of the phrases and terms used in the questionnaire items, and to examine the acceptability of such questions. This pilot study led to some changes being made for those ambiguous or infrequently answered items. The decision to consider certain items as ambiguous or rejected by the subjects was based on the comments received by those who participated in the pilot study and by the frequency of non-response.

The questionnaire was administered anonymously and put in return addressed, stamped envelopes. This method was adopted to reassure the respondents that their anonymity would be maintained. The questionnaires were given randomly to people in the streets, business offices, government offices and schools. It was mentioned on the envelope and also on the first page of the questionnaire, that each questionnaire was designed with certain questions to be answered by each sex/marital sub-group which makes four kinds of questionnaire for four sub-groups, SF questionnaire, MF questionnaire, SM questionnaire, and MM questionnaire. As was mentioned in the previous section, the distributed number of questionnaires was 4000 out of which 1003 were returned, and of these only 391 questionnaires were retained to be included in the study. Excluded questionnaires were those with either a high non-response rate or those where it was obvious that the respondent had not taken the questionnaire seriously. In addition, widowed, separated, or divorced subjects were also excluded from the study because they were not of the four sub-groups wanted.

A short introduction stating the purpose of the study was given at the beginning of the questionnaire along with the assurance that all responses would be completely anonymous. It is worth noting that the questionnaire was administered in Kuwait but the return envelope

was addressed to England where the statistics were evaluated. This may have encouraged people to cooperate and take the questionnaire seriously.

There were also instructions in the questionnaire in which it was explained that there were no right or wrong answers to the questions. The respondent had to choose either 'Yes' or 'No', whichever most accurately reflected their attitudes, opinions, beliefs, or behaviour. It was stressed that the subject should not dwell on the response but give the first answer that came to mind. It was also emphasized the subject should not go back and change a previous answer. The participants were asked also to answer all the items if possible.

The questionnaire was divided into four parts, and these will be described in the following

I. Personal Information

In an attempt to obtain a more detailed picture of the four sub-groups (SF, MF, SM, and MM), personal information was asked of each subject. Some of these personal questions were the same for all four sub-groups, while others were specific to a particular group. To ensure that subjects within each of the four groups were answering the sub-group specific questionnaire, they were asked about their sex and marital status on the questionnaire. Common information obtained from all subjects were age, sex, number of brothers and sisters, birth order, the age of those parents still alive, marital status, educational status, occupation, nature of job, the relation to people living within the same house, description of the house and its facilities, and a personal evaluation of the house. Monthly income was specified in Kuwati Dinars (Kuwati unit of money) and each respondent gave an evaluation of his/her wealth. Married subjects

were asked about the number of children and the age of their spouse, their age when they married and the number of marriages.

Each of the four groups had its own psycho-health questions. This personal information was put in for the purpose of relating these to certain predictions of the study.

II. Common Sex Questions

The questionnaire involved sixty common sex questions for the four groups (SF, MF, SM, and MM). These sixty items were included for the purpose of investigating certain common sexual behaviour and attitudes for the whole sample. Some of the questions serve a double purpose asking both about attitudes and behaviour. For example, item 35, which is 'I accept the idea of anal intercourse', serves to investigate sexual behaviour and attitudes toward religious law; item 9, which is 'Polygamy solves some men's sexual problems', assesses the two attitudes 'pro-men dominate' and 'pro-polygamy'.

III. Special Sex Questions

Each of the four sub-groups SF, MF, SM, and MM had its own special questions. Each sub-group's special questions were put into highlight its own sexual behaviour and attitudes, and problems. Some of the sub-group specific questions were repeated from common questions, with the repetition being used as a check on truthfulness. There were also some shared questions between the two single sub-groups, SF and SM, and the two married sub-groups, MF and MM. Also, some shared questions were put in for the two female sub-groups, SF and MF, and some for the two male sub-groups, SM and MM.

IV. Eysenck Personality Inventory

The Eysenck Personality Inventory (EPI) was chosen in order to understand human sexual behaviour and attitudes through the reflection of personality structure. The EPI was chosen for a number of reasons.

(A) The two dimensions of personality which are measured by the EPI, i.e., extraversion-introversion and neuroticism-stability, can colour sexual behaviour and attitudes and in turn can be influenced by those attitudes. In addition, Eysenck's studies have suggested how these two dimensions can explain sexual behaviour and attitudes (Eysenck 1976b). (B) The EPI, as an extended scale which measures the two dimensions of personality in a wide range from extreme extraversion to extreme introversion, from extreme neuroticism to the extreme stability, can be a reasonable scale to get an idea of an individual's location on that wide scale. It is a reasonably graduated system which can accommodate most individuals. According to the locations of the majority one can know if it is a stable sample or an extraverted one. An individual's sexual behaviour and attitudes can be judged, relative to the overall sample. (C) It is a predictable scale for individual sexual behaviour and attitudes by finding out the location of the individual subject independently on the scale or by locating him/her dependently to the location of the majority sample, and according to the majority norm the individual sexual behaviour will be considered normal or delinquent. (D) The two sub-scales Impulsivity and sociability which can be derived from the EPI, can serve separately or together to explain and predict sexual behaviour and attitudes. Impulsivity: as a personality trait can influence sexual behaviour and attitudes depending upon the degree present in an individual. For example, from the slightly impulsive sexual behaviour such as being somewhat harsh in sexual relations with a wife to extreme impulsivity like rape or sadism. In addition, these two sub-scales can be used to explain and/or predict sexual attitudes. (E) Initially an attempt was made to shorten the EPQ by selecting items from the extraversion, neuroticism, and psychoticism. However, in a

pilot study carried out in England, factor analysis of the short version did not produce a stable psychoticism factor. Because of this and the fact that there is no currently available Kuwaiti version of the EPQ, the EPI was used. (F) A Kuwaiti version of the EPI, form-A, has been translated by a professional psychologist (Ghali 1976). This translation has some words unique to the Kuwaiti situation. It is worth noting that there are several Arabic EPI versions (Egyptian, Saudi, Lebanese, etc.) each of which was translated to fit the appropriate area. Besides the colloquialisms of each area, the dimensions of extraversion and neuroticism are slightly different between different Arabian societies: what is normal extraversion in Egypt may be judged as extreme impulsiveness in Saudi Arabia. Cross-cultural studies using EPI can show cultural differences in respect of the personality dimensions, extraversion and neuroticism. For example, the Egyptian population are higher in neuroticism and social desirability as compared with the English population (Abdel-Khalek and Eysenck 1983). Americans were found to be more extraverted compared with Egyptians or the English (Ibrahim 1979).

Eysenck, along with Barrett, questioned the possibility of differences between cultures by Eysenck Personality Questionnaire (EPQ) in 25 countries. Three questions were raised and demand clarification: Is a fresh standardization needed for each country?, will the same factors appear everywhere?, and for the scale to be reliable are new items needed? The final decision made was that each country-specific questionnaire will contain a different number of items with different ranges (Barrett and Eysenck 1984).

For the Kuwaiti version an investigation was carried out by the translator Ghali (1976) to adapt most of the EPI items and other items more appropriate for the Kuwaiti society. A statistical study was

done to form a scale with new standardization and validation and reliability (item total correlation, split half and test-retest) data. A comparative field study was carried out by the translator to examine the Kuwaiti version. The sample that was used consisted of 1885 Kuwaiti and non-Kuwaiti male and female subjects. The purpose of the study was to examine the difference in the two personality dimensions, extraversion (E) and neuroticism (N), according to sex, age, nationality and nature of job. The result of this study indicates that the scale is reliable and valid. Furthermore, the translator compiled a table containing a range of scores for E and N that can be easily converted after calculating the subjects real score. It must be stated that although the EPI has been validated for and standardized on the Kuwaiti society, the latter, as in other Arabian and Moslem countries, is a rapidly changing society. The meaning of certain behaviour or attitudes which are assumed to reflect a person's personality change quickly. For example, in the 70's, a person in Kuwait who went to a mosque most days and spent hours there was considered introverted. Nowadays, in the 80's, a person of similar behaviour is considered an extravert because with the Islamic revolution most men meet at the mosque not only for religious gatherings, but also to meet each other socially and discuss their day-to-day problems.

V. Free Comments

The subjects were asked twice in the questionnaire to put their comments: in the instructions the subjects were asked for their comments if they felt these were needed under each item, also the last pages of the questionnaire were left blank with request for the subject to write their comments about the questionnaire, about extra problems they would like to mention, or any note that they would like

to point out.

Variety of comments have been pointed out by the participants which can be classified into the four most common kinds, as follows

(A) The Shocked Comments: Most of the shocked comments are from the populations reaction to such a study in Kuwait society. The subjects expressed their shock in asking questions and wondering about the study, they said frankly that they did not believe that Kuwait society has reached a stage where sexuality has been obviously studied. The general quality of the shock is indicated by such sentences as 'We are shocked by this brave study, We are surprised by this kind of study', a few questionnaires were backed with comments similar to 'This must be a nasty joke not a scientific study'.

(B) The Encouraging Comments: Enough comments were made which expressed the respondents willingness to take part in the survey, and showed their approval of the aims of the study. Some subjects listed similar problems to do with sexuality and suggest studying them too, others show their willingness to cooperate in further studies even by interview. A few found the questionnaire as a kind of relief and freely expressed what they can not talk about freely.

(C) Humorous Comments: It is worth mentioning that one of the famous characteristics of the Kuwaiti personality is a sense of humour, and some comments reflect this nature. For example, there are very naughty comments dealing with street expressions for the names of sexual organs, some of them were just jokes about the study or certain items of the questionnaire. A few comments joked about women's liberation in Kuwait and jump straight away to what is under the dress (because the study is being carried out by a woman). Some of the comments gave the idea of frivolity which suggests their exclusion from the study.

(D) The Rejected Comments: These conservative subjects were less willing to give comments, perhaps most of them find it better to ignore the questionnaire itself. Quite a few of these conservatives refused to take the questionnaire from the beginning when it was distributed in the offices, business, and streets just because it is dealing with the topic of sexuality. The comment of these traditional, fundamental subjects is summarized in one view: This study provokes and encourages the breakdown of the society's traditions of sexual morality, opening society's eyes to pornographic topics and unlocking the privacy of sex. Comments containing disgusting expressions and threatening language were included.

These comments or reactions of the subjects towards sex studies can be itself a study for the future. This classification has been mentioned also to give an idea of Kuwaiti attitudes towards sexuality, in general, and sex education specifically. These items which have the most comments are the common questions 2, 9, 16, 24, 28, 43, 46, 49, 58, and 59.

CHAPTER 6

ANALYSES, RESULTS, AND COMMENTS

6.1 INTRODUCTION

The statistical analyses which have been carried out on the data of the present project, and the results obtained will be presented in this chapter. The demographic data on the sample will be presented first, in section 6.2, to remind the reader about the main characteristics of the respondents. The analyses undertaken with the Common Sex Questions (CSQ) will be presented in sections 6.3, 6.4, 6.5, and 6.6; section 6.3 is concerned with the CSQ items factor analyses; section 6.4 is concerned with the CSQ items and the Common Special Sex Questions (CSSQ) among each sex sub-group factor analysis for the two sex sub-groups, Females and Males; section 6.5 is concerned with the CSQ social bias items (items answered in a single direction by less than 20% or more than 80% of the total subjects); and section 6.6 is concerned with attitude-scales formed from selected CSQ items. The analyses undertaken with the Eysenck Personality Inventory (EPI), will be presented in section 6.7. Data on the relationship between CSQ and EPI variables are given in section 6.8; and, the analyses carried out on the Special Sex Questions (SSQ) for each sex and marital status sub-groups, Single Females (SF), Married Females (MF), Single Males (SM), and Married Males (MM), be shown in section 6.9. It is worth mentioning that all probability (p) values are given to two decimal places and where the figure 0.00 appears it indicates that $p < 0.001$. The analysis of the cross-tabulation data in the results is examined by the Chi^2 test.

Brief commentary will be provided after each result section, more extensive commentary will be offered later in the next chapter.

The analyses of the data were carried out by the use of the Statistical Package for the Social Sciences (SPSS) (Nie et al 1975).

6.2 DEMOGRAPHIC DESCRIPTION

The total sample of the present study is made up of 391 subjects who are of Kuwaiti nationality. The mean age of the sample was 24.7 years with standard deviation 4.9. The maximum age was 45 years and the minimum age was 15 years. The majority of the sample was between 20-30 years old. It is noticeable that the sample is a young one. An effort was made to get a heterogeneous sample by giving the questionnaires almost equally to four ages groups 20s, 30s, 40s, and over 40s but the questionnaires which were returned present a homogenous sample in term of age. This may be due to the fact that young people accept sex topics more readily than old people. Furthermore, young people are better educated than old people in Kuwaiti society, where there is a great number of the population who are not capable of reading and writing.

Males form 51.7% of the sample, and females 48.3%, and so the sample is approximately equally divide by sex. With respect to marriage status, 56.0% were single and 44.0% were married. The mean number of siblings for each subject was 7.7 with standard deviation 3.0. The maximum number of siblings for any subject was 18.0 and the minimum 0.0. The order of the subject among her/his brothers and sisters had mean value of 3.0, standard deivation 2.5 with minimum 1.0 and maximum 15.0. Seventy six percent of the subjects had a father alive and the mean age of the father was 58.3 years with a standard deviation 9.2. The minimum age of the father was 30 years, and the maximum 85 years. The mother was still alive for 95.4% of the sample. The mean value of the mothers age was 48.2 years, standard deviation

8.0. The minimum age of the mother was 32 years and the maximum 95 years. It may be noticed from the previous figures that the differences between the mean age of father and mother is 10.0 years and this is reflected in their different death rates.

Before talking about the educational status of the sample, it is worth mentioning that the education system in Kuwait is divided into four periods of study. These are primary, elementary, secondary, and institute or university studies. The primary, elementary, and secondary studies are each of four academic years. The institute's education can be either four or two academic years depending on the nature of the institute; also the university study is four years, except for medicine. Completing any of these study periods provides a titled certification. According to the certification a person will evaluate in his/her career position. The educational status for the total sample was that 0.8% were uneducated, 1.8 were the primary certificate holders, 12.8% were elementary certificate holders, 23.3% were secondary certificate holder, 21.0% were institute certificate holders and 40.4% were university certificate holder. Thus the sample is biased in the direction of being highly educated. This is probably, in part, the result of the demands of the project. The subject should be able to read and write, and should feel comfortable in answering questions dealing with sexuality. Although the questionnaires were sent out to a wide range of subjects as mentioned, those interested and capable of answering were biased in the direction of being young and educated.

The employment status of the sample was as follows: students made up 26.2%, the unemployed 0.5%, the employed 70.3% and the housewife (housewives, unmarried girls staying at home) were 3.1%. The majority of the sample were employed and the natures of jobs for these

are as follows: 44.9% management, 33.8% technical, 6.6% business and 14.7% hold an educational job. The distribution of jobs reflects the general pattern of Kuwaiti society where employment in management is thought to be most desirable.

Subjects evaluated their housing situation as following: 25.1% consider their houses as 'excellent', 72.4% viewed their houses as 'average', and only 2.6% chose 'bad' for describing their housing situation. This may reasonably be interpreted as a reflection of the good economic situation of Kuwait. The value of subjects income per month was 332.5 KD (1 KD \approx £2.4) as a mean value, standard deviation 291.1. The maximum monthly income is 2000.0 KD and the minimum is 0.0 KD. Subjects were asked to describe their income and this was reported by the subjects as 'rich' in 7.5% of the cases, 'ordinary' in 88.5% and 'poor' 3.4%. A demographic description for the four sub-groups which are used in the analyses, will be given in Table 6.1.

6.3 COMMON SEX QUESTIONS (CSQ) FACTOR ANALYSES

The results reported in this section are derived from the analyses carried out on 60 items of the CSQ. The analyses which will be reported are the factor analysis for the total sample, and for males and females separately.

The items which show a social bias are defined as those which show extreme responses by being answered in one direction by less than 20% or more than 80% of the subjects. These items have been removed from the factor analyses. From the statistical point of view a distribution of response close to 50/50 is optimal. Thus, the removal of the 20/80 items was important because using these items would influence the factors by giving unstable values of correlations with other items having more equal splits (Comery 1978). The term 'Social

Bias' which is used to indicate items with a 20/80 or worse split is sometimes used because it carries with it the concept that the majority response, i.e. 80% or more, is determined by the pressures or tradition of society. The 'minority responders' are thus those whose behaviour is contrary to the mores of the society. From the psychological point of view, however, the subjects who answer items in the non-majority (or deviant) direction may be the most interesting to investigate. Consequently, while the items which are answered in any one direction by 20% or less of the subjects are omitted from factor analyses (defined in the remainder of the text as the 'equal split criterion'), the characteristics of those subjects showing deviant minority responses on the omitted items are analysed in a later section 6.5.

The factor analyses were carried out using Principal Axis factoring (PA2) and rotation to an orthogonal simple structure using the varimax procedure. The number of factors in the solution adopted was in the first instance decided by the use of Scree test (Cattell 1966). By this criterion four factors were suggested. The interpretation of a four-factor solution, however, proved difficult because some items loaded in more than one factor. Hence a three factor solution was adopted which avoided this problem. The items with factor loading equal to or greater than 0.35 are considered as worthy of consideration. The criterion of the loadings with 0.35 and greater was taken to indicate the factor loadings which are significant. This criterion can be used to identify those items which define a factor and hence enable that factor to be identified — an item which has significant loading on one factor and non-significant loadings on other factors is considered as a pure item for the factor in question.

Table 6.1 Demographic description for the four sub-groups.

		Percentage Frequency					
Variable	Sub-group	Uned	Prim	Elem	Sec	Inst	Univ
	SF	0.0	1.0	9.6	26.0	15.4	48.1
Education	MF	1.2	2.4	8.2	20.0	31.8	36.5
Status	SM	0.9	1.7	17.4	28.7	10.4	40.9
	MM	1.1	2.3	14.9	16.1	31.0	34.5

		Percentage Frequency			
Variable	Sub-group	Student	Unemployed	Employed	House-Lady
	SF	47.1	1.9	50.0	1.0
Employment	MF	14.1	0.0	72.9	12.9
Status	SM	35.7	0.0	64.3	---
	MM	0.0	0.0	98.9	---

		Percentage Frequency			
Variable	Sub-group	Management	Technicl	Business	Educational
	SF	65.4	23.1	1.9	7.7
Employment	MF	35.5	19.4	1.6	43.5
Nature	SM	41.9	47.3	4.1	4.1
	MM	39.5	38.4	15.1	5.8

		Percentage Frequency		
Variable	Sub-group	Excellent	Average	Bad
	SF	24.0	71.1	4.8
House	MF	21.2	76.4	2.4
Description	SM	32.2	67.8	0.0
	MM	20.7	75.9	3.4

		Percentage Frequency		
Variable	Sub-group	Rich	Average	Poor
	SF	11.5	84.6	2.9
Income	MF	10.6	87.1	2.4
Description	SM	7.0	87.0	4.3
	MM	0.0	96.6	3.4

Table 6.1 Continue

Variable	Sub-group	Mean (SD)	Minimum	Maximum
Age (Years)	SF	22.26 (4.01)	15	33
	MF	25.91 (4.64)	17	39
	SM	22.91 (3.65)	16	35
	MM	28.97 (4.34)	21	45
Brother and Sister No.	SF	7.64 (2.78)	0	15
	MF	7.54 (2.90)	2	15
	SM	7.49 (3.29)	0	18
	MM	8.11 (3.20)	1	16
Your order Among them	SF	4.10 (2.75)	1	15
	MF	3.37 (2.17)	1	11
	SM	4.04 (2.53)	1	12
	MM	3.94 (2.17)	1	11
Your Monthly Income (KD)	SF	194.10 (217.03)	0.00	1000.00
	MF	285.01 (225.08)	0.00	1400.00
	SM	281.62 (244.06)	0.00	1000.00
	MM	604.01 (308.89)	220.00	2000.00

Variable	Sub-group	Percentage Frequency	Father Age (Years)		
			Mean (SD)	Minimum	Maximum
Father Still Alive	SF	82.7	57.05 (8.37)	30	80
	MF	71.8	58.70 (9.61)	43	85
	SM	80.9	56.87 (9.15)	40	80
	MM	65.5	62.50 (9.09)	40	84

Variable	Sub-group	Percentage Frequency	Mother Age (Years)		
			Mean (SD)	Minimum	Maximum
Mother Still Alive	SF	99.0	45.71 (6.48)	32	65
	MF	91.8	48.26 (7.52)	37	70
	SM	97.4	47.14 (7.75)	35	70
	MM	92.0	52.91 (8.97)	35	95

SD means Standard Deviation.

6.3.1 Factor Analysis for The Total Sample

The loadings of all items for the three factors will be presented in Appendix A1.1 (Table A1.1.1). The amount of variance explained by the three factors was 50.0 for factor one, 31.6 for factor two, and 18.4 for factor three.

The significant loadings on factor one are 0.67 for item 14 (Sometimes I have sexual fantasies), 0.61 for item 15 (I enjoy looking at sexy pictures and photographs), 0.54 for item 53 (Sometimes I have sexual dreams), 0.52 for item 27 (Some stories excite me sexually), 0.47 for item 58 (As a child my genitals were touched while playing games), 0.44 for item 51 (I like discussing sexual matters), 0.42 for item 13 (I have watched sex films), 0.36 for item 38 (My sexual life is not fulfilled), 0.36 for item 57 (When I was young I was dreaming of the day when I was going to have sex), and 0.35 for item 37 (I accept the idea of oral-genital intercourse). In so far as factor one is identified by the ten items above it can be entitled 'Sexual Drive', because the above items are dealing with sexual feelings and experience.

The significant loadings on factor two are 0.57 for item 5 (Women are the victims in this society), 0.49 for item 31 (Because women are those who are blamed socially, men use them), 0.45 for item 46 (Some taboos and social pressures could lead girls to misbehave), 0.44 for item 45 (Some families treat their daughters very badly just because they are females), 0.38 for item 43 (Marrying a non-Kuwaiti male could solve the problem of being a single woman), and 0.37 for item 41 (The increasing number of rapes is due to the fact that men are socially protected). Factor two which is identified by the six items above can be entitled 'Pro-Woman', because it contained items that indicate attitudes supportive of women.

The significant loadings on factor three are -0.58 for item 6 (I believe 'Mihrim System' is right — women are not allowed to travel on their own), -0.56 for item 7 ('Al-Hijab', Islamic women's dress, is a form of protection for women), 0.52 for item 24 (I believe in mixed education, boys and girls), 0.41 for item 5 (Women are the victims in this society), and -0.41 for item 3 (A woman who smokes makes think of her as a prostitute). It is worth mentioning that item 5 which has also significant loading on factor two may be used to identify factor three. It however factor three can be identified by the five items above which can be entitled 'Progressive', because it was defined by items dealing with progressive attitudes.

6.3.2 ANOVA Between The Four Sub-Groups on Factor Scores

The response of the four sub-groups, Single Females (SF), Married Females (MF), Single Males (SM) and Married Males (MM), were examined using ANalysis Of VAriance (ANOVA) and post hoc comparisons between the four sub-groups made by Tukey HSD test, Mean scores are given in Table 6.2.

Table 6.2 The means and standard deviations of the CSQ factors scores for the four sex/marital sub-groups.

Sub-group	No. of Subjects	Mean (Standard deviation)		
		Factor 1	Factor 2	Factor 3
SF	77	.26(.84)	-.62(.59)	-.01(.84)
MF	76	.51(.90)	-.16(.89)	.03(.81)
SM	96	-.58(.65)	.28(.70)	.05(.88)
MM	74	-.04(.81)	.45(.80)	-.09(.87)

A negative score indicates a higher level of the factor and a positive a lower level.

(I) Factor One — Sexual Drive

The overall ANOVA between the sub-groups was significant $F(3,319)=30.61$ $p=0.00$. Post hoc comparison showed that the two male sub-groups obtained significantly higher scores compared with female sub-groups. Significant inter-group differences are as follows: The MM sub-group differs from the SM sub-group, the SF sub-group differs from the SM sub-group, and the MF differs from the SM and MM sub-groups.

(II) Factor Two — Pro-Woman

The overall ANOVA between the sub-groups was significant $F(3,319)=31.51$ $p=0.00$. The two female sub-groups, SF and MF, obtained significantly higher scores compared with the two male sub-groups, SM and MM. The SF sub-group has the highest score and other significant differences are as follows: The MF sub-group differs from the SF sub-group, while the two male sub-groups both differ from the two female sub-groups.

(III) Factor Three — Progressive

The overall ANOVA between the four sub-groups on this factor score was not significant.

6.3.3 Factor Analyses for Females and Males

The total sample was divided into two sub-groups: Females (N=189) and Males (N=202). Again, the 'Social Bias' items were omitted in carrying out the factor analyses using the same method used in the previous factor analyses for the whole sample; three factors were chosen for the same reason mentioned before.

6.3.3.1 Females Factor Analysis

The loadings of all items for the three factors will be presented in Appendix A1.1 (Table A1.1.2). The amount of variance

explained by the three factors were 59.2 for factor one, 23.6 for factor two, and 17.2 for factor three.

The significant loadings on factor one are 0.62 for item 14 (Sometimes I have sexual fantasies), 0.59 for item 15 (I enjoy looking at sexy pictures and photographs), 0.59 for item 27 (Some stories excite me sexually), 0.53 for item 53 (Sometimes I have sexual dreams), 0.49 for item 58 (As a child my genitals were touched while playing games), 0.41 for item 1 (It is acceptable for an engaged couple to have sex), 0.40 for item 51 (I like discussing sexual matters), 0.39 for item 16 (Some adolescents have sex with animals), 0.39 for item 57 (When I was young I was dreaming of the day when I was going to have sex), and 0.36 for item 17 (Some men have sexual fantasies with another woman while they are having sex with their wives). Factor one, which is identified by the ten items above, can be entitled 'Sexual Drive' because it was defined by the items expressing sexual feelings.

The significant loadings on factor two are 0.55 for item 5 (Women are the victims in this society), 0.47 for item 31 (Because women are those who are blamed socially, men use them), and 0.40 for item 12 (It is natural and socially acceptable that a man has sexual experience before marriage). Factor two was entitled 'Pro-Woman', because the significantly loading items showed attitudes supportive of women.

The significant loadings on factor three are -0.57 for item 7 ('Al-Hijab', Islamic women's dress, is a form of protection for women), -0.51 for item 6 (I believe 'Mehrim System' is right — women are not allowed to travel on their own), 0.47 for item 60 (I find it difficult to talk with people of the other sex) 0.43 for item 13 (I have watched sex films), and 0.37 for item 24 (I believe in mixed

education, boys and girls). The significant loading, 0.43, of item 13 in this factor is due to the fact that this sexual drive item expresses for some Kuwaitis that it is a progressive step to watch blue movies. Factor three was entitled 'Progressive', because it is contributed by items dealing with progressive attitudes.

6.3.3.2 Males Factor Analysis

The loadings of all items for the three factors will be presented in Appendix A1.1 (Table A1.1.3). The amount of variance explained by the three factors was 50.2 for factor one, 28.6 for factor two, and 21.2 for factor three.

The significant loadings on factor one are 0.70 for item 24 (I believe in mixed education, boys and girls), 0.59 for item 5 (Women are the victims in this society), -0.48 for item 33 (I am against sexual contact before marriage), -0.46 for item 7 ('Al-Hijab', Islamic women's dress, is a form of protection for women), 0.46 for item 8 (Religion gives more right to a man than to a woman), 0.40 for item 49 (I like listening to sex jokes), and -0.40 for item 3 (A woman who smokes makes think of her as a prostitute). Items 33 and 49, although they represent sexual drive, can also be considered as a sign of sexual progressive attitude. Factor one was entitled 'Progressive', because it presents the items which show progressive attitudes.

Factor two combines the following items with significant loadings. Item 15 (I enjoy looking at sexy pictures and photographs) with 0.60, item 37 (I accept the idea of oral-genital intercourse) with 0.54, item 35 (I accept the idea of anal intercourse) with 0.50, item 27 (Some stories excite me sexually) with 0.45, and item 38 (My sexual life is not fulfilled) with 0.43. Factor two was entitled 'Sexual Drive'.

The significant loadings on factor three are 0.50 for item 31 (because women are those who are blamed socially, men use them), 0.48 for item 45 (Some families treat their daughters very badly just because they are females), and 0.39 for item 41 (The increasing number of rapes is due to the fact that men are socially protected). Factor three was entitled 'Pro-Woman'.

Unexpectedly, the factor 'Sexual Drive' is the second factor for the males sub-group, while it is the first factor for the female sub-group and for the total sample. This reordering of the factors suggests that women, in kuwaiti society, exhibit sexual drive in a more coherent way than males. There is a difference in the amount of variance between females and males in 'Sexual Drive' factor. For females, the 'Sexual Drive' factor was the first factor and explained by amount of variance 59.2. While, for males, the 'Sexual Drive' factor was the second factor, and explained by amount of variance 28.6, which suggests that it was less important in males. Actually, there is a slight difference in the items included in the factor analyses for the total sample and for the females and males separately. This is due to the adoption of an approximation to an equal split criteria needed in the factor analyses which leads to the omission of some items in one factor analysis or another. For example items 1, 14, and 53 are omitted from the males factor analysis, and only item 1 is omitted from the total sample analysis, compared with the females factor analysis. The three items (1, 14, and 53) have significant loadings in the factor 'Sexual Drive' in the females factor analysis, as do the items 14 and 53 in the total sample factor analysis. This differences in the items included in the factor analyses could possibly be the reason behind the factors reordering.

6.4 CSQ AND CSSQ FEMALES AND MALES FACTOR ANALYSES

The factor analyses which will be presented here involve the CSQ items, which were factor analysed in the previous section, plus the Common Special Sex Question (CSSQ) items for the two female sub-groups single and married, label as FCSSQ, and the two male sub-groups single and married, label as MCSSQ. The FCSSQ and MCSSQ items are given in Appendix A2.3, although they are given within each sex/marital status sub-group questionnaire (see Appendix A2.2) with different ordering. The factor analysis for the two sex sub-groups, females and males, carried out separately on the CSQ items combined with FCSSQ or MCSSQ, where appropriate, with the 20/80 'Social Bias' items being excluded. The method used for this factor analyses is similar to that of the CSQ items only. Once again only three factors are chosen as being capable of satisfactory interpretation.

6.4:1 CSQ and FCSSQ Females Factor Analysis

The loadings of all items for the three factors will be presented in Appendix A1.2 (Table 1.2.1). The amount of variance explained by the three factors was 60.5 for factor one, 20.5 for factor two, and 19.0 for factor three.

The significant loadings on factor one for the CSQ items are 0.61 for item 14 (Sometimes I have sexual fantasies), 0.56 for item 15 (I enjoy looking at sexy pictures and photographs), 0.54 for item 27 (Some stories excite me sexually), 0.49 for item 58 (As a child my genitals were touched while playing games), 0.48 for item 53 (Sometimes I have sexual dreams), 0.47 for item 51 (I like discussing sexual matters), 0.37 for item 1 (It is acceptable for an engaged couple to have sex), 0.36 for item 57 (When I was young I was dreaming of the day when I was going to have sex), 0.36 for item 16 (Some

adolescents have sex with animals), and 0.35 for item 38 (My sexual life is not fulfilled). And, the significant loadings on this factor for the FCSSQ items are 0.58 for item 3 (Sometimes I think of men and fantasize about some men) and 0.53 for item 2 (I consider myself as a woman who has a lot of libido). Factor one was entitled 'Sexual Drive'.

The significant loadings on factor two for CSQ items are -0.53 for item 7 ('Al-Hijab', Islamic women's dress, is a form of protection for women), 0.51 for item 13 (I have watched sex films), 0.49 for item 12 (It is natural and socially acceptable that a man has sexual experience before marriage), -0.46 for item 6 (I believe 'Mihrim System' is right — women are not allowed to travel on their own), -0.46 for item 60 (I find it difficult to talk with people of the other sex), and 0.35 for item 50 (It is a woman's right to refuse to have sex with her husband if she does not feel like it). And, the significant loadings on this factor for FCSSQ items are 0.37 for item 4 (I am an attractive woman) and 0.35 for item 9 (Have you reached orgasm, even if only on one occasion). Factor two was named 'Progressive' because most of the items which this factor contains are items dealing with progressive attitudes. There are loadings for some sexual items too, because expressing sexual feeling may be considered as progressive.

The significant loadings on factor three for CSQ items are 0.42 for item 5 (Women are the victims in this society), 0.38 for item 31 (Because women are those who are blamed socially, men use them), and 0.38 for item 29 (Men, but not women should take the initiative to ask for sex). And, the significant loadings on this factor for FCSSQ items are 0.48 for item 9 (Have you ever reached orgasm, even if only one occasion) and 0.36 for item 3 (Sometimes I think of men and

fantasize about some men). Factor three was named 'Pro-Woman' because it has loadings on items which show pro-women attitudes besides also loadings on some sexual behaviour items.

6.4.2 CSQ and MCSSQ Males Factor Analysis

The loadings of all items for the three factors will be presented in Appendix A1.2 (Table 1.2.2). The amount of variance explained by the three factors was 49.3 for factor one, 31.3 for factor two, and 19.4 for factor three.

The significant loadings on factor one for CSQ items are 0.68 for item 24 (I believe in mixed education, boys and girls), -0.52 for item 7 ('Al-Hijab', Islamic women's dress, is a form of protection for women), 0.52 for item 5 (Women are the victims in this society), -0.44 for item 3 (A woman who smokes makes think of her as a prostitute), -0.42 for item 33 (I am against sexual contact before marriage), 0.39 for item 8 (Religion gives more right to a man than to a woman), and 0.36 for item 49 (I like listening to sex jokes). And, the significant loadings on this factor for MCSSQ items are -0.57 for item 2 (I would punish my sister very severely if I learnt that she was in love with a man), and -0.36 for item 4 (I would not marry a woman with whom I had a sexual relationship before). Factor one was named 'Progressive', because it is clearly contains many items dealing with progressive attitudes.

The significant loadings on factor two for CSQ items are 0.69 for item 15 (I enjoy looking at sexual pictures and photographs), 0.53 for item 37 (I accept the idea of oral-genital intercourse), 0.48 for item 35 (I accept the idea of anal intercourse), 0.45 for item 38 (My sexual life is not fulfilled), 0.40 for item 27 (Some stories excite me sexually), and 0.35 for item 51 (I like discussing sexual matters).

And, the significant loading on this factor for MCSSQ items is 0.65 for item 8 (I have had sexual experience with some boys) only. Factor two was named 'Sexual Drive' because the items on which it loads cover aspects which deal with sexual feelings and experience.

The significant loadings on factor three for CSQ items are 0.49 for item 31 (Because women are those who are blamed socially, men use them), 0.46 for item 45 (Some families treat their daughters very badly just because they are females), and 0.37 for item 41 (The increasing number of rapes is due to the fact that men are socially protected). And, the significant loading on this factor for MCSSQ items is -0.35 for item 5 (We men talk to each other about our sexual experiences). The last item, although it can be considered as concerned with sexual drive, can also be considered as behaviour against women. Men, especially single men, who are proud of their sexual experience are essentially behaving towards women as though the latter are the chattels of men. Factor three was entitled 'Pro-Woman' because it contains items showing pro-women attitudes.

The combined CSQ and CSSQ items factor ordering for females and males resulted in the same CSQ factor ordering for females and males, respectively. The amount of variance for females 'Sexual Drive' factor was 60.5, while for males 'Sexual Drive' factor it was 31.3 — this suggests it is less important for males. While 'Progressive' factor in females is explained by an amount of variance 20.5, it is explained in males by an amount of variance 49.3, which suggests that 'Progressive' factor is more important for males. It is worth noting that females and males CSSQ items included in the factor analyses are different in number of items as well as in their wordings (see Appendix A1.2, Tables A1.2.1 and A1.2.2, and Appendices A2.3.1 and A2.3.2).

6.5 SOCIAL BIAS ITEMS

Those items which are answered in a single direction by less than 20% of the total subjects have been excluded from the factor analyses, because of the adoption of the 'equal splits' criteria in the factor analyses, and are labeled as extreme responses (or social bias) items. In the CSQ scale 19 items may be designated 'Social Bias' items, they are 1, 10, 11, 18, 19, 20, 23, 26, 30, 32, 33, 34, 35, 39, 40, 44, 54, 55, and 56.

The following sub-sections are concerned with analyses carried out on the nineteen items above, aiming to investigate the attitudes and the demographic character of the people who give deviant answers (less than 20%) and people which present the majority (greater than 80%). The analyses used were cross-tabulation and t-test.

6.5.1 Demographic Characteristics

The relationship between those subjects giving extreme and common responses to the 'Social Bias' items (the CSQ items listed above) and the demographic characteristics (sex, marriage status, income status, education status, and employment status) were examined by the use of χ^2 of crosstabulation data. The significant results obtained from the mentioned procedure are described below.

6.5.1.1 Sex and Social Bias Items

For item 33 (I am against sexual contact before marriage), 88.4% of the females and 79.1% of the males gave the answer 'Yes'. Females were slightly higher than males in having traditional attitudes. ($\chi^2=5.42$ $df=1$ $sig=0.01$). Item 32 (A boy who loves a girl should refrain from having sex with her), the answer 'Yes' was chosen by 96.8% of females and 90.5% of males; which means that females show a slightly higher traditional view than do males. Although both have a

high level of traditional view ($\chi^2=-5.33$ $df=1$ $sig=0.02$). The answers for item 23 (In our society a woman's misbehaviour can stain her family reputation while a man's misbehaviour has no effect) was answered 'Yes' by 86.6% of females and 77.0% of males. In this item females stated this discrimination between female and male behaviour more often than males ($\chi^2=5.15$ $df=1$ $sig=0.02$). The answers for item 35 (I accept the idea of anal intercourse) shows that males were less constrained than females. Those who accept anal intercourse were only 18.0% of the females, while 82% of males accept anal intercourse, ($\chi^2=-24.77$ $df=1$ $sig=0.00$). The obvious differences between females and males in accepting anal intercourse may be interpreted in different ways; male tendency to sexual variation is more than for female; males may be generally higher in sexual drive than females, although, the factor analyses results in sections 6.3 and 6.4 show that the 'Sexual Drive' factor was more important for females than males; males may be considered according to the above results less religious, or more progressive, than females, although there was no difference between females and males in the Pro-Religion's Rules attitude (see section 6.6.7). The last interpretation is due to the fact that the anal intercourse is forbidden in Islam. For item 10 (Women's need for sex desire to be satisfied is exactly the same as men's), males were more understanding for females need than females themselves. The 'Yes' answer was chosen by 94.5% of males and 86.1% of females, ($\chi^2=6.86$ $df=1$ $sig=0.00$). The responses for item 34 (I believe in polygamy) present the other side of the traditional view. Males here were more traditional than females and that is due to the fact that polygamy serves males sexual desires. The answer 'Yes' was chosen by 24.5% of males and 9.0% of females. For item 1 (It is acceptable for an engaged couple to have sex), females were more liberal than males and

that is due to the fact that engagement is the first legitimate relationship where it can be accepted for a woman to be with a man. Of males only 13.1% answered 'Yes', while of females 23.1% answered 'Yes' ($\chi^2=5.94$ $df=1$ $sig=0.01$). For item 30 (Some men are homosexual), females were quick to recognise the existence of homosexuality among men and, further, to agree with society's attitude that such behaviour is delinquent; 99.5% of the females and 95.5% of the males answered 'Yes' ($\chi^2=4.35$ $df=1$ $sig=0.03$). For item 26 (Many men are scared of being impotent), those who answered 'Yes' were 90.4% of the females and 82.0% of the males ($\chi^2=3.79$ $df=1$ $sig=0.05$). Another item introducing sex differences is item 20 (One of the advantages of marriage is that you have someone to talk to and to whom you can express your problems). Although the difference was slight, females believe more than males in this advantage. Those who answered item 20 'Yes' males were 92.0% and females were 97.4% ($\chi^2=4.40$ $df=1$ $sig=0.03$).

Examining sex with 'Social Bias' items revealed that each sex sub-group (females and males), mostly, tend to answer in a progressive or traditional direction according to how that item benefits their sex, although females are more traditional than males.

6.5.1.2 Marriage Status and Social Bias Items

The answer 'Yes' to item 40 (I am satisfied with my moral behaviour) shows that the SM sub-group was less satisfied with their morality than the other three sub-groups. While 86.0% of the single males gave 'Yes' as an answer, the other three sub-groups, SF, MF, and MM, 96.0% answered 'Yes' ($\chi^2=10.98$ $df=1$ $sig=0.00$). For item 35 (I accept the idea of anal intercourse), the SM sub-group show a liberal sexual behaviour in accepting this variation of sexual activity; 25.0% of the SM sub-group accepted, while only 6.1% of the SF sub-group

accepted ($\chi^2=12.37$ $df=1$ $sig=0.00$). For the same item, comparing the SM with the SF, MF, and MM, the SM significantly show more liberality: 25.0% of SM answered 'Yes', only 12.3% of the other three sub-groups answered 'Yes'. For item 33 (I am against sexual contact before marriage), 23.7% of the SM sub-group responded 'No' while only 13.4% of the other three sub-groups responded 'No' ($\chi^2=5.38$ $df=1$ $sig=0.01$). For item 23 (In our society a woman's misbehaviour can stain her family reputation on the other hand a man's misbehaviour has no effect), the answer 'No' had been given by 27.6% of the SM sub-group and 14.8% of the other three sub-groups ($\chi^2=7.11$ $df=1$ $sig=0.00$). For item 1 (It is acceptable for an engaged couple to have sex), the SM sub-group show unexpected traditional attitudes compared with the other three sub-groups; 91.2% of the SM sub-group and 78.3% of the other three sub-groups answered 'No' ($\chi^2= 8.09$ $df=1$ $sig=0.00$). For item 18 (Marriage is the best way to satisfying sexual desires), the SF either was more traditional or the item reflected her sexual deprivation; 98.1% of the SF sub-group and 90.6% of the other three sub-groups answered 'Yes' ($\chi^2=5.13$ $df=1$ $sig=0.02$).

Compare with the other sex/marital sub-groups, the SM sub-group showed a clear sexual drive and progressive attitudes. One of the interesting result came from the SF sub-group. The SF sub-group reflected sexual deprivation by showing preference for marriage.

6.5.1.3 Income Status and Social Bias items

For item 33 (I am against sexual contact before marriage), it has been found that poor and rich people are more liberal than people with an average income — 71.4% of the rich and poor people and 84.9% of people with an average income answered 'Yes' ($\chi^2=-4.01$ $df=1$ $sig=0.04$). For item 18 (Marriage is the best way to satisfying sexual desires), average income subjects show traditional attitudes — the

'Yes' answer has been given by 93.6% of the average income people and by 83.3% of poor and rich people ($\chi^2=4.30$ $df=1$ $sig=0.03$). For item 55 (In our society marriage protects women), subjects with poor income show less traditional attitudes compared with ordinary and rich subjects — the answer 'Yes' was chosen by 79.9% of the poor income subjects and 96% of rich and ordinary income subjects ($\chi^2=6.39$ $df=1$ $sig=0.01$).

From the previous results, one may conclude that people with low income tend to be less traditional than the rich or people with average income; it is so clear that those with average income are more traditional.

6.5.1.4 Education Status and Social Bias items

For item 32 (A boy who loves a girl should refrain from having sex with her), less educated people are less traditional compared with more educated people. This result is harmonized with the conclusion of the previous point, in 6.5.1.3, that people with low income tend to be less traditional; this is because poor people have less chance for education which may leads in general poor people to be less educated. The answer 'Yes' was chosen to item 32 by 86.7% of uneducated, primary, and elementary certificate holder people, and 94.8% of secondary, institute and university certificate holders ($\chi^2=4.35$ $df=1$ $sig=0.03$). For item 10 (Women's needs for sex desire to be satisfied is exactly the same as men's) less educated people show a traditional tendency, or support for male domination. The 'Yes' answer was given by 60% of uneducated and primary certificate holders, and 91.2% of elementary to university certificate holders ($\chi^2=7.65$ $df=1$ $sig=0.00$).

Less educated people tend to answer an item in a progressive or traditional direction, whenever the response for that item serves male

domination.

6.5.1.5 Employment Status and Social Bias Items

The only significant relation was with item 23 (In our society woman's misbehaviour can stain her family reputation, on the other hand a man's misbehaviour has no effect). Students were more liberal than the employed people — 25.7% of the students and 16.2% of the employed people replied 'No' to the mentioned item ($\chi^2=3.79$ $df=1$ $sig=0.05$). It is expected from students, who are usually very young, to be more liberal than employed people, who are older.

6.5.1.6 Contradiction in Responses to Social Bias Items

An analysis of crosstabulation data using χ^2 test has been carried out for social bias items with the two sex sub-groups (males and females) and the four sex/marital status sub-groups (SF, MF, SM and MM) to investigate the responses of each sub-group to items containing similar and different attitudes to see if the sub-group responses are similar or contradictory. The significant results were: those SM who expressed satisfaction with their moral behaviour (item 40) did not report themselves as accepting anal intercourse (item 35) — they form 68.5% of the SM sub-group ($\chi^2=5.64$ $df=1$ $sig=0.01$). Male subjects who were did not approve of the engaged couple having sex (item 1) were the same people who were against sex outside of the marriage system (item 33) — they are 70.7% of the males ($\chi^2=4.20$ $df=1$ $sig=0.04$). The female subjects who refused sexual contact between engaged couples (item 1) are the same people who did not approve of sexual contact outside of the marriage system (item 33) — they form 74.2% of the female subjects ($\chi^2=37.78$ $df=1$ $sig=0.00$). The SM subjects who were against sexual contact before marriage (item 33) were the same people who refused sex between engaged couples (item 1). From the majority of SM subjects they form 72.3% ($\chi^2=5.72$ $df=1$

sig=0.01). The previous results showed that individuals who respond to an item in progressive or traditional direction, tend to hold similar attitudes for other similar items.

The variable 'age' was examined against the 'Social Bias' items, but no significant relation was found with the extreme responses.

6.5.2 Differences in CSQ Factor Scores According to The Social Bias Items' Responses

Characteristics of subjects who answered 'Social Bias' items in a direction of the majority or the minority are interesting. The significance of the differences in the CSQ factors scores of the total sample between those subjects giving extreme and common responses to the 'Social Bias' items, mentioned before, were examined by the use of the t-test. The results which are listed in Table 6.3 are those which show significant differences in factor scores. For item 1 (It is acceptable for an engaged couple to have sex), a few people answered 'Yes' — these few people had significantly high scores in factor three ($t=-2.59$ $df=321$ $p=0.01$) and in factor one ($t=-2.94$ $df=321$ $p=0.00$). This indicates that these people had, in general, high sexual drive and more progressive attitude. For item 10 (Women's need for sex desire to be satisfied is exactly the same as men's), a few people answered 'No' — these few people had significantly high scores in factor one ($t=-4.70$ $df=320$ $p=0.00$), indicating that they had high sexual drive. On the other hand, no significance was found in factor two which is 'Pro-woman'. For item 11 (It is a duty for a wife to satisfy her husband sexually), people who answered 'No', who are few, had significantly high scores in factor 3 'Progressive' ($t=3.33$ $df=318$ $p=0.00$). On the other hand, no significance was found for 'Pro-women' factor. For item 18 (Marriage is the best way to satisfying sexual

desires), the answer 'No' was given by a few people — and these few had significantly high scores in factor 3 ($t=4.02$ $df=319$ $p=0.00$). For item 19 (Children are one advantage of marriage), people who answered 'No' were a few — and these few had significantly high scores in factor 3 ($t=2.35$ $df=320$ $p=.01$). This may indicate that these few people had more progressive attitude. For item 20 (One of the advantages of marriage is that you have someone to talk to and to whom you can express your problems), the subjects who answered 'Yes' were the majority — and this majority had significantly high scores in factor two ($t=-2.49$ $df=320$ $p=0.01$). This may indicate that these majority subjects are pro-women and marriage. For item 23 (In our society a woman's misbehaviour can stain her family reputation on the other hand a man's misbehaviour has no effect), a few subjects answered 'No', and these few subjects had significantly high scores in factor 2 ($t=-4.09$ $df=317$ $p=0.00$). This may indicate that these few subjects are pro-women. For item 26 (Many men are scared of being impotent), the majority answered 'Yes' — this majority had high scores in factor 2 ($t=-4.71$ $df=308$ $p=0.00$), which may indicate that these people are pro-women. For item 30 (Some men are homosexual), there was no significant result with any group in any factor. For item 32 (A boy who loves a girl should refrain from having sex with her), the answer 'No' was given by a few subjects — those few subjects had significantly high scores in factor 3 ($t=2.66$ $df=320$ $p=0.00$). On the other hand, the majority who answered 'Yes' had significantly high scores in factor 2 ($t=2.10$ $df=320$ $p=0.03$). This may indicate that those who answered 'Yes' are pro-women and those who answered 'No' are progressive people. For item 33 (I am against sexual contact before marriage), the answer 'No' was given by a few subjects — these few subjects had significantly high scores in factor

1 ($t=3.95$ $df=320$ $p=0.00$) and in factor 3 ($t=5.78$ $df=320$ $p=0.00$). This may indicate that these few people, in general, have high sexual drive and more progressive attitude. For item 34 (I believe in polygamy), the answer 'Yes' was given by a few subjects — these few subjects had significantly high scores in factor 1 ($t=3.90$ $df=320$ $p=0.00$). For item 35 (I accept the idea of anal intercourse), subjects who answered 'Yes' were a few — these few subjects had high scores in factor 1 ($t=-6.50$ $df=318$ $p=0.00$) and in factor 3 ($t=-2.24$ $df=318$ $p=0.02$). This may indicate that this minority had in general high sexual drive and progressive attitude. For item 39 (Sex is a painful thing and I keep away from it), subjects who answered 'Yes' were a few — these few subjects had high scores in factor 1 ($t=1.95$ $df=315$ $p=0.05$), which may indicate that they had high sexual drive. For item 40 (I am satisfied with my moral behaviour), subjects who answered 'No' were a few — these few subjects had significantly high scores in factor 1 ($t=4.47$ $df=30.25$ $p=0.00$) and in factor 3 ($t=-2.36$ $df=321$ $p=0.01$). This may indicate that these subjects had high sexual drive and more progressive attitude. For item 44 (Foreign workers are responsible for the increase of sexual crimes in Kuwait), a few people answered 'No' — these few people had in factor 3 significantly high scores ($t=3.93$ $df=320$ $p=0.00$), which may indicate that they had progressive attitude. For item 54 (Some men are unfaithful to their wives and have sexual relationships with other women), was answered 'No' by few a subjects — these few had significantly high scores on factor 2 ($t=-2.58$ $df=320$ $p=0.01$), which may indicate that these people are pro-women. For item 55 (In our society marriage protects women), subjects who answered 'No' were a few — these minority subjects had significantly high scores in factor 1 ($t=2.77$ $df=319$ $p=.00$) and in factor 3 ($t=4.49$ $df=319$ $p=0.00$). This may indicate that these

minority subjects had in general high sexual drive and more progressive attitude. For item 56 (Everyone has his/her shameful experience which he/she prefers to keep for him/herself), no relevant score was significant.

Table 6.3 Means and standard deviations (SD) of the CSQ factors scores for those groups of subjects answering 'Yes' or 'No', on CSQ 'Social Basis' items where there were significant differences between groups. N refers to number of subjects.

Factor	Item	Group 'Yes'		Group 'No'	
		N	Mean (SD)	N	Mean (SD)
1	1	64	-.29(.82)	259	.07(.90)
3	1	64	-.24(.95)	259	.06(.81)
1	10	288	-.08(.87)	34	.66(.89)
3	11	305	.03(.84)	15	-.70(.88)
3	18	298	.06(.82)	23	-.67(.94)
3	19	304	.03(.83)	18	-.45(1.04)
2	20	302	-.03(.85)	20	.46(.82)
2	23	261	-.10(.83)	58	.40(.88)
2	26	262	-.11(.81)	48	.51(.90)
2	32	302	-.02(.85)	20	.39(.82)
3	32	302	.04(.83)	20	-.48(1.00)
1	33	265	.09(.89)	57	-.41(.84)
3	33	265	.12(.78)	57	-.56(.92)
1	34	53	-.43(.77)	269	.08(.90)
1	35	54	-.68(.73)	266	.14(.87)
3	35	54	-.24(.93)	266	.04(.83)
1	39	46	.24(.90)	271	-.04(.90)
1	40	300	.04(.90)	23	-.56(.60)
3	40	300	-.03(.85)	23	.40(.73)
3	44	288	.06(.82)	34	-.53(.90)

2	54	305	-.03(.85)	17	.52(.80)
1	55	307	.03(.90)	14	-.65(.58)
3	55	307	.05(.82)	14	-.91(.97)

A negative score indicates a higher level of the factor and a positive a lower level.

From the previous t-test results two things can be noticed. First, most of those who express liberal attitudes have a high score from subjects who are progressive and with high sexual drive. Second, there is a relation between the progressive subjects in factor 3 and the subjects with high sexual drive in factor 1 in agreement for certain items

6.6 ATTITUDE SCALES FORMED FROM SELECTED CSQ ITEMS

Sub-sets of items were selected from CSQ to provide measures of attitudes towards aspects of sexual behaviour. Every sub-set was chosen on the assumption that the items of the sub-set measure the same attitude. Some items may possibly reflect more than one attitude and therefore these items may appear in more than one sub-set. The selection of these items in each scale (sub-set) was according to what these items were intended to measure. Attention has been given to the significant loadings for some items on the factor analyses in choosing items from them to present attitudes which have similar character or reflect a related one. For instance, the loading of CSQ item 37 in factor one 'Sexual Drive' of the total sample suggests that this item be considered in measuring attitude 'pro-sexual variation'. Some of the attitude scales are made up from few items, e.g., attitudes 6 and 7; although the attitudes represented by few items will be questioned, they are the only CSQ items that reflect what the

attitude is built to measure. Correlations between these items has been tested and it was proven that these items are correlated significantly less than the 0.05 level. Correlation of each attitude total score with its selected items was examined, using the Spearman correlation method, and those items which correlated significantly (less than 0.05 level) were used to form the scale. The correlation of the total scale score with the items making up the scale will be presented in Table 6.4 for the seven attitude scales. These attitudes were put in to measure sexual behaviours that were hypothesised to be exhibited differently by the four sub-groups, SF, MF, SM, and MM, of the sample

The responses of the four sub-groups on these hypothesized attitudes were examined by analysis of variance and post hoc comparisons btween sub-groups made by Tukey HSD. Mean scores on these attitudes shown by the four sub-groups are presented in Table 6.5.

Table 6.4 Correlation of total attitude scores with the CSQ items making up the attitudes for the seven attitudes (see section 6.6).

Attitude	item	r	p	item	r	p	item	r	p
1	8	-.11	.04	9	-.33	.00	12	-.11	.03
	16	.39	.00	17	.44	.00	26	.35	.00
	28	.36	.00	29	-.17	.00	30	.25	.00
	31	.44	.00	32	.20	.00	41	.43	.00
	50	.35	.00	54	.27	.00			
2	3	.39	.00	5	-.54	.00	10	-.14	.00
	29	.15	.00	31	-.53	.00	32	-.19	.00
	42	.18	.00	43	-.42	.00	45	-.45	.00
	46	-.40	.00	47	-.20	.00	48	-.38	.00
	50	-.45	.00	59	-.30	.00			
3	5	.63	.00	24	.47	.00	31	.58	.00
	41	.49	.00	43	.47	.00	44	-.15	.00
	45	.46	.00	46	.49	.00	47	-.17	.00

4	1	-.33	.00	2	-.25	.00	4	-.24	.00
	12	-.36	.00	13	-.48	.00	14	-.60	.00
	15	-.57	.00	22	-.36	.00	25	.20	.00
	27	-.46	.00	32	.10	.00	33	.39	.00
	49	-.15	.00	51	-.56	.00	53	-.15	.00
	57	-.39	.00	58	-.49	.00	60	.19	.00
5	9	-.46	.00	18	-.30	.00	19	-.30	.00
	20	-.24	.00	21	-.41	.00	22	.48	.00
	34	-.35	.00	52	.43	.00	55	-.29	.00
6	35	-.54	.00	36	-.69	.00	37	-.76	.00
7	6	-.66	.00	7	-.68	.00	8	.60	.00
	34	-.41	.00						

Table 6.5 Means and standard deviations (SD) of the scores on seven attitudes (see section 6.6) for the four sex/marital sub-groups. N refers to number of subjects.

Sub-group	N	Mean (SD)	N	Mean (SD)	N	Mean (SD)
		Attitude 1		Attitude 2		Attitude 3
SF	81	4.20(1.47)	92	9.57(2.00)	94	3.48(1.57)
MF	71	4.30(1.74)	79	9.22(2.10)	81	4.22(1.69)
SM	109	5.63(1.92)	104	8.19(2.11)	105	5.31(1.71)
MM	81	5.35(0.86)	81	8.30(2.29)	84	5.29(1.80)
		Attitude 4		Attitude 5		Attitude 6
SF	92	9.07(3.55)	96	6.53(1.18)	89	0.96(0.88)
MF	77	8.43(3.92)	83	6.43(1.12)	83	0.86(0.86)
SM	105	11.71(2.73)	109	6.05(1.44)	109	1.10(0.97)
MM	80	10.52(3.25)	83	6.35(1.40)	84	0.83(0.98)
		Attitude 7				
SF	103	2.22(1.08)				
MF	85	2.25(0.99)				
SM	114	2.56(1.03)				
MM	86	2.57(0.96)				

6.6.1 Attitudes One — Pro-Male

The scale to measure this attitude was made up of items 8, 9, 12, 16, 17, 26, 28, 29, 30, 31, 32, 41, 50, and 54.

Overall ANOVA between the sub-groups was significant $F(3,338)=14.8$ $p=0.00$. Post hoc comparisons showed that the two male sub-groups had significantly higher scores on this scale, as would be expected, than the two female sub-groups. The two female and the two male sub-groups did not differ among themselves. The result expected in this scale is that males supported their own sexual freedom and domination.

6.6.2 Attitude Two — Pro-Female

The scale to measure this attitude was made up of item 3, 5, 10, 29, 31, 32, 42, 43, 45, 46, 47, 48, 50, and 59.

Overall ANOVA between the four sub-groups was significant $F(3,352)=9.32$ $p=0.00$. Post hoc comparisons showed that the two female sub-groups had significantly higher scores than the other two male sub-groups. The two female sub-groups and the two male sub-groups did not differ among themselves. Females differ from males. It was expected that females will score higher on this scale, i.e., supporting themselves. The SF sub-group got the highest score which was expected because this scale is anti-male demonatation and against other social pressures used against women and the young are more liberal and more vociferous.

The SM sub-group got the lowest score, the available explanation could be that Kuwaiti SM shows liberal attitudes in some of these items which serve his benefits and shows traditional attitudes on the other items that limit his dominance.

6.6.3 Attitudes Three — Pro-Social Rules

The scale to measure this attitude was made up of items 5, 24, 31, 41, 43, 44, 45, 46, and 47.

Overall ANOVA between the four sub-groups was significant $F(3,360)=25.82$ $p=0.00$. Post hoc comparisons show that the two male sub-groups had higher scores in this scale, than the two female sub-groups. The two male sub-groups did not differ among themselves and they both differed from the two female sub-groups. The MF sub-group differs from the SF sub-group. The result for this attitude is also expected to be that males are more approving for social rules because most, if not all, the social rules are to serve male's own domination and sexual freedom. The SF sub-group is expected to show less acceptance for social rules than do the MF sub-group.

6.6.4 Attitudes Four — Pro-Liberty of Sex

The scale to measure this attitude was made up of items 1, 2, 4, 12, 13, 14, 15, 22, 25, 27, 32, 33, 49, 51, 53, 57, 58, and 60.

Overall ANOVA between the four sub-groups was significant $F(3,350)=17.85$ $p=0.00$. Post hoc comparison showed that the two male sub-groups had significantly the highest score on this scale. The two male sub-groups did not differ among themselves, nor did the female sub-groups differ among themselves. The SM sub-group differs from the two female sub-groups. The MM sub-group also differs from the two female sub-groups. The result supports the hypothesis that males are more for sexual liberty than the females. The MF sub-group was the least liberal which is also expected.

6.6.5 Attitude Five — Pro-Marriage

The scale to measure this attitude was made up of items 9, 18,

19, 20, 21, 22, 34, 52, and 55.

Overall ANOVA between the four sub-groups was significant $F(3,367)=2.69$ $p=0.04$. Post hoc comparison showed that the four sub-groups had very slight differences in their scores on this scale. The MF sub-group got the highest score for being pro-marriage. The SF sub-group differ from the SM sub-group. The almost similar scores in being pro-marriage was not expected, it was expected that there would be a gap between males and females, where females are higher in being pro-marriage.

6.6.6 Attitude Six — Pro-Sexual Variation

The scale to measure this attitude was made up of items 35, 36, and 37.

Overall ANOVA between the four sub-groups was not significant. No two sub-groups are significantly different at the 0.05 level. It was expected that males would be more for sexual variation than females.

6.6.7 Attitude Seven — Pro-Religion's Rules

The scale to measure this attitude was made up of items 6, 7, 8, and 34.

Overall ANOVA between the four sub-groups was not significant. No two sub-groups are significantly different at the 0.05 level. It was expected that males would be slightly different from females and more supporting for this attitude, which has some rules serving the male's own benefit.

6.7 EYSENCK PERSONALITY INVENTORY (EPI)

It is the aim of the present study to investigate the correlation between the two personality dimensions, Extraversion (E) and Neuroticism (N), on the one hand and some aspects of sexual behaviour and sexual attitudes on the other. There are no available studies which have been conducted within Kuwaiti society using the lie scale which might show any differences between the Kuwaiti and western cultures. The study which was conducted by Ghali (1976), who translated the Kuwaiti version of the EPI and who did a comparative study on Kuwaiti and non-Kuwaiti, normal and abnormal, did not consider the lie scale. In the present study analyses of variance and post hoc comparisons between the four sub-groups (SF, MF, SM, and MM) made by Tukey HSD were carried out for the lie scale EPI items. The post hoc comparisons showed no significant differences between the four sub-groups, suggesting that the E and N scores of these sub-groups were not biased. Mean scores for the four sub-groups on the lie scale will be presented in Table 6.6. The differences between the two sex sub-groups, males and females on the lie scale were examined by the t-test. No differences have been found, the mean scores are given in Table 6.7.

Table 6.6 Means and standard deviations (SD) of the four sex/marital sub-groups on Lie scale score.

Sub-group	No. of Subjects	Mean (SD)
SF	104	3.72 (1.41)
MF	85	4.14 (1.56)
SM	115	3.89 (1.66)
MM	87	4.31 (1.71)

Table 6.7 Means and standard deviations (SD) of the Females and Males on Lie scale score.

Sub-group	No. of Subjects	Mean (SD)
Females	189	3.91 (1.49)
Males	202	4.07 (1.69)

The factor analyses were carried out, by the same method used in the CSQ items factor analyses, using principal axis factoring (PA2) and rotation to an orthogonal simple structure using the varimax procedure. Once again the same loading criterion of the value of 0.35 was used here to judge the significant item loadings, as was used in the CSQ items factor analyses.

Several trials were made to obtain reasonable sociability and impulsivity factors from the E items, and the results were weak loadings for both. Thus, the number of factors were decided to be just two since the EPI items measures the two personality dimensions E and N, mentioned above. The EPI items factor analyses were carried out for the total sample and for the two sex sub-groups separately. These three factor analyses are presented in the following subsections.

6.7.1 EPI Factor Analysis for The Total Sample

The loadings of all items for the two factors will be presented in Appendix A1.3 (Table A1.3.1). The amount of variance explained by the two factors was 71.7 for factor one and 28.3 for factor two.

The significant loading items for the first factor were 0.48 for item 47 (Do you describe yourself as a worried person), 0.48 for item 33 (Do you often feel your heart beating), 0.47 for item 26 (Do you consider yourself as a nervous person), 0.45 for item 45 (Do you

suffer from physical pain), 0.44 for item 57 (Do you suffer from insomnia and sleeplessness), 0.43 for item 40 (Do you worry about things that you think are going to happen), 0.42 for item 9 (Do you feel upset without any reason), 0.42 for item 31 (Do you often find difficulty in sleeping because of thoughts running through your mind), 0.40 for item 38 (Are you the kind of person who gets excited and angry easily), 0.39 for item 43 (Do you suffer a lot from nightmares), 0.39 for item 23 (Do you often feel guilty without any apparent reason), 0.36 for item 19 (Are you sometimes bubbling over with energy and sometimes very sluggish), 0.35 for item 28 (After finishing a very important job, do you feel that you could of do it better), and 0.35 for item 7 (Do you sometimes feel happy, sometimes depressed, without any apparent reason). The above significantly loading items are N items in the original version of the scale, so this factor can be entitled Neuroticism (N).

The significant loading items for the second factor were -0.60 for item 53 (Can you easily switch a boring party to a funny one), -0.46 for item 27 (Do people think that you are a very nice and alive person), and -0.38 for item 39 (Are you happiest when you get involved in some project that calls for rapid action). The three significantly loading items, mentioned above are E items in the original version of the scale, thus factor two is entitled Extraversion (E).

Evidently, what has been obtained is a strong N factor and a weak E factor. With the shortcoming of the E factor it is still considered as a factor to be relied on to give an idea about the subjects' personalities. The Impulsivity and Sociability sub-scales which have not obtained in the present factor analysis are derived separately from the EPI items. The details about these sub-scales will be discussed in later section, along with another sub-scale, the

Sexual Sensation Seeking, derived from the CSQ items.

6.7.2 EPI Factor Analysis for Females

The loadings of all items for the factors one and two will be presented in Appendix A1.3 (Table A1.3.2). The amount of variance explained by the two factors was 70.5 for factor one, and 29.5 for factor two.

In the first factor, the items which have significant loading were 0.55 for item 47 (Do you describe yourself as a worried person) 0.50 for item 57 (Do you suffer from insomnia and sleeplessness), 0.49 for item 23 (Do you often feel guilty without any apparent reason), 0.46 for item 26 (Do you consider yourself as a nervous person), 0.45 for item 31 (Do you often find difficulty in sleeping because of thoughts running through your mind), 0.44 for item 33 (Do you often feel your heart beating), 0.43 for item 28 (After finishing a very important job, do you feel that you could of do it better), 0.41 for item 9 (Do you feel upset without any reason), 0.40 for item 52 (Does it bother you that you feel less than others), 0.40 for item 45 (Do you suffer from physical pain), 0.40 for item 40 (Do you worry about things that you think are going to happen), 0.36 for item 55 (Are you worried about your health), 0.36 for item 2 (Does it often happen that you need a friend who really understands you for you to be in a good mood), and 0.36 for item 38 (Are you the kind of person who gets excited and angry easily). The above mentioned items are N items. There are also some items which are E items on original scale loading significantly on this factor. The significant E item loadings were 0.47 for item 13 (Does it often happen that you rush in doing something without thinking or taking your time), and 0.35 for item 46 (Would you be very unhappy if you were prevented from making numerous

social contacts). Since the majority of significantly loading items are N items, this factor can be entitled Neuroticism (N).

The significant loadings of the above E items on the N factor, lead to a suggestion that either Kuwaiti females have a tendency to consider some extraverted behaviour as neurotic, or may be the translation of some of the items from the original English version did not consider the cultural differences. The English version's wording for item 13 (Do you often do things on the spur of the moment) and item 46 (Would you be very unhappy if you could not see lots of people most of the time). It is worth saying that item 13 can be considered as E behaviour only among males in Kuwaiti culture, but among females this impulsive behaviour resulting from provocation or without thinking is considered as not accepted and rejected for females who are brought up in an inhibited manner. For item 46, depriving from social contact is in a certain degree a normal situation for Kuwaiti females and the anger toward this deprivation may be considered as abnormal and expressing neurotic behaviour.

In the second factor the significant loading items were 0.53 for item 53 (Can you easily switch a boring party to a funny one), 0.51 for item 34 (Do you like work which requires concentration and attention), 0.48 for item 27 (Do people think that you are a very nice and alive person), 0.40 for item 39 (Are you happiest when you get involved in some project that calls for rapid action), and -0.38 for item 22 (If someone shouts in your face do you reply in the same way). Because the significantly loading items, mentioned above are E items, this factor can be entitled Extraversion (E).

6.7.3 EPI Factor Analysis for Males

The loadings of all items for factors one and two will be

presented in Appendix A1.3 (Table A1.3.3). The amount of variance explained by the two factors was 69.1 for factor one, and 30.9 for factor two.

The significant loading items for the first factor were 0.58 for item 26 (Do you consider yourself as a nervous person), 0.47 for item 38 (Are you the kind of person who gets excited and angry easily), 0.46 for item 47 (Do you describe yourself as a worried person), 0.42 for item 40 (Do you worry about things that you think are going to happen), 0.40 for item 9 (Do you feel upset without any reason), 0.40 for item 7 (Do you sometimes feel happy, sometimes depressed, without any apparent reason), and 0.40 for item 50 (does other people's criticism or their bad opinion about your mistakes hurt your feelings easily), 0.38 for item 45 (Do you suffer from physical pain), 0.38 for item 33 (Do you often feel your heart beating), and 0.36 for item 21 (Does your mind often wander while you are trying to concentrate). The above items are N items, and therefore this factor can be entitled Neuroticism (N).

In factor two, the significant loading items were 0.49 for item 53 (Can you easily switch a boring party to a funny one), -0.43 for item 29 (Are you usually very quiet when you are with other people), -0.41 for item 41 (Are you slow in your action and behaviour), 0.37 for item 49 (Are you inclined to be quick and sure in your action), -0.36 for item 13 (does it often happen that you rush into doing something without thinking or taking your time), and 0.35 for item 27 (Do people think that you are a very nice and alive person). The items which are significantly loaded above are E items, thus this factor can be entitled Extraversion (E).

It is noticeable that there are more E items loading significantly in the male's E factor than the overall E factor. This

may be interpreted by weakness of E items overall due to the effect of differences in meaning of items for females and males.

6.7.4 ANOVA Between The Four Sub-Groups and EPI Factors Scores

The response of the four sub-groups, Single Females (SF), Married Females (MF), Single Males (SM) and Married Males (MM), were examined by analyses of variance, and post hoc comparisons between the four sub-groups made by Tukey HSD test. Mean scores will be shown in Table 6.8.

Table 6.8 The means and standard deviations of the EPI factors scores (from the analysis of the total data) for the four sex/marital sub-groups.

Sub-group	No. of Subjects	Mean (Standard deviation)	
		Factor 1	Factor 2
SF	95	-.38 (0.82)	-.08 (0.89)
MF	76	-.05 (1.01)	.08 (0.77)
SM	108	.07 (0.80)	-.00 (0.80)
MM	81	.40 (0.82)	.03 (0.87)

A negative score indicates a higher level of the factor and a positive a lower level.

I. Factor One - Neuroticism

Over all ANOVA between the four sub-groups was significant $F(3,356)=12.15$ $p=0.00$. Post hoc comparison showed the two female sub-groups got higher scores than the two male sub-groups. This may indicate that females have higher N than males. The MM sub-group differs from the other three sub-groups, and the SM sub-group differs from the SF sub-group.

II. Factor Two - Extraversion

No two sub-groups are significantly different at the $p < .050$ level.

6.8 CSQ AND EPI ANALYSES, CORRELATIONS, AND SCALES

The CSQ was designed to investigate some sexual behaviour and attitudes of the Kuwaiti population. The use of the Kuwaiti version of the EPI, enabled the correlation between the sexual behaviour and attitudes with the two personality dimensions, Extraversion (E) and Neuroticism (N) to be examined.

In this section the analyses which examined the relation between CSQ items and EPI items will be presented: correlations between CSQ factors and EPI factors (sub-section 6.8.1), and between CSQ items and EPI items (sub-section 6.8.2). Subjects with extreme EPI scores will be the subject of sub-section 6.8.3, in which the relation between the extreme scores and CSQ factor scores were examined. The aim for dealing with the extreme EPI scorers is to obtain a clearer relation between the CSQ and EPI items. Two sub-scales, entitled 'Impulsivity' and 'Sociability' scales, from the EPI items were developed as this was considered to be a useful procedure in spite of the fact that 'Impulsivity' and 'Sociability' were not factorially identifiable (sub-section 6.8.4). Another sub-scale, entitled 'Sexual Sensation Seeking' scale, from the CSQ items was also developed (sub-section 6.8.5).

6.8.1 Correlation Between CSQ Factors and EPI Factors

The correlation between CSQ factors and EPI factors was examined through the Pearson correlation procedure. The results, which are presented in Table 6.9, show that

1. There is no significant correlation between N factor and 'Sexual Drive' factor.
2. There is no significant correlation between E factor and 'Sexual Drive' factor which is unexpected. That could be due to the fact that the E factor was a weak one. There were correlations between some E items and CSQ items that deal with sexual drive and sexual excitement seeking (see sub-section 6.8.2). The cultural interpretation for this insignificant correlation is due to cultural differences. A person can be considered an extraverted person in his social life in general in Kuwait society, but this extraverted person can be very repressed in expressing his sexual drive.

Table 6.9 Correlation between CSQ factors and EPI factors.

EPI Factor	CSQ Factor		
	Factor 1 Sexual Drive	Factor 2 Pro-women	Factor 3 Progressive
Factor 1	0.09	0.38	-0.09
Neuroticism	N(307) Sig=.10	N(307) Sig=.00	N(307) Sig=.11
Factor 2	0.09	-0.02	-0.16
Extraversion	N(307) Sig=.10	N(307) Sig=.67	N(307) Sig=.00

3. There is a significant correlation between the N factor and the 'Pro-Woman' factor. The possible interpretation for the significant correlation between the N and 'Pro-Woman' is due to the fact that most N scorers are women. In later analysis on extreme N scorers (see 6.8.3.1), females represent 72.5% of the total extreme N scorers. This high percentage of females leads to this strong correlation,

because women are logically pro their own sex.

4. There is not a significant correlation between the E factor and the 'Pro-Woman' factor. The insignificant correlation between the E and the 'Pro-Woman' factors can be attributed to the fact that most E scorers are men. In a later analysis concerning extreme E scorers (see 6.8.3.2), males represent 57.5% of the total extreme E scorers. This relatively high percentage of males may affect the correlation because men, particularly in the Kuwaiti traditional society, will be not pro-women. Culturally an extraverted person can be progressive in his feeling social life, but when it comes to sexism that extraverted person shows a traditional attitude.

5. There is not a significant correlation between the N factor and the 'Progressive' factor.

6. There is a low but significant negative correlation between the E factor and the 'Progressive' factor which is difficult to interpret because of the weakness of the E factor.

The results presented in sub-section 6.8.1 involve some other correlations between EPI and CSQ through two other approaches. Following in sub-sections 6.8.2 and 6.8.3 statistical interpretation and results are to be treated with caution.

6.8.2 Correlation Between CSQ Items And EPI Items

The correlations between the CSQ items and EPI items were examined using the Spearman correlation method. Correlations with values of 0.15 and higher (significant at the 0.05 level), were considered as significant correlations and are presented in Table 6.10. The words of each associated questions are presented in Table 6.11. There are some significant correlations but not with high values, the highest correlation value is 0.45 and the one below this

value is 0.25. Those significant correlations which give logical interpretations are discussed below:

Table 6.10 Correlations between EPI items and CSQ items.

EPI Items / CSQ Items								
1/1	1/4	1/6	1/14	1/17	1/24	1/27	1/36	1/43
.15	.17	-.19	.17	.15	.15	.15	.18	.16
1/46	1/48	1/49	1/51	2/60	3/2	7/29	9/17	9/45
.16	.16	.20	.20	.15	-.15	.18	.17	.17
10/15	10/21	10/47	11/7	11/29	11/39	11/50	11/60	13/27
.15	.15	.18	.17	.20	.15	-.21	.45	.18
17/15	19/25	19/45	21/41	21/45	21/59	22/14	22/15	22/27
.15	.16	.16	.20	.16	.16	.17	.16	.18
23/27	23/38	23/52	27/12	28/50	28/60	29/29	31/29	31/45
.19	.18	.15	.18	-.15	.20	.17	.15	.16
33/29	33/41	33/59	34/4	35/15	35/45	35/60	38/48	41/47
.15	.19	.15	.16	.17	.16	.21	.16	.16
41/60	43/14	43/28	43/31	43/41	43/45	43/58	44/4	44/24
.18	-.17	.16	.17	.16	.16	-.15	.15	.17
45/5	45/25	45/60	46/5	47/31	47/38	47/41	49/5	49/13
.15	.17	.16	.16	.19	.16	.15	-.16	.25
49/14	49/22	49/28	49/31	49/41	49/53	49/58	51/9	52/14
.16	.17	-.20	-.17	-.15	.18	.15	.16	.18
52/27	52/23	52/40	52/53	52/60	55/60	56/6	57/5	57/45
.18	-.15	-.18	.18	.16	.18	-.18	.18	.16

Table 6.11 Correlated EPI items and CSQ items.

A:	EPI01	Do you like dangerous adventures?
	with	
	CSQ01	+ It is acceptable for an engaged couple to have sex.
	CSQ04	+ Knowing the other partner before marriage is better than the arranged marriage.
	CSQ06	- I believe 'Mehrim System' is right - women are not allowed to travel on their own.
	CSQ24	+ I believe in mixed education (boys with girls).
	CSQ43	+ Marrying a non-Kuwaiti male could solve the problem of being a single woman.
	CSQ46	+ Some taboos and social pressures could lead girls to misbehave.
	CSQ49	+ I like listening to sex jokes.
	EPI03	Do you usually not worry about your problems?
	with	
	CSQ02	- I believe in sex education at school.
	EPI10	Is it possible that you do something just because someone provokes you to do it?
	with	
	CSQ21	+ Marriage can be a solution for some economic problems, either sharing the everyday expenses or being financially dependent on the other spouse.
	EPI34	Do you like work which requires concentration and attention?
	with	
	CSQ04	+ Knowing the other partner before marriage is better than the arranged marriage.
	EPI44	Do you like talking to people and never miss a chance to chat with any person you do not know before?
	with	
	CSQ04	+ Knowing the other partner before marriage is better than the arranged marriage.
	CSQ24	+ I believe in mixed education (boys wit girls).

EPI46 Would you be very unhappy you were prevented from making numerous social contacts?

with

CSQ05 + Women are the victims in this society.

EIP49 Are you inclined to be quick and sure in your action?

with

CSQ05 - Women are the victims in this society.

EIP56 Do you like to play tricks on others?

with

CSQ06 - I believe 'Mehrim System' is right - women are not allowed to travel on their own.

B: EPI01 Do you like dangerous adventures?

with

CSQ14 + Sometimes I have sexual fantasies.

CSQ17 + Some men have sexual fantasies with another woman while they are having sex with their wives.

CSQ27 + Some stories excite me sexually.

CSQ36 + It is natural that sex could have some violence.

CSQ49 + I like listening to sex jokes.

CSQ51 + I like discussing sexual matters.

EPI10 Is it possible that you do something just because someone provokes you to do it?

with

CSQ15 + I enjoy looking at sexy pictures and photographs.

EPI13 Does it often happen that you rush into doing something without thinking or taking your time?

with

CSQ27 + Some stories excite me sexually.

EPI17 Do you like to be out of your house a lot.

with

CSQ15 + I enjoy looking at sexy pictures and photographs.

- EPI22 If someone shouts in your face do you reply in the same way?
- with
- CSQ15 + I enjoy looking at sexy pictures and photographs.
- CSQ27 + Some stories excite me sexually.
- EPI27 Do people think that you are a very nice and alive person?
- with
- CSQ12 + It is natural and socially acceptable that a man has sexual experience before marriage.
- EIP49 Are you inclined to be quick and sure in your action?
- with
- CSQ13 + I have watched sex films.
- CSQ14 + Sometimes I have sexual fantasies.
- CSQ22 + It is easy for anyone to satisfy him/herself sexually without marriage.
- CSQ28 - Rapists should be castrated.
- CSQ53 + Sometimes I have sexual dreams.
- CSQ58 + As a child my genitals were touched while playing games.
- EPI51 I like discussing sexual matters.
- with
- CSQ09 + Polygamy solves some men's sexual problems.
- C: EPI07 Do you sometimes feel happy, sometimes depressed, without any apparent reason?
- with
- CSQ09 + Polygamy solves some men's sexual problems.
- EPI11 Do you feel shy when you talk to a girl (for boys) / boy (for girls) who you have not met before?
- with
- CSQ07 + 'Al-Hijab', Islamic women's dress, is a form of protection for women.
- CSQ29 + Men, but not women should take the initiative to ask for sex.
- CSQ50 - It is a woman's right to refuse to have sex with her husband if she does not feel like it.

- EPI28 After finishing a very important job, do you feel
that you could of do it better?
- with
- CSQ50 - It is a woman's right to refuse to have sex with her
husband if she does not feel like it.
- EPI31 Do you often find difficulty in sleeping because
of thoughts running through your mind?
- with
- CSQ29 + Men, but not women should take the initiative to
ask for sex.
- EPI33 Do you often feel your heart beating?
- with
- CSQ29 + Men, but not women should take the initiative to
ask for sex.
- EPI38 Are you the kind of person who get excited and angry
easily?
- with
- CSQ48 + In our society, for a woman to be respected she should
not express her sexual feelings.
- D: EPI02 Does it often happen that you need a friend who really
understands you for you to be in a good mood?
- with
- CSQ60 + I find it difficult to talk with people of the other
sex.
- EPI09 Do you feel upset without any reason?
- with
- CSQ17 + Some men have sexual fantasies with another woman while
they are having sex with their wives.
- EPI11 Do you feel shy when you talk to a girl (for boys) /
boy (for girls) who you have not met before?
- with
- CSQ39 + Sex is a painful thing and I keep away from it.

EPI19 Are you sometimes bubbling over with energy and
sometimes very sluggish?

CSQ25 + Masturbating or even thinking of masturbation can
cause a lot of anxiety for me.

EPI21 Does your mind often wander while you are trying to
concentrate?

with

CSQ41 + The increasing number of rapes is due to the fact that
men are socially protected.

CSQ59 + All the women in our society worry about their
virginity.

EPI23 Do you often feel guilty without any apparent reason?

with

CSQ27 + Some stories excite me sexually.

CSQ38 + My sexual life is not fulfilled.

CSQ52 + If I was given the choice between a career and marriage
I would choose a career.

EPI28 After finishing a very important job, do you feel
that you could of do it better?

with

CSQ60 + I find it difficult to talk with people of the other
sex.

EPI33 Do you often feel your heart beating?

with

CSQ41 + The increasing number of rapes is due to the fact that
men are socially protected.

CSQ59 + All the women in our society worry about their
virginity.

EPI35 Do you suffer from shaking?

with

CSQ15 + I enjoy looking at sexy pictures and photographs.

CSQ60 + I find it difficult to talk with people of the other
sex.

- EPI43 Do you suffer a lot from nightmares?
with
- CSQ14 - Sometimes I have sexual fantasies.
- CSQ41 + The increasing number of rapes is due to the fact that
 men are socially protected.
- CSQ58 - As a child my genitals were touched while playing games.
- EPI45 Do you suffer from physical pain?
with
- CSQ25 + Masturbating or even thinking of masturbation can
 cause a lot of anxiety for me.
- CSQ60 + I find it difficult to talk with people of the other
 sex.
- EPI52 Does it bother you that you feel less than others?
with
- CSQ14 + Sometimes I have sexual fantasies.
- CSQ27 + Some stories excite me sexually.
- CSQ33 - I am against sexual contact before marriage.
- CSQ40 - I am satisfied with my moral behaviour.
- CSQ53 + Sometimes I have sexual dreams.
- CSQ60 + I find it difficult to talk with people of the other
 sex.
- EPI55 Are you worried about your health?
with
- CSQ60 + I find it difficult to talk with people of the other
 sex.
- E: CSQ05 Women are the victims in this society.
with
- EPI45 + Do you suffer from physical pain?
- EPI57 + Do you suffer from insomnia and sleeplessness?
- CSQ31 Because women are those who are blamed socially, men
 use them.
- with
- EPI43 + Do you suffer a lot from nightmares?
- EPI47 + Do you describe yourself as a worried person?

CSQ45 Some families treat their daughters very badly just because they are females.

with

EPI09 + Do you feel upset without any reason?

EPI19 + Are you sometimes bubbling over with energy and sometimes very sluggish?

EPI21 + Does your mind often wander while you are trying to concentrate?

EPI31 + Do you often find difficulty in sleeping because of thoughts running through your mind?

EPI35 + Do you suffer from shaking?

EPI43 + Do you suffer a lot from nightmares?

EPI57 + Do you suffer from insomnia and sleeplessness?

Ninety correlations are significant at the 0.05 level out of a possible 2880. By chance 144 would be significant at this level. It is, therefore, not strictly legitimate to attempt to interpret the results obtained. Nevertheless, although some of the correlations will undoubtedly by chance determined it is possible that others may indicate some 'real' relationship. For that reason and for exploratory purposes only, an attempt to interpret the inter-correlations has been made. When one personality item correlates with a set of CSQ items the interpretation is relatively straight forward. However when a single personality item correlates with a single CSQ item, this relationship may more likely produced by chance.

(A) There are significant correlations between EPI item 1 and CSQ items 1, 4, 6, 24, 43, 46, and 49; between EPI item 3 and CSQ item 2, EPI item 10 and CSQ item 21, EPI item 34 and CSQ item 4, EPI item 44 and CSQ item 4 and 24, EPI item 46 and CSQ item 5, EPI item 49 and CSQ item 5, and EPI item 56 and CSQ item 6. The mentioned EPI items are E items, and those CSQ items mentioned above are concerned with sexual

progressive attitudes and pro-women attitudes. This may lead one to think that extraverted people are more likely to respond with progressive attitude rather than the traditional one.

(B) There are significant correlations between EPI item 1 and CSQ items 14, 17, 27, 36, 49, and 51; between EPI item 10 and CSQ item 15, EPI item 13 and CSQ item 27, EPI item 17 and CSQ item 15; between EPI item 22 and CSQ items 15 and 27; between EPI item 27 and CSQ item 12; between EPI item 49 and CSQ items 13, 14, 22, 28, 53, and 58; and between EPI item 51 and CSQ item 9. The EPI items mentioned above are E items, and the CSQ items mentioned above are sexual drive and sexual excitement items. From this correlation, one may conclude that extraverted people are more likely to be sexual excitement seekers, and with high sexual drive.

(C) There are significant correlations between EPI item 7 and CSQ item 29; between EPI item 11 and CSQ items 7, 29, and 50; between EPI item 28 and CSQ item 50, EPI item 31 and CSQ item 29, EPI item 33 and CSQ item 29, and EPI item 38 and CSQ item 48. The above EPI items are N items, and the above CSQ items inclined to be traditional items. Thus, these correlations suggest that subjects with high N scores tend to show traditional attitudes, especially the attitude that gives men the right to ask for sex (CSQ item 29).

(D) There are significant correlations between EPI item 2 and CSQ item 60, EPI item 9 and CSQ items 17, EPI item 11 and CSQ items 39 and 60, EPI item 19 and CSQ item 25, EPI item 21 and CSQ items 41 and 59; between EPI item 23 and CSQ items 27, 38, and 52; between EPI item 28 and CSQ item 60, EPI item 33 and CSQ items 41 and 59, EPI item 35 and CSQ items 15 and 60; between EPI item 43 and CSQ items 14, 41, and 58; between EPI item 45 and CSQ items 25 and 60; between EPI item 52 and CSQ items 14, 27, 33, 40, 53, and 60; and between EPI item 55 and CSQ

item 60. The above EPI items are N items, and the above CSQ items are sexual restlessness items. Therefore, the above correlations may indicate that neurotic people tend to show high sexual drive, sexual problems, restlessness like difficulty in communicating with the other sex, worry about masturbation, etc.

(E) There are significant correlations between CSQ item 5 and EPI items 45 and 57; between CSQ item 31 and EPI items 43 and 47; between CSQ item 45 and EPI items 9, 19, 21, 31, 35, 43 and 57. The CSQ items 5, 31, and 45 reflects the weakness of women, and the EPI items mentioned above are N items. The above correlations agree with nature of the neurotic people who blame others for using them.

6.8.3 Subjects with Extreme EPI Scores

The aim with dealing with extreme EPI scorer subjects is to obtain a clearer relation between CSQ and EPI. Furthermore, it has emerged that those extreme scorers can give a clearer idea about sexual behaviour and attitudes than those who are not extreme scorers. From the total sample, 40 subjects have been chosen for each extreme EPI score. The 40 persons chosen for the four extremes represent about 10% of the total sample of 391. Investigating the extreme EPI scorers' sexual behaviour and attitudes, may allow us to understand more noteworthy relations between the EPI and CSQ. This attempt was made with caution. The 40 chosen subjects on each extreme end of each scale were investigated, using Chi^2 analysis of crosstabulation data, and judged for the whole sample (6.8.3.2 and 6.8.3.3) and for males and females (6.8.3.4, 6.8.3.5, 6.8.3.6, and 6.8.3.7). According to marital status (singles and marrieds), each 40 extreme scorers were investigated (6.8.3.9, 6.8.3.10, 6.8.3.11, and 6.8.3.12). According to sex-marital status (SF, MF, Sm, and MM), each 40 extreme scorers

were investigated (6.8.3.14, 6.8.3.15, 6.8.3.16, 6.8.3.17, 6.8.3.18, 6.8.3.19, 6.8.3.20, and 6.8.3.21). To examine the independence of the four EPI extreme sub-groups, Chi² analysis of crosstabulation data were examined. It was found that only two subjects from the forty extreme N scorers were extreme Introversion (I) scorers; six subjects from those stability extreme scorers are in the extreme I scorers; five subjects from extreme stability scorers are also on the extreme E and none of those in the extreme N group are in the extreme E group. Thus, it can be said that the four extreme groups, each represented by 40 subjects, are reasonably independent. Chi² analysis of crosstabulation data and t-test were used to examine the extreme EPI scores. Those significant results, according to the same criterion used in the previous sub-section, will be presented.

The demographic status of those 40 subjects who present the extreme E scorers are as follows: 32.5% were 21-25 years old, and 37.5% were 26-30 years old. Males represent 57.5% and females are 42.5%. Singles are 52.5% and married are 47.5%. The employed subjects are 62.5% of them. 35.0% are students and 2.5% are house ladies. 65.0% are subjects with average houses, 35.0% have excellent houses with no-one from extreme E scorer report having a bad house. 82.5% are those with average income and 15.0% are rich, also no-one reports a low income. The demographic characteristics of those who present extreme I scorers are: 40.0% were 16-20 years old, 50.0% males and 50.0% females which gives fifty-fifty sex split, 65.0% are singles, 67.5% are employed, 32.5% are student, 77.0% are those with average houses, only 17.5% of them have excellent houses and 5.0% have bad accommodation. 87.5% are with an ordinary income, 7.5% are rich and 5.0% view themselves as poor.

This leads to the conclusion that I scorers represent young

subjects who are equally males and females. Mostly they are single subjects and employed subjects. They had average houses, although almost a third of them with excellent accommodation, and very few in this group have poor houses. Most of them have average income and few are rich and poor. E scorers were 21-30 years old, and nearly equal in number relative to sex and marital status although single subjects are slightly higher than married subjects. Most of them are employed with ordinary to good income, but some are rich ones and more than a third had excellent houses. However an analysis of the demographic variables between extreme E scorers and extreme I scorers, showed that there were no significant difference between these two groups.

The demographic characteristics of those 40 who present the extreme N scorers are: 30.0% were 15-20 years old and 42.5% were 21-25 years old; Females were 72.5% and males were 27.5%, 65.0% were singles and 35.0% were marrieds; 37.5% were students, 2.5% were unemployed, and 57.5% were employed; 80% were with average houses; 90.0% were with average income, 5.0% were rich, and 5.0% were poor. The demographic characteristics of the 40 extreme stability scorers were: 50.0% of them are 26-30 years old, 25.0% are 31-35 years old; 62.5% were males and 37.5% were females; 27.5% were single subjects and 72.5% were married subjects; 87.5% were employed subjects, 7.5% were students, and 5.0% were house ladies; 67.5% were with average houses and 32.5% were with excellent houses; 7.5% viewed themselves as rich, 90.0% viewed themselves as average, 2.5% viewed themselves as poor.

The demographic variables between extreme N scorers and extreme stability scorers was analyzed. The significant results show that: according to sex, females differ significantly from males ($\chi^2=8.53$ df 1 $p=0.00$) where females are higher in N than males (extreme N scorers 27.5% males and 72.5% females), and males are significantly

different from females, where males are higher in stability than females (extreme stability 62.5% males and 37.5% females). According to marital status single subjects are significantly different from married subjects ($\chi^2=9.85$ df 1 $p=0.00$). Single subjects are significantly higher than married subjects in N (N scorers 65.0% single and 35.0% married). Married subjects are higher than single subjects in stability (stability 72.5% marrieds and 27.5% singles). According to age there was a significant difference ($\chi^2=25.04$ df 4 $p=0.00$); as mentioned before, younger subjects tend to score more highly in N than older subjects. Of those who score highly on N, 30.0% are aged 15-20 years old, 42.5% are aged 21-25 years old, 12.5% are aged 26-30 years old, 10.0% are aged 31-35 years old, and 5.0% are older than 35 years of age. In stability, subjects 21-35 years old are more stable than subjects 15-20 years old or older than 35 years. Those who are at extreme stability 2.5% are aged 15-20 years old, 17.5% are aged 21-25 years old, 50.0% are aged 26-30 years old, 25.0% are aged 31-35 years old, and 5.0% are older than 35 years of age. According to employment status there are significant differences ($\chi^2=13.42$ df 3 $p=0.00$). Employed subjects are higher than unemployed or student subjects, although students are higher (N scorers 59.0% employed subjects, 38.5% students, and 2.6% unemployed subjects). Employed subjects are higher than students or house-lady subjects in stability (stability 87.5% employed subjects, 7.5% students, and 5.0% house-ladies).

6.8.3.1 Extreme EPI Scores And CSQ Scores

The mean scores and standard deviation will be presented in Table 6.12. The difference in CSQ factor scores was examined by the t-test between subjects with extreme EPI scores and their CSQ factor scores. For factor one 'Sexual Drive', there were not any significant

differences between extreme N scorers or extreme stability scorers, nor were there any significant differences between extreme I scorers and E scores for the same factor. For factor two, 'Pro-woman' extreme N scorers got the highest score in being pro-woman ($t=-6.18$ df 68 $p=.00$). This result is supported by the previous result of sub-section (6.8.1) where N factor correlated significantly with 'Pro-Woman' factor. There was not a significant difference between extreme E scorers and extreme I scorers for the same factor. For factor three, 'Progressive', there were no significant differences between extreme N scorers and extreme stability scorers, also there is no significant difference between extreme E scorers and extreme I scorers for the same factor; although there is a significant correlation between the E factor and the 'Progressive factor' (see sub-section 6.8.1).

Table 6.12 Means CSQ factor scores and their standard deviations of those subjects with extreme EPI scores.

Sub-Scale	No. of Subjects	CSQ Factors		
		Factor 1	Factor 2	Factor 3
		Mean (Standard deviation)		
Neurotic	37	-.12(.88)	-.49(.74)	-.08(.95)
Stable	33	.25(.80)	.66(.81)	-.22(.98)
Extraverted	34	-.03(.78)	.10(.87)	-.39(.88)
Introverted	30	-.19(.72)	.19(.84)	.02(.10)

A negative score indicates a higher level of the factor and a positive a lower level.

6.8.3.2 Total Sample; Extreme E and Extreme I scorers

The responses of those extreme I scorers and extreme E scorers for some CSQ items was investigated. The significant results revealed

that while 15.0% of the I scorers are not happy with their moral behaviour (item 40) no one of the E scorers report unhappiness with their moral behaviour. While 73.0% of I scorers report getting excited sexually from some stories (item 27), only 45% of E scorers report getting excited sexually from reading stories. The later result of item 27 may be considered as an odd result, where traditionally E scorers score higher in sexual excitement compared with I scorers. While 66.7% of the I scorers do not believe that women are victims in Kuwait society (item 5), 57.5% of the E scorers believe that women are victims. The previous attitude is due to the fact that E scorers are usually liberals (Eysenck 1971b). While 59.0% of the I scorers reject the idea of mixed education, 65.0% of the E scorers accept the idea.

Thus, the I scorers are satisfied with their morality, rejected the idea of mixed education, became excited by erotic readings, and did not believe that women are victims in Kuwait society. The E scorers are absolutely satisfied with their morality, became excited by erotic readings, and sympathise with woman and consider her as a victim in Kuwait society.

6.8.3.3 Total Sample: Extreme N and Extreme Stable Scorers

The responses of the extreme N and stability scorers for some CSQ items was investigated. The significant results revealed that while 57.5% of N scorers reported unfulfillment in their sexual life (item 38), only 32.5% of the stability scorers reported this unfulfillment; according to Eysenck (1976a), N scorers tend to report unfulfillment in their sexual life (Eysenck 1976a). While 72.5% N scorers reported getting sexually excited by some stories (item 27), only 46.2% of the stability scorers reported this. Although 45.0% of the N scorers enjoyed looking at sexy pictures and photographs (item 15), only 17.5%

of the stability scorers reported such enjoyment. However 53.8% of the N scorers find it natural that sex contains some violence (item 36), 74.4% of the stability scorers reject the idea; The N scorers were found to have a tendency towards pornography and violence (Eysenck 1971b). While 28.9% of the N scorers find sex is unpleasant and they keep away from it (item 39), only 2.5% of the stability scorers have this belief. However 40.0% of N scorers find it difficult to talk with the opposite sex (item 60), 17.5% of the stability scorers suffer from this problem. While 65.0% of N scorers believe that women are victims in Kuwaiti society (item 5), 27.5% of the stability scorers have the same idea. Although 90.0% of the N scorers believe that some families treat their daughters very badly just because they are females (item 45), 55.0% of the stability scorers have the same belief. While 70.0% of N scorers attributed the increased number of rapes to the protection that men got from society (item 41), only 30.0% of stability scorers had this belief; while 62.5% of N scorers found it natural in this society that men have sexual experiences before marriage (item 12), 22.5% of the stability scorers approved of this statement. Although there was not any correlation between the N and 'Sexual Drive' factors (see sub-section 6.8.1), the above results showed a correlation between sexual drive items and N scorers; this correlation is in harmony with previous results in which it was found that N scorers usually have high sexual drive (see Eysenck 1976b).

N scorers, in general, are young, mostly single subjects, females, employed subjects, and with an average income situation. The N scorers have a high sexual drive, which was reflected in their enjoyment of looking at sexy pictures and/or erotic reading, or by believing in violence in sex. With their high sexual drive they reported sexual deprivation and problems in communicating with the

opposite sex for that reason they consider sex as unpleasant experience which they should keep away from. Stability scorers compared with the N scorers are somewhat older. Stability scorers are mostly married and employed subjects; and house ladies are stable subjects. Although stability scorers have average income, rich subjects are also stability scorers. Stability scorers appear to have a fulfilled sexual life, stories or erotic pictures do not get them sexually excited and they reject violence in sex and have no problem in communicating with the other sex. They did not consider woman as a victim although more than half of them believe that some families treated their daughter badly, just because they are females. Stability scorers agreed with the statement that men in Kuwaiti society can have sex before marriage and they rejected the idea that the increase of rape is related to society's protection for males.

6.8.3.4 Female Sample: Extreme N and Extreme Stability Scorers

The numbers of females who were on the extreme end of the N scale were 29 out of the total 40 subjects who had been chosen to represent the total sample extreme scorers. And the number of females who were on the extremely stable end of the N scale were 15 out of the mentioned total 40 subjects.

The correlation between some CSQ items and those extreme responses was examined. The significant results showed that: 62.1% of the N scorer females find it shameful to talk about menstruation in Kuwaiti society (item 47), and 73.3% of the stability scorer females did not agree. While 79.3% of the N scorer females believe that women are victims in Kuwaiti society (item 5), 73.3% of the stability scorer females did not consider woman as victim in Kuwaiti society; 93.1% of N scorer females believe that some families treat their daughter badly

because they are females, and 53.3% of the stability scorer females, did not believe that. Of N scorer females 58.6% find it natural and acceptable in the Kuwaiti society for man to have sex before marriage (item 12), of the stability scorer females 80.0% did not agree that Kuwaiti society accepted man having sexual experience before marriage. Of the N scorer females 79.3% believe that the increased number of rapes is due to the fact that men are socially protected (item 41), on the other hand 66.7% of the stability scorer females did not believe this statement. Although 72.4% of N scorer females believe that men and not women should take the initiative and ask for sex (item 29), 64.3% of the stability scorer females did not believe that it is only the man's right to start asking for sex. Of N scorer females 86.2% believe that a lot of unmarried woman have sex in Kuwaiti society (item 42), while 53.3% of stability scorer females disagreed with this statement. Of N scorer females 72.4% report having sexual fantasies (item 14), while 66.7% of the stability scorer females did not have.

Compared with the stability scorer females, N scorer females found that talking about menstruation is shameful in Kuwaiti society. N scorer females found women are victims and families treat females badly only for the reason of their sex, while men are allowed to have sex before marriage. They believe that the increased amount of rape is due to the society's protection for men. At the same time N scorer females believe that it is a man's right to ask for sex first. N scorer women believe that Kuwaiti unmarried females are having sex and they themselves report sexual fantasies. Stability scorer females did not find talking about menstruation a problem in Kuwaiti society. Stability scorer females did not regard Kuwaiti women as victims and more than half of them did not believe that families treat their daughters badly because they are females. N scorers were found to

blame others for the problems they have (Eysenck 1976a), the previous results also indicate that. Stability scorer females also did not find it accepted for a man in Kuwaiti society to have sex and they did not ascribe the increased amount of rape to men's protection by society. They believe that women can also start asking for sex and they did not believe that unmarried women did have sex in Kuwait and finally they did not report sexual fantasies.

6.8.3.5 Female Sample: Extreme E and Extreme I Scorers

The number of females who were on the extreme end of the E scale were 17 out of the total 40 subjects mentioned before, and the number of females who were on the extremely I end of the E scale were 20 out of the mentioned total 40 subjects.

The relationship between some CSQ items and those extreme responses was examined. The significant results showed that while 65.0% of I scorer females did not believe that women are victims in Kuwaiti society (item 5), on the other hand 82.4% of E scorer females believed that women are victims in Kuwaiti society. While 40.0% of I scorer females believed that polygamy solves some men's sexual problems (item 9), on the other hand 94.1% of the extreme E scorers females did not believe that polygamy can be a solution for men's sexual problems. Of the extreme I scorer females 60.0% did not agree with the ideas of castrating rapists, while 76.5% of E scorer females agreed. Compared with E scorer females, the I scorer females are rejecting the idea of considering Kuwaiti women as victims, believing in polygamy as a solution for the male's sexual problems, and they reject the idea of castrating rapists. Conversely, the E scorer females believe that Kuwaiti women are victims, and they do not believe in polygamy as a solution for a man's sexual problems, and finally they agreed with castrating rapists.

6.8.3.6 Male Sample: Extreme N and Extreme Stability Scorers

The number of males who were on the extreme end of the N scale were 11 subjects out of the total 40 subjects previously mentioned, and the number of males on the extremely stable end of the N scale were 25 subjects out of the mentioned total 40 subjects.

The correlation between some CSQ items and those extreme responses was analyzed. The following are the significant results. Of the N scorer males 90.9% believe that women who smoke remind them of prostitutes (item 3), while 64.0% of stability scorer males did not have this idea about women who smoke. Of the N scorer males 72.7% agree with the statement that it is natural that a man has sexual experiences before marriage in Kuwaiti society (item 12), of the stability scorer males 76.0% did not agree. Of N scorer males 72.7% enjoyed looking at sexy pictures (item 15), on the other hand 76.0% of the stability scorer males did not enjoy this. N scorer males consider the woman who smokes as a prostitute, believe that a man who has sex before marriage is accepted in Kuwaiti society, and enjoy looking at sexy pictures. The results have shown an obviously high sexual drive among N scorers and especially males, which has been proved by several studies (e.g., Eysenk and Wilson 1979). The stability scorer males did not agree that it is acceptable in Kuwaiti society for a man to have sex before marriage, did not consider the woman who smokes as a prostitute, and did not enjoy looking at sexy pictures.

6.8.3.7 Male Sample: Extreme E and Extreme I Scorers

The number of males who were on the extremely I end of the E scale were 20 out of the total number which is 40 subjects, as mentioned before. And the number of extreme E scorer males were 23 out of the mentioned total number which is 40 subjects.

An analysis of CSQ items between those extreme scorers show that

while 45.0% of I scorer males believe that the increasing amount of rape is due to the fact of men being socially protected (item 41), 86.4% of extreme E scorers did not believe that the increasing amount of rape is due to the fact of men's protection. This is due to the high sexual drive among E scorers, which leads to rejection of the idea of item 41 which contains rejection for sexual freedom.

6.8.3.8 Females And Males EPI Extreme Scorers — Comments

As mentioned before the total number which represents the extreme scorers is 40 subjects, for each extreme scale. At the extreme of the N scale, there were almost three times as many females as males (29 females and 11 males). At the extremely stable end of the N scale, there were less females than males (15 females and 25 males), again the total extreme stability scores is 40 subjects. Extreme introverts were made up of equal numbers of females and males (20 each). Among extreme extraverts there were less females than males (17 females and 23 males).

The significant differences between those who answered 'Yes' or 'No' among extreme scorer females to CSQ items were more than the significant differences among extreme scorer males.

6.8.3.9 Single Sample: Extreme N and Extreme Stability Scorers

The number of single subjects who were on the extreme end of the N scale were 26 out of 40, and the number of stability scorers were 11 out of 40 subjects.

The correlation between those extreme scorer subjects with response to items of CSQ was examined. The only significant results showed that while 50.0% of the N scorer single subjects found difficulty in talking to the other sex, 90.9% of the stable scorers have no problem communicating with the other sex.

6.8.3.10 Single Sample: Extreme I and Extreme E Scorers

The number of singles who were involved on the extremely I end of the E scale were 26 out of total of 40 subjects. And the number of single subjects who were on the extreme end of E scale is 21.

Investigating the relationship between those extreme respondents of the two extremes and CSQ items show that: 68.0% of the I scorer singles did not believe that women are victims in Kuwaiti society (item 5), and 76.2% of the E scorer singles believed that women are victims. While 87.0% of the I scorer single subjects report getting sexually excited by some stories (item 27), 61.9% of E scorer single subjects did not report getting excited by stories. While 23.1% of the I scorers were not satisfied with their moral behaviour, 100.0% of E scorer report were satisfied with their morality. While 57.7% of single I scorers faced difficulty in communicating with the other sex (item 60), 76.2% of the E scorers did not have this communication problem.

Compared with the single I scorers, single E scorers believed that women are victims in Kuwaiti society, they did not get sexually excited by reading stories, they are all satisfied with their morality, and have no problem in communicating with the other sex.

6.8.3.11 Married Sample: Extreme N and Extreme Stability Scorers

The number of married subjects who were on the extreme N scale were 14 subjects out of the total 40 subjects, and the number of the married subjects on the extreme stability scale were 29 subjects out of 40 subjects.

An analysis of the relationship between these extreme scorer subjects and CSQ items was carried out. The significant results show that while 71.4% of N scorer married subjects believe that women are victims in Kuwaiti society (item 5), 72.4% of the stability scorers did

not agree that women are victims in Kuwaiti society. Although 57.1% of N married scorers believed that religion give more rights to men than women (item 8), 82.8% of the stability scorers did not believe that religion gives more rights to men than women. Of the N married scorers 50.0% believe that polygamy would solve men's sexual problems (item 9), 82.8% of the stable married scorers did not believe in polygamy as a solution for men's sexual problems. While 78.6% of N married scorers find it acceptable and socially natural that men have sex before marriage (item 12), 82.8% of the stability scorers did not find a man's sexual experience something socially acceptable. Of the N married scorers 71.4% believe that men use women because it is women who are blamed socially (item 31), 75.9% of the stability scorers did not believe that men use women because women will be socially blamed. Even though 92.9% of N married scorers ascribed the increase of rape to the fact that men are socially protected (item 41), 79.3% of the stability married scorers did not ascribe the increased amount of rape to men's protection. However 57.1% of N married scorers accept that engaged couples have sex (item 1), 85.7% of the stability scorers did not accept the idea that engaged couples have sex before marriage. Of the N married scorers 85.6% did like discussing sexual matters (item 51), 51.7% of stability married scorers did not like discussing sexual matters. Of the N scorers 50.0% reported an unfulfilled sexual life (item 38), 82.8% of stability married scorers have a fulfilled sexual life. The unfulfilled sexual life for N scorers, especially the married ones, have been found in other studies (e.g., Eysenck and Wakefield 1981).

The N married scorers believed that women in Kuwait are victims, and religion gives more rights to man than woman. N scorers believed that polygamy solves men's sexual problems; they found that a man's

sexual experience before marriage is accepted and they believe that woman is used by man because she is socially blamed; they ascribe the increase of rape to men's social protection; they accept that engaged couples have sex, they report that they like discussing sexual matters and report an unfulfilled sexual life. The stability scorers, on the other hand, did not agree that woman is a victim in Kuwaiti society, did not believe that religion gives more rights to man than it does to woman, did not believe that polygamy solves men's sexual problems, did not find it acceptable socially that men have sex before marriage, they did not believe that man can use woman because women are socially blamed, they did not ascribe the increased amount of rape to man's social protection. Stability scorers did not accept that engaged couples have sex, they did not like discussing sexual matters and they report fulfilled sexual life.

6.8.3.12 Married Sample: Extreme I and Extreme E Scorers

The married subjects who were on the extremely I end of the E scale were 14 subjects out of the total 40 subjects of the total sample mentioned before. The married subjects who are on the extreme end of the E scale were 19 subjects out of the total 40 subjects.

Analyzing the relationship between these extreme scorer subjects and CSQ items show that while 64.3% of the I scorers did not believe that taboo and social pressure lead to girls' misbehaviour (item 46), 78.9% of the E scorers did believe that taboo and pressure could lead girls to misbehaviour. While 64.3% of those who scored high in I did not like listening to sex jokes (item 49), 78.9% of those E scorers like to listen to sex jokes. And although 64.3% of I scorers did not like to discuss sexual matters (item 51), 84.2% of E scorers like to discuss sexual matters. Thus, the I married male scorers express a traditional belief that social pressure does not lead girls to

misbehave, and they do not like to listen to sex jokes or discuss sexual matters. On the other hand, the E scorers are progressive who believe that taboo and social pressure may lead girls to misbehave, and they like listening to sex jokes and discussing sexual matters.

6.8.3.13 Single and Married EPI Extremes — Comments

The married subjects were more stable than singles, almost two-thirds of the subjects on the extremely stable end of the N scale were married. Single subjects were more N scorers, out of the mentioned 40 subjects on the extreme end of the N scale (26 singles and 14 married). Single subjects also were more in the two extreme ends of the E scale (26 single and 14 married subjects on the extremely I end of the E scale, and 21 single and 19 married subjects on the extreme end of the E scale). The differences between number of single subjects and married subjects were slightly on the E scale.

6.8.3.14 SF: Extreme N and Extreme Stability Scorers

The number of SF who were on the extreme end of the N scale were 18 subjects out of the total 40 subjects, and the number of SF who were on the extremely stable end of the N scale were 4 subjects out of the total 40 subjects. Investigating the correlation between those extreme respondents with CSQ items and SF special questions show that: Of the N SF scorers, 83.3% believe that women are victims in Kuwaiti society (CSQ item 5). On the other hand, 100.0% of stable SF scorers did not think that women are victims in Kuwaiti society.

6.8.3.15 SF: Extreme I and Extreme E Scorers

The number of SF who were on the extremely I end of the E scale were 14 out of the mentioned total 40 subjects, and on the extreme end of the E scale were 10 out of the total 40 subjects. The results show that 64.3% of SF I scorers did not consider Kuwaiti females as victims in their society (CSQ item 5), and 100.0% of the E SF scorers

considered Kuwaiti females as victims in their society. Of of I SF scorers 83.3% did not consider themselves as attractive women (SFQ item 4), 90.0% of E SF scorers considered themselves as attractive women. While 50.0% of I scorers believed that polygamy can solve men's sexual problems (CSQ item 9), 100.0% of E SF scorers did not believe that polygamy can solve men's sexual problems.

No significant result was found for the extreme EPI and the SF personal questions.

6.8.3.16 MF: Extreme N and Extreme Stability Scorers

The number of MF subjects who were on the extreme end of the N scale were 11 subjects out of the total 40 subjects, and the number of MF on the stable end of the N scale were 11 subjects out of the total 40 subjects mentioned. The significant results for those extreme scorers on the previous scales with CSQ and MF personal questions (MFQ) show that, of the N MF scorers 63.6% accept that engaged couples have sex (CSQ item 1), and 90.0% of the stability MF scorers did not accept the idea that engaged couples can have sex. Although 72.7% of N MF scorers report having sexual fantasies (CSQ item 14), 81.8% of the stability MF scores did not report having sexual fantasies. However 54.5% of the N MF scorers reported thinking of men and fantasizing about some men (MFQ 3), 100.0% of the stability MF scorers did not report thinking of men or fantasizing about some men. While 100.0% of N MF scorers believe that the increase number of rapes is due to the fact of social protection for men (CSQ item 41), 81.8% of the stability MF scorers did not ascribe the increase of rape to the male's social protection.

6.8.3.17 MF: Extreme I and Extreme E Scorers

The number of MF subjects who were on the extremely I end of the E scale were 6 subjects out of the total 40 subjects, and the number

of MF on the extreme end of the E scale were 7 out of the total 40 subjects. The results of these extreme scores and CSQ by using Fisher's exact test show that while 66.7% of I MF scorers did not like discussing sexual matters (CSQ item 51), 100.0% of E MF scorers like discussing sexual matters.

6.8.3.18 SM: Extreme N and Extreme Stability Scorers

The number of SM subjects who were on the extreme end of N scale were 8 subjects out of the total 40 subjects, and the number of SM on the extremely stable end of the N scale were 7 subjects out of the total 40 subjects.

The results of those extreme scorers with some CSQ items and SM questions (SMQ) by using Fisher's exact test show that, while 75.0% of the N SM scorers enjoyed looking at sexy pictures and photographs (CSQ item 15), 85.7% of the stability SM scorers did not enjoy looking at these pornographic pictures. Of the N SM scorers 100.0% experienced anxiety when they masturbated or when thinking of masturbation (CSQ item 25), 57.1% of the stability SM scorers did not have this problem. Experiencing masturbation was expected to be higher among males than females, and among single males higher than married males. It is not surprising to find a significant correlation between SM N scorers and experiencing masturbation, which is characteristic of the N scorers in general (Eysenck 1976a). Although 62.5% of the N SM scorers have difficulties in communicating with the other sex (CSQ item 60), 100.0% of the stability SM scorers have no problem in communicating with the other sex. While 72.0% of the N SM scorers reported having sex with boys (SMQ item 13), 85.7% of stability SM scorers did not report having sex with same sex.

6.8.3.19 SM: Extreme E and Extreme I Scorers

The number of SM subjects who were on the extremely I end of the

E scale were 12 subjects out of the total 40 subjects, and the number of SM on the extreme end of the E scale were 11 out of the 40 total subjects. Investigating the differences between the two extreme groups show that while 91.7% of the I scorers report getting sexually excited when reading stories (CSQ item 27), 63.6% of the E did not get excited sexually when reading stories. Applying Fisher's exact test shows that while 50.0% of the I SM scores had shared bedrooms, 90.0% of the E SM scorers had private bedrooms.

6.8.3.20 MM: Extreme N and Extreme Stability Scorers

The number of MM subjects who were on the extreme end of the N scale were 3 subjects out of the total 40 subjects, and the number of MM on the extremely stable end of the N scale were 18 subjects out of the total 40 subjects. The significant differences in responses between the two extremes for CSQ items and MM questions (MMQ) show that 100.0% of the N MM scorers believed that polygamy solves men's sexual problems (CSQ item 9), and 83.3% of the stability MM scorers did not believe that polygamy solves men's sexual problems. While 100.0% of the N MM scorers find it natural and socially acceptable that a man has sexual experiences before marriage (CSQ item 12), 88.9% of the stability MM scorers did not find man's sexual experience before marriage natural and socially acceptable. Although 100.0% of the N MM scorers did not think of a prostitute while seeing a woman smoke (CSQ item 6), 83.0% of the stability MM scorers view the woman who smokes as a prostitute. Even though 100.0% of the N MM scorers report unfulfilled sexual life (CSQ item 38), 83.3% of the stability MM scorers did not suffer from this unfulfillment, and while 66.7% of the N MM scorers reported talking with friend about their sexual relationship with their wives (MMQ item 17), 94.4% of the stability MM scorers did not talk about their sexual life to their friend. While

100.0% of the N MM scorers have young wives who are at the age 20 years and less, 72.2% of the stability MM scorers had wives age 21-25 years. While 66.7% of the N MM scorers had poor income, 100.0% of the stability MM scorers had average income. And while 100.0% of the N MM scorers had average houses, 83.4% of the stability MM scorers had average and excellent houses.

6.8.3.21 MM: Extreme I and Extreme E Scorers

The number of MM subjects who were on the extremely I end of the E scale were 8 subjects out of the total 40 subjects, and the number of MM on the extreme end of the E scale were 12 subjects out of the total 40 subjects.

An analysis of the CSQ items and MMQ items between the two extremes was carried out. The significant results by Fisher's exact test show that 100.0% of the I MM scorers had not have a relationship with their spouse before marriage, and only 41.7% of the E MM scorers had a relationship with their spouse before marriage. This goes with the nature of E scorers to meet and mix with the opposite sex (Eysenck 1976b). Of the I MM scorers 75.0% live in a private accommodation, and 81.8% of the E MM scorers live with their parents. While 75.0% of the I MM scorers had management jobs, 75.0% of the E MM scorers had technical jobs.

6.8.4 The Impulsivity and Sociability Scales

The English version EPI E scale has been divided into two sub-scales, Impulsivity and Sociability. In the present study, the Kuwaiti version EPI E scale failed to produce the two mentioned sub-scales. For this reason a decision was made to derive the two sub-scales, Impulsivity and Sociability, from EPI. Each sub-scale was made up of 5 items. The decision of choosing those five items for

each sub-scale, from the total EPI, was made in terms of avoiding repetition of meaning in the item. The Impulsivity sub-scale was made up of EPI items 1, 8, 10, 22, and 39. The selected impulsivity items were found to correlate significantly with the selected Impulsivity sub-scale total score at levels of less than 0.05, when the Spearman correlation method is applied. The Sociability sub-scale was made up of EPI items 15, 20, 29, 37, and 51. Again by using the Spearman correlation method, the selected sociability items were found to be correlated with the selected Sociability sub-scale total score at level less than 0.05. The correlations of Impulsivity and Sociability total sub-scale scores with the items making up these two sub-scales are presented in Table 6.13. The correlations between the Impulsivity and Sociability sub-scales was examined, and no significant correlation was found ($r=-0.03$ $p=0.48$). To investigate the correlations of these two sub-scales and the EPI, the correlations of the two sub-scales with the EPI items and with the EPI factors were examined.

Pearson correlation coefficients between Impulsivity and Sociability sub-scales, and N and E factors of the EPI were evaluated and tabulated in Table 6.14. The results show: (a) A high correlation between the Impulsivity and N factor, which is in harmony with the results of Eysenck and Eysenck (1978). (b) No significant correlation was found between Impulsivity and E factor. This may be due to the fact that Impulsivity is a pathological trait which is not essentially related to E in its pure form, and that is why it is related significantly to P and N which are pathological traits (Eysenck and Eysenck 1977). (c) A high correlation between the Sociability and both N and E factors. Sociability is found to be correlated positively with E (Eysenck and Eysenck 1977), and the

results in this study show Sociability is also correlated significantly with N. Although Sociability is found to be correlated to E and lack of sociability is found to be among those with high N score, Eysenck has other argument that 'Sociability is not a univocal trait; in other words, in the two dimensional space generated by the two orthogonal axes, N and I the trait sociability does not lie on either axis but has projection on both.' (Eysenck 1970c, p 179).

Table 6.13 Correlation of Impulsivity, Sociability, and Sexual Sensation Seeking scales with the items making up these scales.

	Item	r	p	Item	r	p
Impulsivity	EPI01	-.52	.00	EPI08	-.54	.00
	EPI10	-.58	.00	EPI22	-.54	.00
	EPI39	-.39	.00			
Sociability	EPI15	.51	.00	EPI20	.49	.00
	EPI29	.53	.00	EPI37	.49	.00
	EPI51	.57	.00			
Sexual Sensation Seeking	CSQ01	-.40	.00	CSQ02	-.33	.00
	CSQ04	-.34	.00	CSQ13	-.41	.00
	CSQ15	-.59	.00	CSQ22	-.36	.00
	CSQ24	-.47	.00	CSQ27	-.47	.00
	CSQ33	.44	.00	CSQ35	-.41	.00
	CSQ36	-.40	.00	CSQ37	-.53	.00
	CSQ49	-.55	.00	CSQ51	-.54	.00
	CSQ57	-.36	.00			

Pearson correlation was applied to examine the correlations of the Impulsivity and Sociability sub-scales with CSQ factors, and the correlation coefficients are presented in Table 6.14. From this Table it clear that Impulsivity has significant correlations with the

'Sexual Drive' and 'Pro-Woman' factors, and a non-significant correlation with the 'Progressive' factor; and Sociability has a significant correlation with the 'Progressive' factor and non-significant correlations with the 'Sexual Drive' and 'Pro-Woman' factors.

Table 6.14 Correlation between Impulsivity, Sociability, and Sexual Sensation Seeking (SSS) scales and Neuroticism and Extraversion factors of EPI and Sexual Drive, Pro-Woman, and Progressive factors of CSQ.

Factor	Impulsivity	Sociability	SSS
Neuroticism	-0.26	0.19	-0.12
	N(360)	N(360)	N(323)
	Sig=.00	Sig=.00	Sig=.02
Extraversion	0.00	0.24	0.03
	N(360)	N(360)	N(323)
	Sig=.86	Sig=.00	Sig=.57
Sexual Drive	-0.27	0.07	-0.73
	N(323)	N(322)	N(319)
	Sig=.00	Sig=.18	Sig=.00
Pro-women	-0.11	0.03	-0.31
	N(323)	N(322)	N(319)
	Sig=.03	Sig=.57	Sig=.00
Progressive	-0.03	-0.14	-0.44
	N(323)	N(322)	N(319)
	Sig=.55	Sig=.01	Sig=.00

The different responses to CSQ items by subjects with high and low Impulsivity scores, and subjects with high and low Sociability

scores were examined using t-test. The mean scores (and standard deviations) for those groups of subjects answering 'Yes' or 'No' on CSQ items with significant differences are presented in Tables 6.15 and 6.16 for Impulsivity and Sociability, respectively. For the comparison, the differences in the Impulsivity score for the two groups scoring high or low on all items (with their wordings) defining the 'Sexual Drive', 'Pro-Woman', and 'Progressive' factors are presented in Table 6.17. Although, some results in Table 6.15 are repeated in Table 6.17, the two Tables may lead us to have a clearer picture about high and low Impulsivity scorers. There are also significant differences between those who score high and low in Impulsivity and some of the CSQ items which are excluded from the CSQ factor analysis the high responses in one direction (as mentioned before). The following are those analyses with significant differences.

Table 6.15 Means and standard deviations (SD) of the Impulsivity scores for those groups of subjects answering 'Yes' or 'No', on CSQ items where there were significant differences between groups. N refers to number of subjects.

Item	Group 'Yes'		Group 'No'	
	N	Mean (SD)	N	Mean (SD)
7	289	2.36 (1.19)	100	2.68 (1.29)
13	286	2.53 (1.20)	101	2.19 (1.26)
14	270	2.58 (1.20)	116	2.14 (1.22)
15	151	2.78 (1.25)	238	2.23 (1.15)
18	358	2.41 (1.21)	29	2.86 (1.30)
24	158	2.60 (1.72)	229	2.35 (1.24)
27	231	2.69 (1.23)	149	2.11 (1.14)
33	324	2.38 (1.20)	64	2.77 (1.26)
34	66	2.74 (1.24)	320	2.39 (1.20)
35	61	2.80 (1.20)	319	2.37 (1.21)

36	152	2.61 (1.28)	219	2.34 (1.17)
38	182	2.58 (1.15)	207	2.33 (1.27)
42	265	2.56 (1.20)	124	2.19 (1.23)
43	273	2.51 (1.21)	109	2.24 (1.23)
45	292	2.51 (1.21)	94	2.22 (1.18)
47	269	2.55 (1.25)	120	2.22 (1.12)
48	285	2.56 (1.20)	104	2.13 (1.22)
49	191	2.64 (1.15)	189	2.28 (1.24)
51	248	2.57 (1.22)	141	2.22 (1.19)
52	118	2.68 (1.11)	271	2.34 (1.25)
56	375	2.47 (1.22)	12	1.75 (0.87)

Table 6.16 Means and standard deviations (SD) of the Sociability scores for those groups of subjects answering 'Yes' or 'No', on CSQ items where there were significant differences between groups. N refers to number of subjects.

Item	Group 'Yes'		Group 'No'	
	N	Mean (SD)	N	Mean (SD)
3	200	2.51 (1.28)	189	2.77 (1.18)
9	159	2.36 (1.22)	230	2.82 (1.21)
10	347	2.59 (1.23)	37	3.14 (1.16)
29	282	2.55 (1.18)	91	2.86 (1.37)
34	66	2.35 (1.08)	320	2.70 (1.26)
47	269	2.50 (1.25)	120	2.91 (1.16)

Table 6.17 Differences in Impulsivity score for group scoring high or low on CSQ items defining the CSQ factors. t and p refer to t-value and probability in t-test.

Item	CSQ Factor, the defining CSQ items	Impulsivity Score			
		Yes	No	t	p
	Sexual Drive Factor				
13	I have watched sex films.	2.53	2.18	2.45	.01
14	Sometimes I have sexual fantasies.	2.58	2.13	3.32	.00

15	I enjoy looking at sexy pictures and photographs.	2.78	2.23	4.45	.00
27	Some stories excite me sexually.	2.68	2.11	4.59	.00
37	I accept the idea of oral-genital intercourse.	2.50	2.41	0.73	.46
38	My sexual life is not fulfilled.	2.57	2.32	2.01	.04
51	I like discussing sexual matters.	2.57	2.21	2.77	.00
53	Sometimes I have sexual dreams.	2.55	2.16	2.78	.00
57	When I was young I was dreaming of the day when I was going to have sex.	2.57	2.34	1.83	.06
58	As a child my genitals were touched while playing games.	2.57	2.25	2.61	.00

Pro-Woman Factor

5	Women are the victims in this society.	2.50	2.42	0.67	.50
31	Because women are those who are blamed socially, men use them.	2.43	2.45	-0.16	.87
41	The increasing number of rapes is due to the fact that men are socially protected.	2.40	2.48	-0.70	.48
43	Marrying a non-Kuwaiti male could solve the problem of being a single woman.	2.51	2.23	1.99	.04
45	Some families treat their daughters very badly just because they are females.	2.51	2.22	2.01	.04
46	Some taboos and social pressures could lead girls to misbehave.	2.48	2.33	1.06	.28

Progressive Factor

3	A women who smokes makes think of her as a prostitute.	2.47	2.41	0.54	.58
5	Women are the victims in this society.	2.50	2.42	0.67	.50
6	I believe 'Mehrim System' is right - women are not allowed to travel on their own.	2.40	2.57	-1.18	.23
24	I believe in mixed education (boys with girls).	2.60	2.34	2.10	.03

6.8.4.1 Sexual Drive and Impulsivity

For item 13 (I have watched sex films), subjects who answer 'Yes' got the higher score ($t=2.45$ df 385 $p=.01$) on the impulsivity measure. For item 14 (Sometimes I have sexual fantasies), subjects who answer 'Yes' got the higher score ($t=3.32$ df 384 $p=0.00$). For item 15 (I enjoy looking at sexy pictures and photographs), subjects who answer 'Yes' got the higher score ($t=4.45$ df 387 $p=0.00$). For item 27 (Some stories excite me sexually), subjects who answer 'Yes' got the higher score ($t=4.59$ df 378 $p=0.00$). For item 38 (My sexual life is not fulfilled), subjects who answer 'Yes' got the higher score ($t=2.01$ df 387 $p=0.04$). For item 42 (In our society, a lot of unmarried women have sex), subjects with high score answer 'Yes' ($t=2.81$ df 387 $p=0.00$). For item 49 (I like listening to sex jokes), subjects who answer 'Yes' got the higher score, ($t=2.92$ df 378 $p=0.00$). For item 51 (I like discussing sexual matters), subjects who answer 'Yes' got the higher score ($t=2.77$ df 387 $p=0.00$). And for item 56 (Everyone has his/her shameful experience which he/she prefers to keep for him/herself), subjects who answer 'Yes' got the higher score ($t=2.03$ df 385 $p=0.04$). From these results, one can conclude that subjects with a high Impulsivity score are those with high sexual drive; they reported watching sexual films, having sexual fantasies, enjoy looking at sexy pictures, reported getting excited sexually by some stories, having an unfulfilled sexual life, believed that unmarried woman in Kuwaiti society did have sex, they like listening to sex jokes and discussing sexual matters and finally they believed that everyone had own their shameful experiences. On the other hand subjects with low impulsivity score, reported 'No' to all the previous items. Related to sexual drive are the sexual variations, and the following are the differences concerning the sexual variation items.

For item 35 (I accept the idea of anal intercourse), subjects who answer 'Yes' got the higher score ($t=2.58$ df 378 $p=0.01$). For item 36 (It is natural that sex could have some violence), subjects who answered 'Yes' got the higher score ($t=2.13$ df 369 $p=0.03$). These results may indicate that subjects with high impulsivity scores are more interested in sexual variations. No significant differences had been found for item 37 which deals with oral-genital sex.

6.8.4.2 Pro-Woman and Impulsivity

For item 43 (Marrying a non-Kuwaiti male could solve the problem of being a single woman), subjects who answered 'Yes' got the higher score ($t=1.99$ df 380 $p=0.04$). For item 45 (Some families treat their daughters very badly just because they are females), subjects who answer 'Yes' got the higher score ($t=2.01$ df 384 $p=0.04$). Thus it seems that subjects with a high Impulsivity score are progressive and show a negative attitude towards the traditional items. Those highly impulsive scorers find getting married to a foreign male could solve the spinsterhood problem, and believe that families treated their daughter badly just because they are females.

6.8.4.3 Progressive and Impulsivity

For item 7 ('Al-Hijab', Islamic women's dress, is a form of protection for women), subjects who answered 'No' got the higher score ($t=-2.25$ df 387 $p=0.02$). For item 18 (Marriage is the best way to satisfying sexual desire), subjects who answered 'No' got the higher score ($t=1.92$ df 385 $p=0.05$). For item 24 (I believe in mixed education, boys with girls), subjects who answered 'Yes' got the higher score ($t=2.10$ df 385 $p=0.03$). For item 33 (I am against sexual contact before marriage), subjects who answered 'Yes' got the lower score ($t=-2.31$ df 386 $p=0.02$). For item 34 (I believe in polygamy), subjects who answered 'Yes' got the higher score ($t=2.14$ df 384

p=0.03). For item 47 (In our society it is shameful to talk about menstruation), subjects who answered 'Yes' got the higher score (t=2.48 df 387 p=0.01). For item 48 (In our society, for a woman to be respected she should not express her sexual feelings), subjects who answered 'Yes' got the higher score (t=3.06 df 387 p=0.00). And for item 52 (If I was given the choice between a career and marriage I would choose a career), subjects who answered 'Yes' got the higher score (t=2.51 df 387 p=0.01).

From the previous results one can conclude that subjects with high impulsivity scores are progressive and show a negative attitude towards the traditional items. Those highly impulsive scorers did not believe that a woman's Islamic dress is meant to protect her, did not believe that marriage is the best way for sexual satisfaction, they believed in mixed education, they were pro-sexual contact before marriage, they think that Kuwaiti society finds it shameful to talk about menstruation, and they did believe that the society preferred a woman who did not express her sexual feeling and if they have to choose, career will be chosen instead of marriage. For item 34 subjects with high Impulsivity scores were traditional in being pro-polygamy, the possible explanation for this attitude is due to the fact of the high sexual drive in these people.

6.8.4.4 Progressive and Sociability

When investigating the differences in Sociability scorers for two groups scoring high or low in items defining the CSQ factors, no significant result was found for items defining the 'Sexual Drive' and 'Pro-Woman' factors with these two groups. Only one item from the 'Progressive' factor was found to be significantly different for these two groups which is item 3. The other significant items were from items with loadings below the 0.35 criterion (mentioned in the factor

analyses sections) in CSQ factors or from those excluded in the factor analyses for their high response in one direction. All these items tend to show progressive attitudes.

For item 3 (A woman who smokes makes think of her as a prostitute), subjects who answered 'No' got the higher score ($t=-2.10$ df 387 $p=0.03$). For item 9 (Polygamy solves some men's sexual problems), subjects who answered 'No' got the higher score ($t=-3.69$ df 387 $p=0.00$). For item 10 (Women's need for sex desire to be satisfied is exactly the same as men's), subjects who answered 'No' got the higher score ($t=-2.58$ df 382 $p=0.01$). For item 29 (Men, but not women should take the initiative to ask for sex), subjects who answered 'No' got the higher score ($t=-2.05$ df 371 $p=0.04$). For item 34 (I believe in polygamy), subjects who answered 'No' got the higher score ($t=-2.05$ df 384 $p=0.04$). For item 47 (In our society it is shameful to talk about menstruation), subjects who answered 'No' got the higher score ($t=-2.97$ df 387 $p=0.00$).

The previous results show that high Sociability scorers are more progressive than those who are less sociable or with low Sociability scores. The high Sociability scorer persons did not consider the woman who smokes as a prostitute, they did not believe that polygamy solves a man's sexual problems and they did not believe in the system of polygamy, they did not believe that taking the first step in sex has to be a man's right, they found that society considered talking about menstruation as shameful. Apart from all these progressive attitudes for subjects with high Impulsivity scores, those Impulsivity scorers did not believe that a woman's sexual need is same as a man's.

6.8.4.5 ANOVA Between The Four Sub-Groups and Impulsivity

The means and standard deviations are presented in Table 6.18. The response of the four sex/marital sub-groups of subjects on the

Impulsivity sub-scale were examined by analysis of variance and post hoc comparison between the sub-groups made by Tukey HSD test. Overall ANOVA between sub-groups was significant $F(3,385)=5.20$ $p=0.00$. Post hoc comparison showed that the two male sub-groups got higher scores than the two female sub-groups. The SM sub-group got the highest score compared with the other three sub-groups. The SM sub-group differs from the two females sub-groups. The MF sub-group got the lowest score.

Table 6.18 The means and standard deviations of the Impulsivity scores for the four sex/marital sub-groups.

Sub-group	No. of Subjects	Mean (Standard deviation)
SF	102	2.25 (1.14)
MF	85	2.19 (1.19)
SM	115	2.79 (1.21)
MM	87	2.47 (1.27)

6.8.4.6 ANOVA Between The Four Sub-Groups and Sociability

The mean and standard deviation are presented in Table 6.19. The response of the four sex/marital sub-groups of subjects on the Sociability sub-scale were examined by analysis of variance and post hoc comparison between the groups made by Tukey HSD test. Overall ANOVA between sub-groups was significant $F(3,385)=4.28$ $p=0.00$. Post hoc comparison showed that the two married sub-groups got higher scores than the two single sub-groups. The MF sub-group got the highest score compared with the other three sub-groups. The MF sub-group differs from the two single sub-groups. The SM sub-group got the lowest score.

Table 6.19 The means and standard deviations of the Sociability scores for the four sex/marital sub-groups.

Sub-group	No. of Subjects	Mean (Standard deviation)
SF	103	2.56 (1.21)
MF	85	3.03 (1.20)
SM	114	2.42 (1.23)
MM	87	2.58 (1.22)

6.8.5 The Sexual Sensation Seeking Scale

A Sexual Sensation Seeking (SSS) scale was constructed from some CSQ items. The CSQ items that build up the SSS scale are 1, 2, 4, 13, 15, 22, 24, 27, 33, 35, 36, 37, 49, 51, and 57. The decision which have been made to choose the above items is built on the belief that the character of these items reflects types of sexual sensation seeking. Items 1, 4, 22, 24, and 33 are found to display seeking sex outside an official relationship. Items 2, 13, 15, 27, 49, 51, and 57 are expressing seeking sexual stimuli and sexual excitement. And items 35, 36, and 37 are considered as indicators for seeking variations in sexuality. Correlation of total score on the new scale with the items from which it is built up were calculated. The correlations for all the items were significant ($p < 0.05$) and, the results are given in Table 6.13. The following are some analyses which have been done with the SSS scale.

The Pearson correlation method was applied to examine the relation of the SSS scale with CSQ and EPI factors. The correlation coefficients of the SSS scale with the CSQ and EPI factors are presented in Table 6.14. The results reveal significant correlations of the SSS scale with the three CSQ factors, and with the N factor. No significant correlations have been found between the SSS scale and

E factor which is unexpected. The possible interpretation of the correlations of the SSS scale with the three CSQ factors is due to the fact that the SSS scale is derived from the CSQ. Moreover the SSS scale which reflects sexual feeling is logically expected to correlate with the 'Sexual Drive' and 'Progressive' factors; the progressive nature of sensation seeking indicates that the correlation with the 'Pro-Woman' factor is expected. The correlation of the SSS scale with the N factor (which is a pathological trait) is due to the same pathological nature of sexual feeling as the SSS scale items, while E which is not purely pathological revealed no correlation.

Sex differences in the SSS scale was examined. The two sex sub-groups (181 male subjects and 164 female subjects were involved in this t-test) are significantly different, the males obtained the higher score in being sexual sensation seekers ($t=3.44$ df 393 $p=0.06$). The mean values for the SSS scores are 7.34 for the males and 6.21 for the females. This result confirms the doubt about the suggestion which arises from factor ordering, which appeared to show that men have lower sexual drive than women (see sections 6.3.3, 6.4.1, and 6.4.2).

The response of the four sex/marital sub-groups of subjects on the SSS scale were examined by ANOVA and post hoc comparison between the sub-groups made by Tukey HSD test. The means and standard deviations are given in Table 6.20. Overall ANOVA between the sub-groups was significant $F(3,341)=6.93$ $p=0.00$). Post hoc comparison show that the SM sub-group got the highest score. The two Male sub-groups got higher score than the two female sub-groups. The SM sub-group differs from the MF sub-group.

Table 6.20 The means and standard deviations of the Sexual sensation seeking scores for the four sex/marital sub-groups.

Sub-group	No. of Subjects	Mean (Standard deviation)
SF	84	6.67 (3.01)
MF	80	5.74 (3.26)
SM	101	7.79 (2.89)
MM	80	6.79 (3.00)

6.9 ANALYSES OF THE FOUR SUB-GROUPS' SPECIAL QUESTIONS

The special questions were analysed separately for the four sub-groups of subjects, SF in sub-section (6.9.1), MF in sub-section (6.9.2), SM in sub-section (6.9.3), and MM in sub-section (6.9.4). The purpose of the analyses was to attempt to establish the characteristics of those members of each group who reported sexual and marital satisfaction, if they were married, and sexual satisfaction only if they were single and to contrast them with those subjects who reported sexual and marital dissatisfaction. The definition 'Sexual, or Sexual and Marital, Dissatisfaction' here, should be treated cautiously. These two definitions were reflected and explained by the items which made up each scale for each of the sex/marital sub-group. Therefore these definitions of dissatisfaction are limited by their scale items. Each section for each sub-group will introduce first the frequency distribution of the characteristic of that sub-group. This departure from statistical convention is made for descriptive purposes only, in order to furnish a background about each sub-group. Secondly, a presentation of the sub-group's sexual or sexual and marital dissatisfaction scale will be given. It is worth mentioning that some items which were originally chosen for each scale, had to be

omitted because they were not correlated significantly with the scale total score although they were initially thought to be important. The manner in which other variables related to this dissatisfaction, and some related problems were analysed in order to elucidate some relations between problems or to find out how one problem could be an indicator for other.

6.9.1 Single Females

6.9.1.1 The Characteristics of Single Female in Kuwait

The data show that the Kuwaiti SF tend to be a traditional person with some sexual deprivation problems. Of the total SF subjects, 42.2% agreed that they were brought up to believe in whatever men did or said (item 1), 75.5% find men important in their lives (item 6), 31.1% cry because they need a man (item 16), 60.2% find it very painful to be unmarried (item 17), 85.6% find it hard to be unmarried in Kuwaiti society (item 7), but with all these disadvantages of being unmarried, 87.3% would not agree to be a second wife for a married man (item 12) although this is allowed in the culture and religion (see Chapter 1). The Kuwaiti SF's image of herself is a favourable one, 94.2% enjoy being nice and neat all the day (item 5), 66.0% found themselves attractive (item 4), and 87.5% happy and proud to be a woman (item 8). Sexual deprivation is, however, evident when it is found that while 37.8% said they have a lot of libido (item 2), 76.9% reported that they think and fantasize about men (item 3), 71.3% believe that the unmarried woman suffers from sexual deprivation (item 13), 24.3% experience masturbation (item 15), 43.7% had some sort of sexual experience (item 14), 30.9% reported reaching orgasm (item 9), 54.4% experienced love which came to an end (item 10), and 50.5% said that they worry about a

relationships they have had in the past (item 11).

Of the sample 100.0% live with parents, which is expected in Kuwait society, 67.0% have a shared bedroom, 33.0% have private bedroom, 92.0% have shared bathroom, and 7.8% have private bathroom. When looking at health problem it was found that 38.5% of SF had menstrual pain every month. Of those having pain, 18.6% used natural ways to treat this pain and 81.6% used valium. Of the SF sample 6.8% had genital problems, only one subject said that she had venereal disease, which she thought of as an infection caused by masturbation, and she did not go for treatment for it. Of the SF sample, 16.7% used birth control and all of them for reasons other than birth control, e.g., for treatment of the disorder of the monthly cycle or to postpone the menstruation. None reported having had an abortion.

6.9.1.2 Single Females Sexual Dissatisfaction

A sexual dissatisfaction sub-scale is derived from the SFQ. The SF Sexual Dissatisfaction Scale (SFSDS) made up from SFQ items 2, 3, 6, 7, 12, 13, 15, 16, and 17. Correlations between the total scale score and its items were tested by the Spearman correlation method. The correlations were found to be significant, and the correlation coefficient are tabulated in Table 6.21. Several analyses were made to investigate the relation between this scale and the SFQ items and the demographic variables. The following are the significant correlations (the required means and standard deviations concerning points C, D, and E are given in Table 6.22).

(A) A negative correlation was expected between SFSDS and those items which identify a high level of self esteem. SFQ items 4, 5, and 8 are believed to reflect self esteem. However, no significant correlations were found between these items and SfSDS.

(B) The correlations between SFSDS and those items which define

sexual experiences which are not included in the new scale were examined. The significant correlations of the SFSDS score are with SFQ item 10 (I have experienced love, but the love relationship came to an end, $r=-.31$ $p=.00$), SFQ item 11 (Like other woman, I am wary because of the relationships I have had with men in the past, $r=-.25$ $p=.01$), and SFQ item 14 (Have you had any kind of sexual experience even if just a kiss, $r=-.20$, $p=.05$). The previous results tend to suggest that sexual experienced SF are more sexually deprived.

Table 6.21 Correlation of the four sexual or sexual and marital dissatisfaction scales with the items making up these scales.

Scale	item	r	p	item	r	p	item	r	p
SFSDS	2	-.65	.00	3	-.45	.00	6	.25	.01
	7	-.48	.00	12	-.41	.00	13	-.55	.00
	15	-.57	.00	16	-.60	.00	17	-.69	.00
MFSMDS	2	-.33	.00	3	-.44	.00	10	-.52	.00
	11	-.50	.00	12	-.50	.00	13	.37	.00
	15	-.44	.00	16	-.50	.00	17	-.51	.00
	18	-.36	.00	19	.53	.00	21	.43	.00
	24	-.39	.00	25	-.58	.00			
SMSDS	5	-.51	.00	10	-.50	.00	11	-.34	.00
	13	-.39	.00	14	-.26	.00	15	-.34	.00
	16	-.40	.00						
MMSMDS	4	-.14	.00	5	.37	.00	6	-.43	.00
	7	-.67	.00	8	-.55	.00	9	.39	.00
	10	-.53	.00	11	-.62	.00	17	-.40	.00
	18	-.48	.00						

Table 6.22 Means and Standard Deviation (SD) of the sexual or sexual and marital dissatisfaction scales for the four sex/marital sub-groups variables where there were significant differences. NS refers to Number of Subjects.

Variable		NS	Mean (SD)		
SF	Employment:	Student	46	4.21 (1.86)	
	Status	Employed	2	4.00 (1.41)	
		Unemployed	41	5.46 (2.19)	
		House-lady	1	----	
	Monthly:	1- 150 KD	48	4.22 (1.83)	
	Income	151- 300 KD	16	4.56 (2.06)	
		301- 450 KD	9	7.00 (1.80)	
		451- 600 KD	7	6.57 (2.29)	
		601-1000 KD	2	4.50 (2.12)	
	Health Q2:	Natural	6	3.00 (1.89)	
		Valium	27	4.81 (1.84)	
	Health Q7:	Yes	13	6.00 (2.55)	
		No	70	4.52 (1.98)	
	MF	Education:	Less Educ.	8	6.50 (3.25)
		Status	High Educ.	61	4.27 (2.65)
Monthly:		0- 150 KD	21	4.19 (1.77)	
Income		151- 300 KD	16	6.06 (3.60)	
		301- 450 KD	19	4.10 (2.46)	
		451- 600 KD	9	2.88 (1.36)	
		601-1000 KD	1	---	
		1000- KD	1	---	
Health Q1:		Yes	21	5.57 (3.07)	
		No	47	4.10 (2.59)	
Health Q7		Yes	10	6.30 (2.62)	
		No	59	4.52 (2.73)	

Health Q9:	Yes	11	6.09 (3.17)
	No	57	4.24 (2.67)
Methods of Birth Control	Devices (IUDS)	4	1.25 (0.95)
	Natural	6	5.83 (2.31)
	Pill	16	4.31 (1.99)
	Rubber	1	---
	Spermicidal	3	2.33 (0.57)
MM Education: Status	Less Educ.	15	3.86 (1.80)
	High Educ.	67	2.65 (2.19)
Age:	-20 Years	10	5.00 (2.00)
	21-25 Years	52	2.75 (2.17)
	26-30 Years	20	2.15 (1.59)
House : Description	Excellent	17	2.41 (1.69)
	Average	62	2.85 (2.13)
	Poor	3	6.00 (3.60)
Health Q3:	Yes	17	3.88 (2.47)
	No	63	2.60 (2.02)

Note: No significant differences were found among the SM sub-group.

(C) An ANOVA between the employment status groups and SFSDS was significant $F(3,86)=2.86, p=.04$. Post hoc comparison groups showed that unemployed got higher score followed by house lady, student and finally the employed. The unemployed group are different from the student group. This indicates that the unemployed are more sexually deprived than the employed ones.

(D) An ANOVA between the monthly income groups and SFSDS was significant, $F(9,77)=5.56, p=.00$. Post hoc comparison between groups

showed that groups with monthly income 301-450 KD got the higher score in SFSDS. The group who have monthly income 301-450 KD differs from the group who have monthly income 151-300 KD. The group who have monthly income 451-600 KD is different from the group who has monthly income less than 150 KD. The results show that the group with average income are more sexually deprived than those with less or more income. These results, therefore, contrast with the earlier results showing that it is the unemployed who reported greater sexual dissatisfaction.

(E) When investigating the relation between SFSDS and health problems, the significant results (using t-test) showed that for SF health question 2 (How do you treat the menstrual pain), the group who used valium got the higher score on the SFSDS scale than groups who used more natural methods ($t=-2.17$, df 31, $p=.00$). For the SF health question 7 (Have you ever tried birth control), the group who answered 'Yes' got the higher score on the SFSDS scale ($t=2.35$, df 81, $p=.02$). These results leads one to believe that the SF subjects who suffer from sexual deprivation use more tablets than those who were not deprived.

6.9.1.3 Related Problems

Problems are believed to be related to each other in certain degree, for instance a SF who has high libido will be more sexually active. The following are a presentation of the related problems investigated. About one-third of the SF sample practiced masturbation (item 15); of those who experienced masturbation, 66.7% considered themselves to be a woman with high libido, 56.5% reported experiencing orgasm (item 9), 32.0% agreed to be a second wife for a married man (item 12), 56.0% cried because they need a man (item 16), and 84.0% found it painful not to be married. The subject's evaluation of her

own house was found to be an indicator of some problems. Of the SF individuals who thought they have excellent houses, 96.0% were proud to be women (item 8) and 20.0% experienced masturbation (item 15). While of those SF who thought they have average houses, 88.1% were proud to be women (item 8) and 20.7% experienced masturbation (item 15). Those SF who thought they have poor houses, 40.0% were proud to be women (item 8) and 80.0% experienced masturbation. The sexual deprivation found to be associated with house situation. Those with excellent and average houses were found to be more proud being women and less experiencing in masturbation. While those with bad houses found to be less proud being women and more experiencing in masturbation

6.9.2 Married Females

6.9.2.1 The Characteristics of Married Female in Kuwait

The following data show that the Kuwaiti married females, in general, are traditional persons who have a reasonable satisfactory marriage with some indicators of sexual dissatisfaction. Of the total MF sample, 41.3% said that they were brought up to believe in everything done or said by men (item 1), 36.3% considered themselves as a woman with high libido (item 2), 83.3% did not fantasize about men other than their husbands (item 3), 66.7% believed they are attractive and sexy (item 4), 96.4% enjoyed looking nice and neat all the day (item 5), 84.5% found men very important in their lives (item 6), 97.6% were happy and proud to be women (item 7), 89.0% reported reaching orgasm (item 8), 73.5% admitted that when they are in love with a man they will do anything to please him sexually (item 9), 65.4% reported their need for more foreplay than what they got (item 10), 89.3% believed that sex is not the only thing they share with

their husbands (item 11), 55.4% pretend that they had reached orgasm sometimes (item 12), 78.6% reported being open and honest about their sexual feelings with their husbands (item 13), 95.1% believed they are suitable sexually for their husbands (ite 14), 57.5% had husbands who do not leave bed or sleep after sexual intercourse immediatly (item 15), 50.6% reported that their husbands did not reach orgasm and ejaculate very fast (item 16), 77.1% thought that their husbands care about sex positions they like (item 17), 82.1% admitted that there are many sexual things they do just to please a husband (item 18), 85.5% were happy and satisfied in their sexual life (item 19), 67.5% believed that for a woman not to be married is hard (item 20), 83.3% believed if they would go back they would marry the same person again (item 21), 75.9% were not scared about a past which could be discovered (item 22), 75.0% had not been loved by another man while married (item 23), 88.1% did not fantasize about other men while having sex with husband (item 24), and 81.0% did not wish to have another man instead of their husband (item 25).

The circumstances leading to marriage were found to be equally distributed; 51.8% got married after a relationship with the husband and 48.2% got married by arranged marriage. Of the MF Sample, 72.9% their husbands were not a relative and 27.1% their husbands were a relative. It is worth mentioning that according to Islamic rules it is allowed for certain relatives to get married to each other (see Chapter 1, section 1.9). All the sample reported that this is the first and only marriage for them. About the accommodation, 2.4% lived with their parents, 50.4% lived in private accommodation, and 47.1% lived with their spouse's parents. Of the MF sample, 80.8% had private bathrooms and 19.2% have shared bathrooms, 74.6% had children who had separate bedroom and 25.4% had children who shared their

parent's bedroom. The health questions reveal that 32.9% had menstrual pain after marriage, 60.7% used to have menstrual pain before marriage, 26.5% had vaginal infection and discharge. Of the sample, 73.8% used birth control, out of this figure 15.0% used intrauterine devices (IUD), 25.0% used natural ways (withdrawal), 45.0% used the pill, 2.5% used condoms, and 12.5% used spermicidal.

Of those who used birth control, 28.6% had problems with the method they used. Of the MF sample, 17.9% had have an abortion. Of those who had have an abortion, 26.7% happened accidentally, 66.7% did it so for health reasons, and 6.7% did so for social reasons. Of the sample, 16.9% believed frigidity is one of the problems, 28.6% had pain during intercourse, 18.1% had, genital disorder, 17.1% suffered from vaginal lack of lubrication, 17.6% had other health sexual problems other than those listed in the questionnaire.

6.9.2.2 Married Females Sexual and Marital Dissatisfaction

A sexual and marital dissatisfaction sub-scale was derived from MFQ items. The MF Sexual and Marital Dissatisfaction Scale (MFSMDS) was made up from MFQ items 2, 3, 10, 11, 12, 13, 15, 16, 17, 18, 19, 21, 24, and 25. The correlations of the scale total score with its items are presented in Table 6.21.

Several analyses have been applied to investigate the differences between MF with high and low sexual and marital satisfaction and the rest of MFQ items and the demographic informations. The following are the significant correlations found (means and standard deviations concerning points C, D, and E are given in Table 6.22).

(A) Self esteem, presented by MFQ items 4, 5, and 7, was tested with MFSMDS. The only significant correlation found was negative and was with item 4 (I am an attractive and sexy woman, $r=-.34$, $p=.00$).

(B) The correlations between MFSMDS and the MFQ items 22 and 23 which are not included in the scale and reflected the sexual experience were examined. They were found to be correlated significantly with the scale, for MFQ item 22 (I am scared that someone may find out about my emotional and sexual experiences I had before getting married, $r=-.36$ and $p=.00$), and for MFQ item 23 (Have you been loved by another man since you have been married, $r=-.45$ and $p=.00$). These correlations indicate that MF subjects with relationships and sexual experiences before and while married are more sexually and maritally dissatisfied.

(C) An ANOVA between the monthly income groups and MFSMDS was significant $F(5,61)=2.92$, $p=.01$. Post hoc comparison between the groups show that those who have highest monthly income, got the higher score in MFSMDS (in fact only one subject). The relation of the monthly income with MFSMDS appears to be a non-linear one. Nevertheless, the dissatisfaction score of the group with monthly income 150-300 KD is different from that of the group with monthly income 451-600 KD.

(D) The educational status groups show significant differences. Subjects with less education (not educated, primary and elementary certificate holders), got higher score MFSMDS than those more educated (secondary, institute and university certificate holders), ($t=2.17$, df 67, $p=.03$)

(E) Health items were examined, an ANOVA between groups with a different kind of birth control were significantly differed in MFSMDS. $F(4,25)=4.20$, $p=.00$. Post hoc comparison between the groups showed that the group of MF who used the natural methods got higher score on MFSMDS followed by those who used the pills, those who used spermicidal, and those who used IUDs. The Group using natural methods differs from the group using IUDs. For MF health question (Do you

suffer from menstrual pain after marriage), the group who answered 'Yes' got the higher score on the MFSMDS ($t=2.03$, $df66$, $p=.04$). For MF health Question (Have you had an abortion), the group who answered 'Yes' got the higher score on the MFSMDS ($t=2.22$, $df67$, $p=0.03$). For MF health question (Is frigidity one of your problems), the group who answered 'Yes' got the higher score on the MFSMDS ($t=2.03$, $df66$, $p=0.4$). This leads to the suggestion that women with more health problems are sexually and maritally less satisfied.

6.9.2.3 Related Problems

The following are some of the interesting problems which are significantly related to each other. Of the MF sample, 58.3% of those who are not happy and not satisfied in their sexual life (item 19) reported being loved by another man while being married (item 23), 60.0% of those who fantasized about other men while having sex with their husbands (item 29) reported dissatisfaction with their sexual lives (item 19). Of those MF who wished for another man instead of their husbands (item 25), 62.5% fantasized and thought of other men (item 3), 37.5% believes that sex is the only thing that they share with their husbands (item 13). Of the MF sample, 50.0% had no desire to marry the same husband if they go back (item 21), and 75.0% reported being loved by another man while married (item 23). Education, is also shown some relation: while 17.3% of women with high education (secondary, Institute and University certificates holders), were not open and honest about their sexual feelings with their husbands, 55.6% of those with less education (not educated or primary and secondary certificate holders) reported not being honest or open with their husbands about their sexual feelings. Also 18.9% of those high educated and 55.6% of those less educated, reported that their husbands did not care about the sexual positions they like. These

results tend to suggest that the less educated MF has less sexual satisfaction than the more educated MF who tend to show more sexual and marital satisfaction. Health problems are also found to be related to each other and to other problems. Of those who reported vaginal discharge, 52.4% reported starting menstrual pain after marriage. Of those reported pain while having intercourse, 59.1% reported menstrual pain after marriage. Of those who suffered from vaginal lack lubrication, 50.0% reported being not open or honest with their husband about their sexual feelings (item 13). Of those who considered frigidity as one of their problems, 75.0% believed that they are not sexually suitable for their husbands (item 14). And of those who reported vaginal discharge, 100.0% reported doing sexual things just to please their husbands (item 18).

6.9.3 Single Males

6.9.3.1 The Characteristics of Single Males in Kuwait

The following data show that the Kuwaiti SM tends to be a traditional person with some sexual dissatisfactions. Of the SM sample, 81.7% would punish their sisters to the extent of killing them if they got pregnant while unmarried (item 1), 57.9% would punish their sisters severely if they found that they are in love with a man (item 2), 87.0% did not respect a girl with sexual experiences (item 3), 76.8% refused to marry a girl they had sex with (item 4), 53.0% did not accept that women ask them for marriage (item 7), 53.9% would not allow their sisters to marry a non Kuwaiti men (item 8), on the other hand, 66.4% would allow themselves to marry a non-Kuwaiti woman (item 9). Questions dealt with the sexual experiences and problems showed the following: of the SM sample, 50.5% believed that single men are rejected and marginalized by Kuwaiti society (item 5), 35.7% felt

they would lose their freedom if they get married (item 6), 68.8% admitted that they talk to each other about their sexual experiences (item 10), 95.6% admitted that they exaggerated in describing their sexual experiences and sexual adventures (item 11), 46.0% reported having sexual experiences with women (item 12), 57.9% reported having sexual experiences with boys (item 13), 94.7% reported suffering from sexual deprivation (item 14), 95.6% experienced masturbation (item 15), 17.4% had sexual experiences with animals (item 16), 90.4% expressed their need for marriage (item 17), and 73.0% had sexual experience with girls they loved (item 18). Investigating the accommodation situation revealed that: of the SM sample, 95.7% lived with their parents, 1.7% lived with their siblings, and 2.6% had private accommodation; 94.7% had private bedrooms and 5.3% had shared bedrooms; 49.5% had private bathrooms and 50.5% had shared bathrooms. The health questions displayed that: of the SM sample, 40.5% had the problem of premature ejaculation, 10.0% had a sort of impotence, 25.2% had venereal disease and thought they got it from prostitutes; of those SM who had venereal disease, 57.1% had the treatment at public clinic and 42.9% at private clinic; of the SM sample 9.9% reported pain while having intercourse.

6.9.3.2 Single Males Sexual Dissatisfaction

A SM Sexual Dissatisfaction Scale (SMSDS) derived from SMQ. The new SMSDS scale was made up from SMQ items 5, 10, 11, 13, 14, 15, and 16. The correlations of the SMSDS scale total score with the items making up the SMSDS scale are presented in Table 6.21. Analyses have been made to investigate the relation of sexual dissatisfaction by using the SMSDS scale and the items not included in the scale and to find out about differences between those with low and high sexual satisfaction according to the differences in demographic informations.

The only significant correlation of the SMSDS total score was with SMQ item 18 (Have you ever has sexual experiences, even if just a kiss with girl you loved; $r=-.21$, $p=.03$)

6.9.3.3 Related Problems

Investigating the relations between some of the SM problems show that: of the group who reported sexual deprivation, 98.1% reported that they exaggerated in describing their sexual ability (item 11), same percentage (98.1%) experienced masturbation (item 15).

The association between traditional attitudes and progressive attitudes was clear among the SM sub-group. Significantly it was found that , of those who would kill their unmarried pregnant sisters (item 1), 63.4% would punish her if she is in love a man (item 2), 90.4% did not respect a girl with sexual experiences, 59.6% would not accept woman to ask them for marriage (item 7), 68.4% rejected to marry a non-Kuwaiti girl (item 9), and 81.6% would not allow their sister to marry a non-Kuwaiti (item 8)

Health problems were found to have some relation with other items. Of those SM who had venereal disease, 71.4% had sexual experiences with woman (item 12). And of those reported premature ejaculation, 71.1% reported had have sex with boys (item 13).

6.9.4 Married Males

6.9.4.1 The Characteristics Of Married Males In Kuwait

The following data reflect that the Kuwaiti MM is a traditional person with some sexual dissatisfaction. Of the total MM sample, 90.8% would punish their sisters to the extent of killing them if they learned that they were pregnant while unmarried (item 1), 57.5% would punish their sisters severely if they learned that they were in love with a man (item 2), 79.3% would not respect a woman who had sexual

experiences before marriage (item 3), 94.0% reported that it was very important for them that their wives were virgins (item 12), 64.4% would not marry a woman with whom they had sex (item 13). With all the previous traditional attitudes the Kuwaiti MM have had sexual experiences. Of the MM sample, 59.8% had sexual experiences with woman before marriage (item 14), 19.5% had sexual experiences with boys before marriage (item 15). Of the MM sample, 19.8% reported they were discussing their marital sexual life with their friends (item 17) and 56.3% believed that they exaggerated in describing their sexual ability (item 18). In terms of their sexual lives in marriage, 31.0% had fantasies about other women while having sex with their wives (item 4), 94.2% believed that they are sexually suitable for their wives (item 5), only 10.3% faced difficulty in discussing sexual problems and feelings with their wives (item 6), 32.6% believed that their wives were slow in reaching orgasm (item 7), 46.7% reported doing sexual things only to please their wives (item 8), 19.0% had no desire to marry their wives again if they were to repeat their lives (item 9), 39.1% believed that their wives rarely want sex (item 10), 34.9% believed they were not getting enough satisfaction in foreplay stage from their wives (item 11), and 91.8% were on the whole satisfied with their married life (item 16).

Of the MM sample, 46.4% got married as a result of a relationship, 53.6% got married as a result of arranged marriage, 68.2% their wives were not their relative and 31.8% their wives were their relatives. Of the MM sample, 7.1% were in their second marriage. The accommodation information shows that: of the MM sample, 47.1% lived with their parents, 51.7% had private accommodation, and only one subject lived with the spouse's parent — this is due to the fact that it is very rare that a man lives at his wife's parent's

house in Kuwait, while it is accepted that wife lives in her husband's parent's house; 89.4% had private bathrooms and 10.3% have shared bathrooms, 74.2% had private bedrooms and 25.8% shared their bedrooms with their children.

Of the MM sample, 31.3% had problems of premature ejaculation, 5.9% had a sort of impotence, 21.2% reported having venereal disease. Of those who had have venereal disease, 6.7% thought they got it from having sex with animals, 6.7% thought they got it from having sex with boys, 6.7% believed it was an infection as a result of masturbation, and 80.0% believed they got it from prostitutes. Of those who had have venereal disease, 31.3% got the treatment at public clinic and 68.8% at private clinic. Of the MM sample, 5.7% had pain while having intercourse.

6.9.4.2 Married Males Sexual and Marital Dissatisfaction

A scale derived from MMQ was made to measure the MM Sexual and Marital Dissatisfaction (MMSMDS). The MMSMDS scale is made up from MMQ items 4, 5, 6, 7, 8, 9, 10, 11, 17, and 18. The correlations of the scale total score with its items were found significant. These correlations are presented in Table 6.21. Analyses have been conducted to see the relation between this scale and some other items not included in the scale, and an investigation also was done to see the differences between the group showing satisfaction and the group showing dissatisfaction in demographic information.

The following are the significant correalations and differences (means and standard deviation concerning points B, C, D, and E are given in Table 6.22):

(A) The two items 14 and 15 which were not included in the scale were selected to present the sexual experiences. Neither of them resulted in significant correlation.

(B) An ANOVA between the housing situation groups was significant $F(2,79)=3.72, p=.02$. Post hoc comparison between groups showed that the group with bad houses got the higher score in MMSMDS. The Group with bad houses differs from the other two groups, those with excellent and average houses. This shows that subjects with bad houses tend to be sexually and maritaly dissatisfied.

(C) An ANOVA between the age at marriage groups was significantly $F(2,79)=6.83, p=.00$. Post hoc comparison between groups showed that the group who got married at age 20 years and less got the higher score on the MMSMDS followed by group who got married at age 21-25 years old and then the group who got married at age 26-30 years old. This result tends to show that the age at marriage is negatively related to sexual satisfaction — those who got married younger are higher MMSMDS scorers. This indicates that those who got married younger were less satisfied sexually and maritaly.

(D) With respect to educational status, subjects who were less educated (not educated, primary and elementary certificate holders) got higher score on the MMSMDS than those who were more educated (secondary, institute and university certificate holders), ($t=1.98, df80, p=.05$), which lead to the suggestion that less educated are less satisfied sexually.

(E) Those answered the MM health question (Have you ever had venereal disease) differes in satisfaction scores. The group who answered 'Yes' got the higher score on the MMSMDS ($t=2.20, df78, p=.03$). Those with past venereal disease, tend to be less satisfied sexually.

6.9.4.3 Related Problems

It was found that of those who showed no desire to marry the same wives again if were to return their lives (item 9), 62.5% reported that their wives have slow orgasm (item 7). Of those who

reported that their wives had slow orgasm, 71.4% had expressed their dissatisfaction in the foreplay they got (item 11). Of those who believed that they are not sexually suitable for their wives (item 5), 80.0% had reported that they had venereal disease.

6.9.5 Conclusion

Comparison of the data of the four sex/marital sub-groups sexual dissatisfaction or sexual and marital dissatisfaction showed that there were differences between these sub-groups (see Table 6.21). For the SF sub-group the sexual dissatisfaction scale is correlated with the following: (A) The sexual dissatisfaction is correlated with sexual experiences, the SF who had have sexual experiences tend to show more sexual deprivation than the SF who had not have sexual experience and did not know what she was missing. (B) Sexual dissatisfaction is correlated with the employment status, those unemployed SF subjects who have more free time tended to be more concerned about other satisfactions like sex, and show the sexual deprivation more than those employed SF subjects who have less free time. (C) Sexual dissatisfaction is correlated with the monthly income, those SF with average income were more sexually dissatisfied. Although this result contrasts with the previous one, it could be possibly explained by saying that those with average monthly income are usually older than those with less monthly income and therefore more aware of the dissatisfaction they suffer. Also those with a higher monthly income could have other satisfaction that the high income provides. (D) The SF's sexual dissatisfaction is also found to correlate with using medicines, those who use valium for menstrual pain and those who use birth control could be sexually experienced subjects and for that reason they express more deprivation, although all the SF who used

birth control had used it for purposes other than birth control. Thus, the SF dissatisfaction is correlated with the sexual experiences, employment status, monthly income, and using medicines.

The MF sexual and marital dissatisfaction is correlated with the following: (A) Sexual and marital dissatisfaction is correlated with MF's self esteem; those MF subjects who believed that they were attractive and sexy were more sexually and maritally dissatisfied. (B) Sexual and marital dissatisfaction with sexual experiences, before and during marriage; those MF who had sexual experiences expressed more sexual and marital deprivation. This could be due to the fact that MF who had experiences are able to compare and evaluate sexual enjoyment. (C) One MF who had the highest monthly income got the higher score in sexual dissatisfaction, although it is to be noticed from the other groups that monthly income is not linearly related to sexual and marital dissatisfaction in MF. (D) Sexual and marital dissatisfaction is correlated in MF with education. The MF subjects who were less educated were sexually and maritally more dissatisfied. It could be explained that the MF who was more educated tend to have a job and busier than MF who was less educated. (E) Sexual and marital dissatisfaction is correlated with the method of birth control used. Those MF who used natural ways (e.g., withdrawal) expressed more dissatisfaction. This could be due to the fact that this method deprives the MF from enjoying her sexual life because with this method, concern is given to avoid pregnancy and the penis is withdrawn whenever the man feels himself about to ejaculate. Therefore, the MF sexual and marital dissatisfaction is correlated with the self esteem, sexual experiences before and during marriage life, education, and the method of birth control.

For the SM only one item expressing sexual experiences show

differences in sexual dissatisfaction. Those SM who had sexual experiences with a girl they loved tended to show more sexual dissatisfaction. This is due to the fact that those who were sexually experienced know what they are missing and show this dissatisfaction or deprivation.

The MM sexual and marital dissatisfaction is correlated significantly with the following: (A) The sexual and marital dissatisfaction correlated significantly with the house situation, those MM with bad houses tended to be more sexually and maritally dissatisfied. This thus suggests that the frustration engendered by bad housing could produce an atmosphere in which there is also sexual dissatisfaction. Besides those with bad houses may have not a private bedroom, or may live with other people which creates more problems from this lack of privacy. (B) Sexual and marital dissatisfaction is found to correlate with the age at marriage. The MM who married at a young age showed more sexual dissatisfaction. This could be due to the fact that those who got married when they were older were more mature in choosing their partners. (C) Sexual and marital dissatisfaction is associated with health background. Those MM who have had venereal diseases expressed more sexual dissatisfaction. That can be explained also according to sexual experiences, those who had venereal diseases usually contracted it after a sexual relation with women, usually prostitutes, and that goes with the result of the SF and MF sub-groups that those who have had sexual experiences expressed more sexual deprivation. Therefore the MM sexual and marital dissatisfaction is correlated with housing situation, age at marriage, education, and venereal diseases.

Other correlations were expected in each sub-group but no significant correlation was found. Some of these expectations that

did not prove to be significant correlations were for the SF sexual deprivation with age, education status, and menstrual pain; for the MM and MF sexual and marital dissatisfaction was expected to correlate with the children (being in separated bedroom or with their parents) bathroom (private or shared one), having a private accommodation or living with other people; and for the SM sexual deprivation was expected to correlate with age, bedroom (private or shared), bathroom (private or shared), and the monthly income.

Finally it may be noticed that the items which are interpreted as reflecting sexual or sexual and marital dissatisfaction may also be interpreted as reflecting sexual drive. It is the nature of Arabic language and a Kuwaiti tradition that high sexual drive should be seen as indicative of sexual dissatisfaction.

CHAPTER 7

DISCUSSION AND CONCLUSION

7.1 INTRODUCTION

Data collected for this research must be evaluated in the light of a number of potential problems:-

(A) There was in many cases no available literature or material from earlier studies. For chapter one, all that was been found were books which mostly gave lists of Hadeeths or the Prophet Mohamed (PUH) sunna without investigating what is behind their rules. These books also listed what is written in the Quran without linking this to scientific principles.

The collection of this material was as hard as organising it for the construction of a theory of sexuality in Islam. Chapter two was difficult because of the lack of studies done in Arab societies. Chapter two was written from the materials available and from cultural norms or the author's notes and experiences as a journalist and psychologist.

(B) This study, in fact, was an attempt to examine sexual behaviour and its characteristics in Arab society, but there was no previous work which could be used as a basis or background for the study. To construct a questionnaire about sexual behaviour and attitudes appropriate to Arab society it was necessary to include content different from that in western questionnaires. Therefore the CSQ should be treated with caution. When attempting to relate sexual behaviour to personality the only personality inventory available was the EPI which was already translated and authorised as EPI Kuwaiti version. The EPI Kuwaiti version created later problems in factor analyses and leads us to question the reliability of this version.

(C) When it comes to the carrying out of the study, other problems appeared. Although an effort was made to get a heterogeneous sample of the Kuwaiti population, the sample actually obtained was mainly young and educated. Using the social services to meet the uneducated people was impossible because this study was not supported by the social affairs authorities to get such help. Attempts were made to meet some of uneducated people but there was obvious rejection and dishonesty and lack of seriousness in replying to the questions.

(D) Frustration was associated with every step of this work, starting with the official disapproval when getting agreement for this topic from the sponsor. Approval was given on the condition that the prudishness of Kuwaiti society must be allowed for and with the limitation that the tradition of the society and culture should be considered, such as not putting items that contain purely sexual terms, and not presenting any result that shows unacceptable behaviour in the society which could ruin the image of Kuwaiti people.

Even though the previous difficulties limited the results, this study was carried on.

7.2 DISCUSSION OF THE RESULTS

In this section a discussion of the results of the present study will be given. The discussion mostly goes through all results in the same order of chapter 6. These results also will be linked to the hypotheses and contrasted with other studies, where it is needed.

7.2.1 The Sample

The main question that may be asked about the sample is this: does this sample represent the Kuwaiti population?; and therefore can the results be fairly generalised to the population. As mentioned in

Chapters 5 and 6 an effort was made to get a heterogeneous sample. Unfortunately the sample was a homogenous one, and represents the young and educated Kuwaiti people. The majority of the sample was between 20-30 years old. Of the sample only 0.8% were uneducated, while the rest were from primary to university certificate holders (40.4% were university certificate holders). Thus the sample is biased in the direction of the highly educated. This will demand the generalization of the study and the judgement will be given that the results will reflect the behaviour and attitudes of those young and educated Kuwaiti people. Although, the gap between young and old, between educated and uneducated, is fairly narrow, where traditional behaviour and attitudes exist among all people in different degrees. Therefore on this argument, there is a tentative reason for suggesting that the work described here may be generalized to the population.

According to the total sample subjects' evaluation of their houses and monthly income, the sample present middle class one (see section 6.2). This study thus mainly deals with the young, educated, middle class people in Kuwait, and who are generally considered make up most of the population.

7.2.2 The Common Sex Questions (CSQ)

The nature of the CSQ items reflect cultural and traditional Kuwaiti behaviour and attitudes. Therefore these items, which may sound odd and strange to a western researcher, they are believed to be a good reflection of Kuwaiti people's behaviour and attitudes. Some of these items reflect more than one attitude due to the nature of these special items, e.g., CSQ item 43 (Marrying a non-Kuwaiti male could solve the problem of being a single woman): this is considered as a pro-woman attitude and also a progressive attitude.

The results gained from analyses carried out with the CSQ showed that it has provided valuable material. Factor analyses for the total sample produce three factors, 'Sexual drive', 'Pro-woman', and 'Progressive'. Male sub-groups got higher scores on 'Sexual Drive' than females, which is expected according to the traditional view that males are higher in sexual drive than females, and which is supported by several studies (e.g., Earle and Perricone 1986; Carroll et al 1985). The previous result is in harmony with the hypothesis (see chapter 4). For the 'Pro-Woman' factor, the two female sub-groups got higher score than males. It is natural that women tend to be more supportive of their own sex. For the factor 'Progressive', the result was unexpected: there was no difference among the four sex/marital sub-groups, although it was predicted earlier that females, in general, would be less progressive than males. For females to be less progressive than males was the result in quite a few studies (e.g., Earle and Perricone 1986). Single subjects also had been expected to be more progressive than the married subjects which was also found to be significant in other studies (e.g., Sherwin and Corbett 1985). The SM sub-group compared with the other three sub-groups (SF, MF, and MM), was expected to be more progressive (Alzate 1984).

When factor analyses was carried out for the two sex sub-groups (females and males), separately, females factor ordering was similar to that of the total sample 'Sexual Drive', 'Pro-woman', and 'Progressive'. While males factor ordering was 'Progressive' 'Sexual Drive' and 'Pro-Woman'. This result appeared to contradict the previous one where males showed a higher score than females in sexual drive but difficulties in the interpretation of the ordering of factors suggests that the appearance of 'Sexual Drive' as the second

factor in this analysis of males response should not be taken to indicate that sexual drive was less important for males than for females. The possible interpretation for this result is that women in Kuwaiti society, possibly reflect the sexual drive of the whole society more coherently than men. The other possible interpretation for this unexpected ordering is the difference in the items included in the factor analyses for the total sample and for the females and males separately. Where the criteria of the equal split require to omission of some items in the factor analyses, different items were involved for the three factor analysis cases (see section 6.3 and appendix A1).

Moreover, factor analyses for the two sex sub-groups were carried out — the new factor analyses involve the CSQ items plus the Common Special Sex Question (CSSQ) items for the two sub-groups, females and males. With the combination of these items the factor analyses resulted in the factor ordering for females and males the same as the previous CSQ factor analyses for females and males. Again the difference in factor ordering between females and males may be due to the same interpretation mentioned for the CSQ factors.

Obvious sex differences were found when the 'Social Bias' items were examined (see sub-section 6.5.1). Females showed more traditional attitudes than males which supports a hypothesis which has been put. The global impression which is given by analyses of a factor may not give the details is required. For instance, for analyses of sexual behaviour and attitudes, analyses of the responses different groups of separate items may be more informative. And it may be particularly the case when items which are particularly indicative of a particular direction of behaviour are analyzed. Therefore, in contrast to the factor analyses, 'Social Bias' items

analyses reflect more relations between traditional attitudes and females. At the same time females showed progressive tendencies, e.g., when showing acceptance for an engaged couple to have sexual freedom (item 1) and when rejecting polygamy (item 34). This result also supports the hypothesis of the females' tendency to have certain progressive attitudes. These two liberal attitudes — rejecting polygamy which is culturally allowed and encouraging sex without official marriage — work towards female liberation. The reason for the liberal attitude of females on item 1 is that while males find little hindrance to sexual involvement, the females first chance to involve herself sexually is through engagement. It was hypothesized that women have a negative attitude towards men. This hypothesis is supported by females confirming the existence of homosexuality among men (item 30) more than males. Homosexual behaviour is considered as delinquent in Kuwait (see Chapter 2). For item 26 which states the fear of impotence among men in Kuwait, where an impotent man is not considered as a real male, females answered 'Yes' more than males. An odd result appeared when it was found that males believed more than females, that woman's need for sexual desire to be satisfied is exactly like men (item 10). That may be due to the fact that females are more romantic than males, as found in most studies (e.g., Dion and Dion 1973; Klaus et al 1977). The term 'sexual desire' may be understood in biological terms. The SM sub-group showed a more progressive attitude than the other three sub-groups when answering the 'Social Bias' items in a liberal direction which is expected and supports the hypothesis (see Chapter 4). The SM sub-group tends also to regret the idea of sex discrimination between man's and woman's misbehaviour (item 23). Such regret is found strange coming from individuals in a traditional society like Kuwait, where an individual

can be progressive in many ways but when it comes to a girl's reputation even the young and most educated individual will be very traditional. A study by Shapurian and Hojat (1985) on Iranian society which is similar to Kuwaiti society in moslem traditions, found that both Iranian men and women agree more than British that a woman's misbehaviour results in a bad reputation for her family. With all this progressive attitude about sexuality, SM tends to show some dissatisfaction with his morality (CSQ item 40). This moral dissatisfaction can be attributed to his guilt feelings. Several studies prove that guilt is associated with some sexual behaviour thought to be wrong (e.g., Mosher and Abramson 1977). The SF sub-group compared with the other three sub-groups showed a kind of traditional attitude in considering marriage as the best means of sexual satisfaction (item 18). This attitude by a SF can also be interpreted as a reflection of her sexual deprivation which was hypothesized. The income status was examined too with respect to responses to 'Social Bias' items. It was found that individuals with average income are more traditional compared with the rich and the poor, although rich individuals show some traditional attitudes and agreed with those average individuals in expressing that marriage is a protection for a woman (item 55). Less educated people (not educated, primary and elementary certificate holders) tend to be more traditional in responding to item 10 which views a woman's need for sexual desire to be satisfied as exactly like a man's, than those who are more educated (secondary, institute, and university certificate holders). On the other hand, less educated people appear less traditional than the highly educated in responding to item 32, which says that a boy who loves a girl should refrain from having sex with her. The possible explanation may be that less educated people are

for male dominance, believing in a man's right to have sex even with a girl he loves, while ignoring the idea of a woman's equal right to sexual satisfaction. With regard to employment status, the only significant result was that students were more liberal than employed people when refusing the idea that a girl's misbehaviour may stain her family reputation (item 23).

As can be noticed, the item-by-item analyses give clearer ideas about individuals behaviour and attitudes than the factor analyses. The item-by-item analyses may thus be more informative than using more global data from factor analysis.

Examining differences in CSQ factor scores for individuals with respect to the 'Social Bias' items responses was done. The results indicate that subjects who tend to answer in a direction of sexual drive also have a high score in the 'Sexual Drive' factor, e.g., those who are not against sexual contact before marriage (item 33), score high in factor 1 'Sexual Drive'. Subjects who answered in the progressive direction to items dealing with liberal attitudes score highly in factor 3 'Progressive', e.g., those who did not believe that marriage is the best way to satisfy sexual desire got a high score in factor 3 'Progressive'. In the same manner, subjects who answered in the pro-woman direction items supporting woman, e.g., considering men unfaithful (item 44), these also score highly in factor 2 'Pro-Woman'. It was noticed that subjects who answered in the sexual drive direction sometimes got a high score not only in the 'Sexual Drive' factor, but also in the 'Progressive' factor. Similarly those who answered in the progressive direction scored highly in both 'Progressive' and 'Sexual Drive' factors.

Seven attitude scales have been derived from CSQ to provide measures of aspects of sexual behaviour. The items were chosen to

reflect particular attitudes, although there is a repetition of some items in more than one attitude scale. An item is repeated only when the item is believed to reflect more than one attitude in Kuwaiti culture. The differences in the responses of the four sub-groups were examined, by analysis of variance, in order to test some hypotheses put earlier. The results partly supported these hypotheses. This was found for 'Pro-Male' attitude, as it was hypothesized that males score higher than females. On the other hand, females scored higher than males in the 'Pro-Female' attitude, which was also hypothesized earlier. The SM sub-group got the lowest score and this is also hypothesized. Where Kuwaiti males, in general, and single males in particular, have a liberal attitude related to sexual freedom, domination, and any progressive attitude, these attitudes work for his own benefit. At the same time single males in Kuwait will hold negative attitudes that are potentially and totally pro-woman, or express equality between male and female. The SF sub-group got the highest score in being pro-woman compared with the other three sub-groups. It is expected that the new generation of women show clearer feminist attitudes. The previous interpretation is also supported by the results for 'Pro-Social Rules' attitude where the two male sub-groups score higher than the two female sub-groups. The SF sub-group got the lowest score on 'Pro-Social Rules' attitude. This result supports previously explained attitude of the SF sub-group. It was hypothesized that the MF sub-group would get the highest score in being pro social rules, but this hypothesis was not upheld. In addition to the three previous attitudes dealing with sex discrimination, the fourth attitude, 'Pro-Liberty of Sex', also shows that males got higher scores. The MF sub-group got the lowest score as hypothesized.

The traditional attitude of MF is confirmed when the 'Pro-Marr/age' attitude is tested; the MF sub-group got the highest score. Although the two female sub-groups got higher scores than the two male sub-groups, the differences in score were slight which is unexpected and did not support the hypotheses that males would be significantly less pro-marriage than females. A short scale dealing with sexual variation to examine the hypotheses of differences between males and females failed to reveal differences; it was expected that males would score higher than females and no differences were significant at the 0.05 level. The 'Pro-Religion's Rules' attitude also revealed no difference whereas males and the MF sub-group were expected to score significantly higher than the SF sub-group.

In addition to the seven attitudes derived from CSQ, a Sexual Sensation Seeking (SSS) scale was also developed from the CSQ. The new SSS scale may be considered as part of the 'Sexual Drive' factor with the difference that the factor is defined by general sexual drive items such as expressing sexual experience, e.g., item 14 (Sometimes I have sexual fantasies) and item 53 (Sometimes I have sexual dreams), expressing sexual dissatisfaction, e.g., item 38 (My sexual life is not fulfilled), and expressing sexual sensation seeking, e.g., item 15 (I enjoy looking at sexy pictures and photographs), while the SSS scale involved only items whose character reflects some kind of sexual sensation seeking, e.g., item 1, seeking sex without official relation, item 2, seeking sexual stimuli and sexual excitement, and item 35, seeking variation in sexuality. Significant correlations of SSS scale with the three CSQ factors, 'Sexual Drive', 'Pro-Woman', and 'Progressive' were found. The correlation with the 'Sexual Drive' factor is supported by some other studies. It was found that the sensation seeking scale correlated with the sexual attitude scale and

the sexual experience scale (Zuckerman et al 1976). Schenk and Pfrang (1986) found that the sensation seeking scale correlates with the sexual drive. Schierman and Rowland (1985) also found that those who score highly in the sensation seeking scale tend to prefer erotic entertainment like X-rated movies and magazines. In addition to that, Zuckerman (1971) and Zuckerman et al (1972) found variety of sexual experiences among high sensation seekers. Then for the SSS scale, of the present study, correlation with the 'Sexual Drive' factor is supported quite well. The correlation between the SSS scale and the 'Progressive' factor also found some support where Zuckerman (1971) found his sensation seeking scale correlated positively with liberal attitudes toward sexual activity in general. Therefore the correlation between the SSS scale in this study and the 'Pro-Woman' factor is expected to depend on the nature of the sensation seeking and on the previous correlation.

There was a significant correlation between the SSS scale and the EPI Neuroticism (N) factor, while no correlation was found with the EPI Extraversion (E) factor. This result contradicted what Eysenck and Zuckerman (1978) found, where the correlation between the Zuckerman sensation seeking scale and Eysenck personality dimensions resulted in positive correlation with E and Psychoticism (P) and no correlation was found between sensation seeking scale and N. The non-correlation of the SSS scale with E factor, in the present study, may be due to the fact that the E factor was weak as mentioned earlier which could lead to failed correlation. The correlation with the N factor can be interpreted according to the nature of the SSS new scale, where this scale deals only with sexual items. These items may reflect pathological terms, and therefore it is correlated with N which is a pathological dimension (Eysenck 1976a). Furnham (1984a)

offered an argument about studies comparing the sensation seeking scale and Eysenck dimensions of personality. Furnham found it difficult to compare Eysenck's dimensions of personality and the sensation seeking Scale because of two differences. The difference of populations and the difference between versions of Eysenck's inventory and sensation seeking scale forms (EPI vs EPQ, or Form 1-V of the sensation seeking scale). This argument may explain the result of this study where the population differs from the western population, and where EPI Kuwaiti version proves to be different, and finally the SSS scale of the present study is a specific scale which deals only with one kind of sensation seeking, the sexual one, and which only reflects a cultural view. Pearson and Sheffield's (1981) results partly supported the results of this study. They obtained a weak positive correlation between E and sensation seeking for males, but for females this correlation reaches the 0.01 level of significance. Also, they found negative correlation reaching the 0.01 level of significance between sensation seeking and N for males and no correlation for females.

Investigating sex differences and sex/marital differences revealed that males got higher score than females in the SSS scale, and the SM sub-group got the highest score compared with the other three sex/marital sub-groups. The later results agreed with the hypotheses that males are expected to get higher score than females; and the SM sub-group, who are the younger males, are expected to get the highest score compared with the other three sub-groups. The results partly supported one of the hypotheses which expected that married subject will be lower than single subject in SSS scale. This result harmonized with those of Zuckerman (1971, 1984) and Zuckerman et al (1972), where males also scored higher in sensation seeking than

females, and young people had higher scores than old people.

7.2.3 Eysenck Personality Inventory

The decision to carry out the factor analyses on E and N of Eysenck Personality inventory, was made for two reasons. First, in the pilot stage an attempt was made to make a short scale version E, N, and P from the English EPQ version in order to translate to the Arabic Kuwaiti version. The short version of P did not produce a stable factor, and because a translated EPQ was not available, while EPI was, the N and E of the EPI Kuwaiti version was used instead. The Lie (L) scale was not considered for investigation as there are no available studies which have been conducted in the Kuwaiti society using L scale which might show any differences between the Kuwaiti and western cultures. For that reason analyses of variance were applied to see the differences between the four sub-groups on L items. The post hoc comparison showed no significant differences. In addition no differences have been found between females and males when examined by t-test. Accordingly, E and N were the principles of the factor analyses. The total sample revealed two factors. The first factor was N which was a quite strong factor and the second factor was E which was a weak factor. The possible interpretation of the weakness of the E factor may be due to wording translation from the English version without much attention being given to cultural differences. Even with this short coming of the E factor, it was still considered as a factor to be relied on to give an idea about the total sample subjects personalities.

Dividing the sample into two sex sub-groups, males and females, revealed richer loadings compared with the total sample. Males got reasonable N and E factors. A different picture emerged for the

females factors. Although the females got the same factor ordering there were some E items loading in the N factor. These items were item 13 (Does it often happen that you rush into doing something without thinking or taking your time) and item 46 (Would you be very unhappy you were prevented from making numerous social contacts), which both reflect cultural differences and lead to a questioning of the translation. Item 13 is considered as extravert behaviour only among males in Kuwaiti culture, but among females this kind of behaviour is considered as delinquent rather than extravert behaviour. It is cultural sex discrimination that one kind of behaviour may be interpreted in two ways according to sex. Deprivation from social contact is in some degree normal for the Kuwaiti females, who are brought up to reject the outgoing female and to consider her as not well raised or, in the Kuwaiti expression, 'Has no guardian'. Thus item 46 is considered an N item for Kuwaiti females. A cross-cultural study by Abdel-Khalek and Eysenck (1983) on English and Egyptian samples revealed a similar loading problem. In an Egyptian sample, two E items failed to load in the E factor. They were items 5 (Are you talkative person), which loaded in the L factor, and item 70 (Do you often take on more activities than you have time for), which loaded in the N factor. Item 5 was translated in such a way that it seems more like an item of social desirability. Also the item (Do you like teasing animals), loaded in E because Egyptians consider that teasing animals considered is a kind of sport.

The argument about the problem of translating the Eysenck dimensions of personality questionnaire attracted those interested in cross-cultural studies, especially those attempts to universalise EPI and EPQ. Ibrahim (1979) and Abdel-Khalek (1981), two Egyptian researchers, dealt with the problem of Eysenck personality dimensions.

They both raised argument about cultural differences in translating the EPI or EPQ items. Some of the western versions of Eysenck items can be oppositely judged, e.g., beating or abusing a dog or a cat is considered acceptable extravert behaviour in Egypt while the same behaviour is psychotic or psychopathic in the west.

Searching for differences^N between the four sex/marital sub-groups in the N and E factors results in sex differences in N factor. While the two female sub-groups got higher score than the two male sub-groups, no differences were found in the E factor. Several studies supported the first result that women are higher than men in N (e.g., Eysenck 1958; Eysenck and Eysenck 1981). Eysenck and Eysenck (1981) found that women have higher, or roughly higher, N than men. Even in an Arab (Egyptian) sample, women were found to be higher in N than men (Abdel-Khalek 1981). The result concerning the E factor is theoretically unexpected, as males are supposed to be higher than females, as most studies proved. However, the result for E factor in the present study may be explained also by the weakness of this factor although the result partly supported the hypotheses that women are higher in N than men, and men higher in E than women and especially the SM sub-group who are expected to get the highest score on E factor.

Subjects with extreme EPI scorers were examined according to their responses on CSQ. Some differences appeared on the four extreme demographic characteristics. Those who are extreme E scorers generally seem to be young subjects, slightly more men than women, single subjects, employed subjects, and subjects with average houses and income. This result mostly supported the hypothesis put earlier, except that it was expected that E scorers will mostly be students. Those who are extreme Introversion (I) scorers are similar to those

above, with some differences. They are similar to the extreme E scorers in being young subjects, single subjects, employed subjects, and mostly subjects with average houses. Among those in extreme I are those who reported having bad houses and poor income. The sex distribution is split sharply here. Those who are extreme N scorers are obviously mostly females, most of them older than extreme E and I scorers. Extreme N scorers are mostly single subjects, employed subjects, and subjects with average house and income. Very few poor or rich subjects are in the extreme N. It was hypothesized that females in general and especially single females in Kuwaiti society will score high in N. The extreme stability scorers were mostly older than the previous three extreme groups, mostly male subjects, married subjects, employed subjects, and students are very rare. The extreme stability scorers have average to excellent houses and average to rich income; no subjects with poor income or bad houses were among them. The obvious differences with respect to demographic characteristics between extreme E scorers and extreme I scorers is in their income. Those who reported bad houses and poor income happen to be I scorers. Some of the N scorers happen to consider themselves poor. Eysenck and Eysenck (1981, 1982) found a tendency for working class people to be higher in N than middle class people.

Considering age, the present study sample is, in general, a young one. There were no significant difference in age among the four extreme groups, except that 50.0% of the extreme stability scorers were 26-30 years old which may be considered as a mature age. This result is supported by Eysenck and Eysenck (1981,1982), where people are expected to decline in N and become more stable with advanced age. Ghali (1976) found on a Kuwaiti sample (males and females) that older people had increased I scores. Eysenck and Eysenck (1981) also found

that men become more introverts with age. In the present study different result obtained, where of those extreme I scorers 40.0% were aged 16-20 years. The possible interpretation is that the new generation of teenagers in the last three years in Kuwait are facing a struggle between the religious fundamentalists and the liberals. The effect of the Iranian Islamic revolution, the materialistic life, and the governmental rules and social attitudes that have changed so rapidly, as to make the adolescents I scorers.

Considering the sexes, females were found to score higher in N than males, as expected whereas males were found to be significantly more stable. Single subjects were found in the present study to be significantly higher in N and I than married subjects. Being a single individual in Kuwaiti society is associated with emotional deprivation, loneliness, being watched by others, and other similar situations that produce N and I behaviour.

The main aim was to investigate those extreme scorers in regard to behaviour and attitudes according to what CSQ provided. To get a clearer picture, an investigation was carried out on 40 subjects chosen at each end of the dimension. For the total sample, as can be seen in sub-section 6.8.3, the extreme E scorers unexpectedly did not show any differences from the extreme I scorers in CSQ factor, however there were correlations between E and 'Progressive' factors (see section 6.8.1). However, according to the nature of E scorers, it was expected that they would score higher than I scorers in the three CSQ factors. The picture became clearer when investigating their reaction to CSQ items even though unexpected results appear. E scorers express satisfaction with their moral life and show some more progressive attitudes compared with I scorers which is supported by Eysenck (1976b). The result that I scorers are more easily sexually excited

by erotic stories (CSQ item 27) than E scorers, was not expected. The previous result may be interpreted according to the fact that E scorers in Kuwait may be those people who are open, friendly, expressing their feelings, and enjoying the general excitement of life while the I scorers reserved their feelings and store their energy which is then released by any available unseen stimuli like erotic stories.

Comparing extreme N scorers and extreme stability scorers gave clearer picture about the typical nature of N scorers' sexual behaviour and attitudes (see 6.8.3.3). Their sexual drive is reflected in their enjoyment in looking at sexy pictures and getting excited by erotic readings, reporting accepting violence in sex and expressing difficulties in communicating with the opposite sex, or even considering sex as a painful thing. These results were mostly hypothesized and are in harmony with several studies by Eysenck (e.g., Eysenck 1971a, 1976a); Eysenck characterized the N scorers as persons with high sexual drive with some evidence of liking pornography and violence and hostility to the other sex and with difficulties in having relationship or communication with the other sex. Stability scorers usually express normal sexual satisfaction. In this study for the total stability scorers not much evidence was obtained.

Females were found to be higher than males in extreme N scoring. This may be explained by the significant correlation between the EPI N factor and the CSQ 'Pro-Woman' factor, where most N scorers are women. Further interpretation of this correlation comes from what is known about N scorers in that they tend to excuse themselves and blame others for their weakness (Eysenck 1976a). Eysenck (1976a) found that N scorers blame the way were brought up, such as being inhibited by parents and religious rules, as well as blaming bad experiences.

Female N scorers significantly expressed more CSQ items dealing with refusing males dominance. However, along with this rejection of male domination, these female N scorers accept violence in sex. This finding of the acceptance of violence in N scorers is also supported by previous studies(see 3.3.3.3). A few other sexual drive items are also associated with female N scorers. As contrasted with female N scorers, the female stability scorers did not reflect refusal of male domination and they did not show a sexual drive tendency. The significant differences among the extreme E female scorers and extreme I scorers, is in the progressive and pro-woman attitudes. This finding supports the hypothesis expecting progressive attitudes from E scorers. Where extreme E scorers show more progressive attitudes such as refusing polygamy, they also show attitudes of pro-woman and anti-man (see 6.8.3). One of the interesting anti-man items concerns the castration of the rapist. This previous attitude goes with the nature of E scorers who express sometimes a kind of ^{ag}gressiveness (see 3.3.2.1). Female I scorers show the opposite attitude as expected, where their attitudes tend to be more traditional and not to express aggressiveness, which supports the picture drawn for I scorers (see 3.3.2.2).

Males who are extreme N scorers express sexual drive which is also expected as the nature of N scorers (see 6.8.3.6). The item dealing with women who smoke make the N scorers considered her as a prostitute which is also supported by other studies (see 3.3.3.3) where sexual thought and fantasies are existing uncontrollably in the N scorers mind (Eysenck 1976b). Eysenck (1976b) found that N scorers have problems in controlling sexual thoughts. Male stability scorers are obviously opposite. No significant differences between extreme I and E male scorers was found except on item 41 where E scorers did not

find that male protection was relevant to rape (see 6.8.3.8). This finding goes with the nature of E scorers in allowing sexual freedom without accepting any accusation. This attitude contrasts with the female E scorers, who have strong attitudes against male freedom and domination.

The extreme groups divided according to their marital status gave a similar picture to the previous ones. The main finding among single N scorers is the difficulty of talking with the other sex. This finding is supported by Eysenck (1976b) where N scorers usually face difficulty in communicating with the opposite sex. In single individuals, E scorers, as opposed to N and I scorers, express sexual satisfaction and face no problem in communicating with the other sex which is in harmony with other studies (see 3.3.2.1). Married subjects who are on the extreme N show some kinds of pro-woman attitudes. That result is due to the fact that the number of women in N, as mentioned before, is greater than the number of men and to the nature of N scorers who use 'escape-goats' in coping with their problems and express dissatisfaction with others. Married N scorers show also high sexual drive such as accepting polygamy; this result is also supported by the picture of N given in 3.3.3.3. Married E scorers, opposite to I scorers, also show obvious sexual drive and progressive attitudes. Sex jokes were one of the E scorers preferences. This is explained by Eysenck (1971a) as a need for excitement among E scorers.

The last picture it is intended to draw about those extreme scorers deals with the four sex/marital sub-groups. The SF as N and E extreme scorers show pro-woman attitudes (see 6.8.3.14 and 6.8.3.15). The most interesting finding is about self esteem in that SF E scorers believed they are attractive while SF I scorers have a low estimation

of their own attractiveness (see 3.3.3.1). The MF N scorers show obvious sexual uncontrollable thought and this is what the N scorer is known for. In addition to progressive attitudes, the MF E scorers also expressed sexual drive attitudes which is opposite from stability scorers.

The SM who scored high on N express typical sexuality of N scorers which match with Eysenck's (1976a, 1976b) results. Those SM with high N scores have high sexual drive, difficulties in communicating with the other sex, seeking pleasure by other means like masturbation, associated anxiety which reflects guilt feelings, and a tendency for homosexuality. A significant difference between the SM E and I scorers in the sexual drive was found. In addition to the sexual drive difference it was found that while most E scorers have private bedrooms, most I scorers have shared bedrooms. The privacy may affect the person's mood. The SM E scorers dominate and insist on private bedrooms in Kuwait. The MM who are high in N expressed also sexual drive. The item considering a woman who smokes as a prostitute to which the males in general were highly agreed with this view was found to be the opposite among the MM sub-group who did not view the woman who smokes as a prostitute. The males result concerning a woman who smokes may be an effect of SM individuals. The age of wife at marriage was found also significant among the MM N scorers where those who got married to a wife aged 20 years or less happen to be high in N, which agreed with previous result concerning sexual dissatisfaction (see 6.9.5.2). The MM sub-group N scorers happen to have poor income, which coincides with the results of Eysenck and Eysenck (1982) who found a general tendency that working class people score higher in N than middle class people. It was hypothesized that marital sexual satisfaction is greater among those who live in private houses and who

score high in E. The result for the MM sub-group failed the hypotheses where those who live with their parents happen to score high in E and those who have private accommodation score high in I. In Kuwaiti society the system of extended family living together is most popular. Living alone without a big family atmosphere may affect those people and result in I behaviour. The MM who have high E tend to have relation with their spouse before marriage and this goes with other studies supporting the openness with the other sex which the E scorer is famous for (see 3.3.3.1). The nature of the job happens to be significant in the MM sub-group, in that E scorers were found to have technical jobs while I scorers had management jobs.

While the Kuwaiti version of EPI failed in producing impulsivity and sociability factors, impulsivity and sociability scales were derived from it. The correlation between the new scales, impulsivity and sociability, was found not to be significant. Although this finding means that the two scales are independent they will be questioned as long as they come from one dimension. Eysenck and Eysenck (1977) found a positive correlation between impulsivity and sociability scales. However these two scales are used to measure what they are designed for.

There was a correlation between impulsivity and N factor and no correlation between impulsivity and E factor, which is in harmony with Eysenck and Eysenck (1977, 1978). The correlation with N due to the fact that N is like impulsivity is a pathological trait, while E in its pure form is not pathological. There were significant correlations between sociability and the E and N factors. That sociability has a significant correlation with E factor is supported also by Eysenck and Eysenck (1977). The correlation of sociability with N factor did not have that much support with Eysenck and Eysenck

(1977). As mentioned in sub-section 6.8.4, Eysenck gave an argument that there is the possibility that sociability has a projection on N (Eysenck 1970c). The correlations obtained between impulsivity and the CSQ factors 'Sexual Drive' and 'Pro-Woman' were expected; this result supports the hypothesis put earlier (see Chapter 4). The impulsivity scorers tend to show similar behaviour and attitudes to E scorers; therefore correlations of impulsivity scale with sexual drive and pro-woman (as kind of progressive) scales, may expected. The non-significant correlation of impulsivity with the 'Progressive' factor may be questioned. The correlation between sociability and the 'Progressive' factor was expected because sociable people may tend to express progressiveness. The non-correlation of sociability with the 'Sexual Drive' factor is expected where sociability, opposed to impulsivity, shows less sexual drive, although it was expected that sociable subjects show some kinds of sexual drive attitudes.

In view of the lack of clarity obtained from the correlations between impulsivity and sociability scales with CSQ factors, an investigation of the correlation of the two scales with CSQ items was done. Confirmation was found for the relation between impulsivity scorers with sexual drive and pro-woman items. The correlation of the impulsivity scorers with progressive items formed a very progressive attitude except for item 34 (I believe in polygamy) due to the high sexual drive of impulsive people. Sociability only forms significant correlation with progressive items. Sex and sex/marital differences supported hypotheses put concerning the impulsivity scale; males got higher score than females in impulsivity. The sex differences in impulsivity is supported by Eysenck and Eysenck (1977, 1978), where males were found to score higher than females in broad impulsiveness. The SM sub-group got the highest score in impulsivity as hypothesized

because the SM sub-group are males and young which are the characteristics of impulsivity scorers. With regard to sociability, which is supposed to express calmness and attention to norms (traditions), it is expected that females will score higher and that is what was revealed. The MF sub-group who were hypothesized to show more regard for norms got the highest score in socialbility.

7.2.4 Sexual or Sexual and Marital Dissatisfaction of the four Sub-Groups

The newly formed scales of dissatisfaction which were derived from the special sex questions for each each sex/marital sub-group reflect only the sub-group dissatisfaction. Expected and unexpected relations were interestingly revealed. The SF dissatisfaction exhibits a negative correlation with self esteem. Pride and confidence seem to give Kuwaiti SF more satisfaction. One item from three of those which express self esteem of the MF correlated with the MF dissatisfaction. It was hypothesized for the four sub-groups that sexual experience will cause sexual dissatisfaction for individuals. This is due to the fact that single individuals who had sexual experience (even once) will be aware of what they are missing; or in the case of married individuals, they will be more able to compare experience with their spouse and with other persons. This hypothesis is supported by the results for the SF, MF and SM sub-groups.

It was hypothesized that employed individuals were more dissatisfied than students or unemployed individuals. This is proved for the SF sub-group only. SF students expected to be less aware of the deprivation because of their young age. The employed SF, who is supposed to be older than the unemployed SF, normally will show more sexual dissatisfaction especially with the anxiety of spinsterhood.

Gutbardt (1979) noted that in eastern societies females suffer as a result of being unmarried in old age.

People in a low economic situation are hypothesized to be less satisfied in their sexual or sexual and marital life. A SF with average income is found to be less sexually satisfied. The MF monthly income was not well clear because the monthly income correlation with the MF sexual and marital satisfaction was not going randomly. The MM sub-group housing situation, as a reflection of the economic situation, was found to be in agreement with the hypothesis. A MM with a bad house was more sexually and maritally dissatisfied. Educational status is hypothesized to be correlated in one direction with sexual and marital satisfaction, highly educated individuals being supposed to be more satisfied. For the two married sub-groups, MF and MM, this hypothesis is supported, where less educated individuals express less satisfaction. The more educated people in Kuwaiti society are found to be more able to talk and be open with their spouse about their sexual problems and what they need, and therefore they had less dissatisfaction than those less educated. In addition to that it is expected that the uneducated group belong to an older generation than the educated one, which makes them more traditional and conservative about their sexual feelings.

Health matters were correlated significantly with sexual or sexual and marital dissatisfaction. A SF who used more tablets, birth control pill or tablets to treat menstrual pain, was found to score highly in sexual dissatisfaction. The SF who used birth control pills may be sexually experienced. The MF who used outside ejaculation as a birth control method was found to be less satisfied than those who use other methods. Contraception by withdrawal with the man's concentration and tension necessary to ejaculate outside is difficult

for a man to cope with. Moreover, the women who follow this method in their sexual life are always aware of the possibility of pregnancy. Health problems starting after marriage, like menstrual pain or having an abortion also seem to affect sexual marital satisfaction. Naturally those MF who are frigid are less satisfied than those who do not have this problem. A MM who has had venereal disease expressed less satisfaction, and that may be explained according to sexual experiences outside of marriage. Age at the time of marriage correlated significantly with sexual and marital dissatisfaction in the MM sub-group. Those MM who got married younger were less satisfied than those who got married older. This may be due to the fact that older individuals were more mature in choosing their partners.

Sexual problems are related to other problems (see 6.9.2.3, 6.9.3.3, 6.9.4.3, and 6.9.5.3); low economic situation, for instance, is found to cause dissatisfaction. For example, in the case of SF who are mostly with in a poor economic situation are less proud of being woman, and more masturbation is practised. The latter result is supported by a study of women who are more sexually permissive (e.g. masturbating), usually from lower socio-economic class (Earle and Perricone 1986). For the MF sub-group fantasy about other than the husband is also found to be correlated highly with most items expressing sexual dissatisfaction, which is supported by several studies, e.g., Friday (1982) found that sexual fantasy has to do with sexual frustration. In addition to sexual dissatisfaction, high sexual drive is related to fantasies among the MFsub-group, which is supported by Hariton and Singer (1974) who found woman with higher score in the erotic factor have more day dreams.

7.3 CONCLUSION

The interesting result obtained from this study is the uncovering of some sexual problems existing in Kuwaiti society. The myth of the total effect of traditions and religion in keeping people's sexuality under control needs to be questioned.

There are sexual problems among the four sex/marital sub-groups; but there are contradictions since, in this traditional society, there are highly progressive attitudes. If more than half of the SF sub-group have experienced love relationship, and slightly less than half of the SF sub-group have had some sort of sexual experience, while around 80% of the SM sub-group would kill their SF sister if she got pregnant, then there is a sexual and social problem. If there is a chance that a SF may lose her virginity by sexual experience or even by masturbation (around a quarter of the SF sub-group masturbate), and when 94% of the MM sub-group admit it is very important that their bride must be a virgin, then there is a problem. The SF may really be the first victim in the whole society. For her, and her family, reputation is easily ruined. Most of the SM sub-group talk proudly about their sexual experiences and exaggerate wildly about these experiences, nearly always mentioning girls' names. Gossip circulates easily in a traditional society like Kuwait. This gossip may reduce the girl's chance of getting married or lead to severe punishment or deprivation. Male domination and contradictions in his behaviour are very clear in Kuwaiti society, e.g., nearly three quarters of the SM sub-group had sexual experience with a girl friend, and more than half of them will not marry a girl they have had sex with; moreover, they kill or punish severely their SF sister if she is in love or pregnant. Married individuals have their marital and sexual problems too. Of the MF sub-group around two thirds need more love play than they get,

and more than half of the MF sub-group fake orgasm. The MM sub-group sound more satisfied but signs of dissatisfaction can still be noticed. Around one third of the MM sub-group do not get enough foreplay, and also one third of the MM sub-group find their wives have a lack of sexual desire. More problems can be noted from the detailed results and analyses given in Chapter 6.

One interesting finding is that Kuwaiti traditional society also has progressive attitudes, e.g., around two thirds of the total sample believe in sex education, and almost half of the sample believe in mixed (girls with boys) education. Most interesting in the last two findings was the fact that females favoured the progressive direction more than males. One surprising finding was that nearly three quarters of the sample watched sex films in a country where dealing with these X-rated films is a crime, and socially it is taboo. The results obtained from related problems suggest ideas for future study like developing an inventory about the interaction between economic situations and sexual problems. Concerning the effect of the economic situation, for any observer in Kuwaiti society, sexual dissatisfaction is not related clearly with economic situation. From the results on sexual or sexual and marital dissatisfaction, it was proved that the relation of economic situation with sexual or sexual and marital dissatisfaction appears not to be a linear one; in many instances a subject with an average income has fewer problems than either rich or poor.

The unexpected results obtained from the EPI can be questioned either as a translation problem or used for cross cultural studies. One unexpected result is the high percentage of young people on the extreme I dimension, which may lead to future investigation. The sexual sensation seeking scale as a developed scale may be reevaluated

and used as an inventory in the future too.

The results of the present study obtained from CSQ and EPI are reasonably useful. Nevertheless, in future work, the CSQ items need to be reconsidered and probably some items may be dropped or some other items may be added to the present CSQ items. Due to some universal similarities of sexual problems and dissatisfactions, an idea to derive a sexual satisfaction inventory from western inventories will be very useful.

The EPI Kuwaiti version is widely used in Kuwait. The difficulties faced in this study concerning the EPI Kuwaiti version lead to a suggestion of revalidating this inventory; and this may be the first step in future work. However, P scale may be very useful because it is proved in many studies that the P dimension reflects most interesting sexual problems for subjects with P scorers (e.g., Eysenck 1976a, 1976b; Eysenck and Eysenck 1978, 1981; Eysenck and Wakefield 1981). The P dimension will help in investigating delinquent and cruelty tendencies and behaviour like having sex with animals. Translating EPQ and applying it to Kuwaiti people will be also listed for future plans. To generalize from a sample of 391 subjects to about one million population is risky; but in the future it may be possible to use an extended sample to provide clearer and fairer generalization. With the sensitivity of sex topic interviews, this may sound difficult in Kuwaiti society, but it is the only possible step by which to match the uneducated old generation's sexual behaviour and attitudes with young generation. Dealing with the Face-To-Face (FTF) method may require changes in some items in the CSQ, and also it will be useful to develop an L scale and compare the FTF method results with the present study results.

Finally, this study with its special cultural characteristics is

different from western studies. The main credit for this study is the fact that it may be considered a pioneer step in Arab societies, in general, but more especially in the Arabian Gulf societies, and specifically in Kuwaiti society.

APPENDICIES

APPENDIX (A1) THE FACTOR LOADINGS

The loadings of the items involved in the several factor analyses which have been carried out are given here. Those from the CSQ factor analyses are presented in appendix (A1.1); those from the CSQ plus CSSQ are presented in appendix (A1.2); and those from the EPI factor analyses in appendix (A1.3).

A1.1 CSQ FACTOR ANALYSES

The CSQ factor analysis for the total sample is presented in table A1.1.1, and those for the separate factor analysis of the female and male samples in tables A1.1.2 and A1.1.3.

Table A1.1.1 Total Sample CSQ Factor Analysis

CSQ	FACTOR-1	FACTOR-2	FACTOR-3
2	.07525	.28910	.15919
3	.14395	-.02497	-.40541
4	.05113	.23632	.26911
5	-.07167	.50724	.40544
6	-.08637	-.24459	-.57872
7	-.16067	-.06069	-.55784
8	.01737	.30764	.33881
9	.12715	-.04482	-.17062
12	.18456	.29671	.19943
13	.42050	-.20106	.27705
14	.67022	.00491	.04162
15	.61243	.01707	.06335
16	.27173	.03598	-.11158
17	.18931	.28975	.05644
21	-.05634	.18880	.00892
22	.23465	.00721	.14689
24	.17803	.25935	.51500
25	-.01538	.09727	-.24563
27	.52363	.26438	-.06619
28	-.24541	.24017	.00688
29	-.11244	.18910	-.32512
31	-.12494	.49270	.08138

36	.20771	.27865	.02871
37	.35304	.07853	.17425
38	.35982	.04977	.08054
41	-.11819	.37202	-.10332
42	.27678	.05557	-.03097
43	.09870	.38112	-.00166
45	.13447	.44132	-.03841
46	.05933	.44517	.00438
47	.16170	.08097	-.04840
48	.04737	.30595	-.09992
49	.31235	.13765	.31279
50	-.02188	.24653	.18299
51	.44473	.14828	.22397
52	.16015	.04857	.11635
53	.53502	-.07013	-.00629
57	.36255	-.04476	.00360
58	.47480	-.11412	-.00247
59	.02343	.21236	.10171
60	-.00640	.02423	-.25855

Table A1.1.2 Female Sample CSQ Factor Analysis

CSQ	FACTOR-1	FACTOR-2	FACTOR-3
1	.41049	.28791	.12963
2	.18595	.19161	.06077
3	-.01371	.01255	-.24139
4	.05296	.33035	.22868
5	.15848	.55272	.15298
6	-.13103	-.28723	-.51498
7	-.05871	-.18123	-.56701
8	.03239	.33330	.21194
9	.01961	-.18070	-.14775
12	.16014	.39705	.33321
13	.30053	.02185	.43488
14	.62380	-.04489	.12826
15	.59331	.07521	.05484
16	.39086	.02505	-.07569
17	.35580	.18202	.11024

21	-.07557	.23359	.07053
22	.19907	.04918	.20004
24	.24770	.28845	.37097
25	.03834	.04455	-.16153
27	.59167	.14817	-.02577
28	-.07213	.16787	.00377
29	-.13641	.31892	-.33507
31	.07907	.46584	-.02337
36	.26286	.32228	.12978
37	.30993	.12593	.20941
38	.31267	.09137	-.02229
41	.07733	.23020	-.11050
42	.30804	.13359	.07038
43	.20820	.23514	.04183
47	.04943	.27459	-.18836
49	.25330	.13423	.31144
50	-.02010	.12730	.21568
51	.40202	.18136	.32619
52	.12562	.18273	-.03670
53	.53476	-.10563	.11514
57	.38899	-.12429	-.06001
58	.49026	-.26197	.14372
59	.06697	.31996	.01813
60	-.05409	.10232	-.47003

Table A1.1.3 Male Sample CSQ Factor Analysis

CSQ	FACTOR-1	FACTOR-2	FACTOR-3
2	.29191	.06279	.11213
3	-.39822	.28569	.05047
4	.30645	-.03004	.13494
5	.59023	-.01035	.22980
7	-.46296	-.06570	-.00865
8	.45933	-.00978	.25534
9	-.21048	.28695	.11941
12	.30047	.24414	.03553
15	.13888	.60427	.04760
16	-.06944	.05102	.11257

17	.12222	.11674	.22283
21	-.07369	-.01832	.24937
22	.15261	.05416	.15929
23	.14904	.02107	.21598
24	.70338	.05839	.04009
25	-.26872	-.00604	.14808
27	.00001	.45385	.29804
28	.10853	-.14135	-.01247
29	-.26134	.04185	.00078
31	.20558	-.15040	.50045
33	-.47823	-.09850	.05918
34	-.18098	.30356	.05725
35	.22306	.50194	-.16841
36	.06580	.23229	.14432
37	.26426	.53536	-.16064
38	.18092	.42537	-.03573
41	-.04879	-.07489	.39371
42	-.03118	.25001	-.04243
43	.03487	.13810	.31089
45	.11820	.18971	.47570
46	.18496	.14221	.28055
48	-.13794	.04875	.27914
49	.40184	.32412	.10876
50	.24365	-.10178	.33904
51	.15753	.33831	.26740
52	.25880	.10335	-.07360
57	.00525	.26765	.21402
58	-.05323	.30068	.11279
59	.13944	.00923	.08024
60	-.16825	.13455	.01790

A1.2 CSQ PLUS CSSQ FACTOR ANALYSES

The CSQ plus CSSQ separate factor analysis for the female and male samples are presented in tables A1.2.1 and A1.2.2.

Table A1.2.1 Female Sample CSQ plus FCSSQ Factor Analysis

Item	FACTOR-1	FACTOR-2	FACTOR-3
CSQ01	.37021	.34181	.04435
CSQ02	.23937	-.00477	.20084
CSQ03	-.08306	-.18345	-.00134
CSQ04	.16049	.24828	.29147
CSQ05	.17020	.33220	.42284
CSQ06	-.14893	-.46394	-.22789
CSQ07	-.10914	-.53310	-.09190
CSQ08	.04916	.33951	.20432
CSQ09	-.00903	-.20730	-.06049
CSQ12	.13990	.49296	.11588
CSQ13	.22742	.50958	-.17962
CSQ14	.60660	.13459	-.06469
CSQ15	.55760	.14711	.06106
CSQ16	.35770	-.01607	.04955
CSQ17	.31652	.19877	.17638
CSQ21	.00254	.08696	.17101
CSQ22	.16681	.25078	-.01016
CSQ24	.31361	.27985	.25860
CSQ25	.01556	-.05828	.09043
CSQ27	.54222	.08755	.07868
CSQ28	-.07687	.13021	.00952
CSQ29	-.14586	-.20779	.38075
CSQ31	.07169	.17164	.38325
CSQ36	.22615	.29967	.16160
CSQ37	.31978	.28978	.00338
CSQ38	.34689	-.08214	.22033
CSQ41	-.00649	.08148	.08509
CSQ42	.27814	.10976	.17415
CSQ43	.24108	.08134	.17874
CSQ47	-.00555	-.05714	.31489
CSQ49	.28557	.33246	-.02958
CSQ50	-.09241	.34577	-.04250

CSQ51	.47228	.31401	.03187
CSQ52	.08315	.16170	.19569
CSQ53	.48435	.14020	-.20189
CSQ57	.36246	.01335	-.16057
CSQ58	.48719	.03495	-.26024
CSQ59	.06365	.10040	.33462
CSQ60	.00852	-.45692	.15811
FCSSQ1	.08927	-.04527	.14878
FCSSQ2	.52610	.17622	.08187
FCSSQ3	.58022	.02004	.35735
FCSSQ4	.21971	.36664	-.01946
FCSSQ6	-.04711	.03341	.18820
FCSSQ7	.25786	-.20063	.03830
FCSSQ9	.08050	.35258	-.47534

Table A1.2.2 Male Sample CSQ plus FCSSQ Factor Analysis

Item	FACTOR-1	FACTOR-2	FACTOR-3
CSQ02	.27781	.11698	.06547
CSQ03	-.44401	.27608	.06873
CSQ04	.34134	.01359	.12788
CSQ05	.51586	.03097	.32576
CSQ07	-.52176	-.04986	-.07879
CSQ08	.38885	.02693	.31135
CSQ09	-.25951	.25640	.10211
CSQ12	.22860	.29547	.24747
CSQ15	.11225	.68845	-.02217
CSQ16	-.08693	.07624	.07842
CSQ17	.09396	.09676	.27372
CSQ21	-.08324	-.09670	.22733
CSQ22	.08310	.09046	.26789
CSQ23	.04917	.03183	.29535
CSQ24	.67738	.11150	.12366
CSQ25	-.21526	-.01597	.05541
CSQ27	-.02941	.39507	.26960
CSQ28	.03912	-.07817	.05382
CSQ29	-.29981	.07874	.00079
CSQ31	.11991	-.13191	.48675

CSQ33	-.41751	-.12191	-.07963
CSQ34	-.17312	.25887	.04341
CSQ35	.21675	.48161	-.10285
CSQ36	-.00963	.29357	.19028
CSQ37	.23875	.52991	-.13441
CSQ38	.13889	.44979	-.00451
CSQ41	-.10718	-.06364	.36825
CSQ42	-.06818	.24240	.05327
CSQ43	.04691	.09496	.22175
CSQ45	.07961	.17493	.45757
CSQ46	.14722	.17393	.27188
CSQ48	-.18500	.05311	.26142
CSQ49	.36265	.29297	.19920
CSQ50	.24352	-.09309	.31128
CSQ51	.08582	.34828	.27125
CSQ52	.22413	.14791	-.01988
CSQ57	.00911	.23529	.17320
CSQ58	-.03962	.28051	.08597
CSQ59	.11681	.01024	.10157
CSQ60	-.15635	.15500	-.04297
MCSSQ2	-.56559	.05587	.13962
MCSSQ4	-.35655	.11248	-.02785
MCSSQ5	-.06044	.32416	-.35055
MCSSQ6	-.03708	.31648	.19100
MCSSQ7	.28465	.16057	.21015
MCSSQ8	.06823	.65487	-.07750

A1.3 EPI FACTOR ANALYSES

The EPI factor analysis for the total sample is presented in table A1.3.1, and those for the separate factor analysis of the female and male samples in tables A1.3.2 and A1.3.3.

Table A1.3.1 Total Sample EPI Factor Analysis

EPI	FACTOR-1	FACTOR-2
1	.19307	-.22237
2	.31534	-.05266
3	-.24460	-.13135

4	.26339	.00851
5	-.06080	-.25506
7	.35311	-.00486
8	.19343	.26631
9	.42471	.03086
10	.24322	.15020
11	.25253	.19395
13	.34735	.27250
14	.18354	.04092
15	.10252	.05464
16	.24433	.16744
17	.14472	.01877
19	.35854	.15986
20	.07416	.01339
21	.34785	.20520
22	.04162	.14309
23	.38509	.06490
25	-.15232	-.25620
26	.47183	.09996
27	.13918	-.45675
28	.35463	.05605
29	.11554	.30284
31	.42382	-.05699
32	.12564	-.14131
33	.47634	-.03623
34	-.00009	-.30084
35	.33969	.10581
37	.02365	.12594
38	.39578	.08927
39	-.05329	-.38387
40	.43403	.08227
41	.08834	.33912
43	.38739	-.02482
44	.03947	-.20304
45	.44828	.01322
46	.26393	-.09528
47	.47903	.27366
49	-.10675	-.14399
50	.30800	.21006

51	.14851	.03869
52	.26369	.22806
53	.05327	-.59848
55	.31831	-.02603
56	.00601	-.12503
57	.44231	-.11234

Table A1.3.2 Female Sample EPI Factor Analysis

EPI	FACTOR-1	FACTOR-2
1	.27000	.23718
2	.36348	-.01370
3	-.34007	.07230
4	.24811	-.03258
5	-.14887	.27086
7	.30335	.15551
8	.27881	-.25005
9	.41128	.00351
10	.34723	-.20909
11	.33870	.04492
13	.47083	-.17980
14	.19533	.00472
15	.12179	.07932
16	.24817	-.12951
17	.27807	-.14503
19	.28809	.03151
20	.17242	.02920
21	.32782	-.05388
22	.12509	-.37500
23	.48671	.08457
25	-.19419	.06800
26	.45634	-.16659
27	.15402	.48206
28	.42856	-.02830
29	.26931	-.13114
31	.44611	.15853
32	.00754	.30187
33	.44044	.23403

34	-.03143	.51386
35	.32455	-.02097
37	-.03557	-.02408
38	.35756	-.09978
39	-.07101	.39614
40	.40075	-.08145
41	.10709	-.23095
43	.31236	.16142
44	.06543	.15619
45	.40317	.03195
46	.35009	.09045
47	.54682	-.19210
49	.05619	.11332
50	.22641	-.18813
51	.10911	.12413
52	.40385	-.31523
53	.01438	.52558
55	.36436	.10777
56	.07808	.03072
57	.50470	.25213

Table A1.3.3 Male Sample EPI Factor Analysis

EPI	FACTOR-1	FACTOR-2
1	.06883	.20411
2	.19339	.09596
3	-.15938	.07691
4	.27519	.05872
5	-.01465	.19469
7	.39833	-.02432
8	.24260	-.23642
9	.40030	-.00889
10	.24366	-.07770
11	.22498	-.26488
13	.28827	-.35658
14	.14039	-.04684
15	.15810	-.04027
16	.29976	-.05065

17	.03455	.08950
19	.34347	-.31175
20	-.02162	-.08442
21	.35521	-.19648
22	.15757	.12383
23	.33561	-.15625
25	-.19480	.18017
26	.58489	.18779
27	-.05931	.34940
28	.31600	-.05720
29	.02863	-.42600
31	.31186	.04998
32	.21995	.15131
33	.38136	-.05927
34	-.00668	.24743
35	.32219	-.17354
37	.18497	-.11182
38	.46638	.14794
39	-.10613	.33533
40	.41907	-.06410
41	.14483	-.41401
43	.33186	-.04559
44	.03581	.16192
45	.37923	.00689
46	.19447	.16837
47	.46263	-.27139
49	-.16279	.37274
50	.39570	-.14343
51	.25701	-.05379
52	.31308	-.05521
53	-.08792	.49478
55	.27893	.07788
56	-.03719	.21452
57	.30460	.05703

APPENDIX (A2) THE QUESTIONNAIRE

There were four questionnaires used in this study, SF, MF, SM, and MM questionnaires. These four questionnaires have common items and special sex-marital sub-group items for each sub-group. Those common items are presented in appendix A2.1, while those special items, for each sub-group, are presented in appendix A2.2. From the special items of the four sub-groups, the common special sex questions for females and males are extracted and given in appendix A2.3.

The English version of this questionnaire items is a fair translation of Arabic and enables the reader to judge the nature of the items, it does not attempt to be a translation that could be used if the questionnaire were to be used in English speaking countries. In almost all cases a 'Yes' or 'No' answer is expected.

A2.1 THE COMMON ITEMS

The common items are divided into three categories which are general information about the subject, Eysenck EPI questionnaire (Arabic version), and the common sex questions.

A2.1.1 General Information about The Subject

The common general information about each subject was

Sex:	Age:			
Marital Status:	1. Single	2. Married	3. Separated	
	4. Divorced	5. Widow		
Education Status:	1. Not educated			
	2. Primary certificate holder			
	3. Elementary certificate holder			
	4. Secondary certificate holder			
	5. Institute certificate holder			
	6. University certificate holder			
Occupation Status:	1. Student	2. Employed		
	3. Unemployed	4. House Lady (Females)		
Nature of Job:	1. Management	2. Business		
	3. Educational	4. Technical		

With whom do you live: 1. With my parents 2. With my siblings
3. Private
4. With my spouse's parents (Married)

How do you describe your accomodation: 1. Excellent 2. Average
3. Bad

Your monthly income:

Do you consider yourself: 1. Rich 2. Average 3. Poor

How many brothers and sisters do you have?

What is your order among them?

Is your father still alive?

If yes, how old is he?

Is your mother still alive?

If yes, how old is she?

A2.1.2 EPI Questionnaire (Arabic Version)

1. Do you like dangerous adventures?
2. Does it often happen that you need a friend who really understands you for you to be in a good mood?
3. Do you usually not worry about your problems?
4. Do you find it frustrating if your needs are refused?
5. Do you take your time and think before you do anything?
6. If you promise someone to do something, do you keep your promise no matter how much you suffer?
7. Do you sometimes feel happy, sometimes depressed, without any apparent reason?
8. Do you usually act and talk without thinking or taking your time?
9. Do you feel upset without any reason?
10. Is it possible that you do something just because someone provokes you to do it?
11. Do you feel shy when you talk to a girl (for boys) / boy (for girls) who you have not met before?
12. Do you sometimes get angry and agitated?
13. Does it often happen that you rush into doing something without thinking or taking your time?

14. Does it often happen that your mind is occupied with things you have said or done which you should not have said or done?
15. Do you prefer reading to meeting people?
16. Are your feelings easily hurt?
17. Do you like to be out of your house a lot?
18. Do you have some thoughts, which you would not like other people to know about?
19. Are you sometimes bubbling over with energy and sometimes very sluggish?
20. Would you rather have a few special friends than many who you know less well?
21. Does your mind often wander while you are trying to concentrate?
22. If someone shouts in your face do you reply in the same way?
23. Do you often feel guilty without any apparent reason?
24. Do you consider that all your habits are nice and acceptable?
25. Do you feel completely free and totally enjoy yourself in a noisy party?
26. Do you consider yourself as a nervous person?
27. Do people think that you are a very nice and alive person?
28. After finishing a very important job, do you feel that you could of do it better?
29. Are you usually very quiet when you are with other people?
30. Do you sometimes talk behind people's backs?
31. Do you often find difficulty in sleeping because of thoughts running through your mind?
32. If there is something you want to know, do you prefer to search for it in a book rather than ask someone about it?
33. Do you often feel your heart beating?
34. Do you like work which requires concentration and attention?
35. Do you suffer from shaking?
36. In the airport do you tell the custom officer honestly about everything you have?
37. Do you hate to be with people who make practical jokes on each other?
38. Are you the kind of person who gets excited and angry easily?
39. Are you happiest when you get involved in some project that calls for rapid action?
40. Do you worry about things that you think are going to happen?
41. Are you slow in your action and behaviour?

42. Has it happened that you have been late for an appointment or for work?
43. Do you suffer a lot from nightmares?
44. Do you like talking to people and never miss a chance to chat with any person you do not know before?
45. Do you suffer from physical pain?
46. Would you be very unhappy you were prevented from making numerous social contacts?
47. Do you describe yourself as a worried person?
48. Of the people you know, is there is a person whom you really do not like?
49. Are you inclined to be quick and sure in your action?
50. Does other people's criticism or their bad opinion about your mistakes hurt your feelings easily?
51. Do you find it difficult to feel happy at a noisy party?
52. Does it bother you that you feel less than others?
53. Can you easily switch a boring party to a funny one?
54. Do you sometimes talk about things that you know nothing about?
55. Are you worried about your health?
56. Do you like to play tricks on others?
57. Do you suffer from insomnia and sleeplessness?

A2.1.3 Common Sex Questions

1. It is acceptable for an engaged couple to have sex.
2. I believe in sex education at school.
3. A women who smokes makes think of her as a prostitute.
4. Knowing the other partner before marriage is better than the arranged marriage.
5. Women are the victims in this society.
6. I believe 'Mehrim System' is right - women are not allowed to travel on their own.
7. 'Al-Hijab', Islamic women's dress, is a form of protection for women.
8. Religion gives more right to a man than to a woman.
9. Polygamy solves some men's sexual problems.
10. Women's need for sex desire to be satisfied is exactly the same as men's.
11. It is a duty of a wife to satisfy her husband sexually.

12. It is natural and socially acceptable that a man has sexual experience before marriage.
13. I have watched sex films.
14. Sometimes I have sexual fantasies.
15. I enjoy looking at sexy pictures and photographs.
16. Some adolescents have sex with animals.
17. Some men have sexual fantasies with another woman while they are having sex with their wives.
18. Marriage is the best way to satisfying sexual desires.
19. Children are one advantage of marriage.
20. One of the advantages of marriage is that you have someone to talk to and to whom you can express your problems.
21. Marriage can be a solution for some economic problems, either sharing the everyday expenses or being financially dependent on the other spouse.
22. It is easy for anyone to satisfy him/herself sexually without marriage
23. In our society a woman's misbehaviour can stain her family reputation on the other hand a man's misbehaviour has no effect.
24. I believe in mixed education (boys with girls).
25. Masturbating or even thinking of masturbation can cause a lot of anxiety for me.
26. Many men are scared of being impotent.
27. Some stories excite me sexually.
28. Rapists should be castrated.
29. Men, but not women should take the initiative to ask for sex.
30. Some men are homosexual.
31. Because women are those who are blamed socially, men use them.
32. A boy who loves a girl should refrain from having sex with her.
33. I am against sexual contact before marriage.
34. I believe in polygamy.
35. I accept the idea of anal intercourse.
36. It is natural that sex could have some violence.
37. I accept the idea of oral-genital intercourse.
38. My sexual life is not fulfilled.
39. Sex is a painful thing and I keep away from it.
40. I am satisfied with my moral behaviour.
41. The increasing number of rapes is due to the fact that men are socially protected.

42. In our society, a lot of unmarried women have sex.
43. Marrying a non-Kuwaiti male could solve the problem of being a single woman.
44. Foreign workers are responsible for the increase of sexual crimes in Kuwait.
45. Some families treat their daughters very badly just because they are females.
46. Some taboos and social pressures could lead girls to misbehave.
47. In our society it is shameful to talk about menstruation.
48. In our society, for a woman to be respected she should not express her sexual feelings.
49. I like listening to sex jokes.
50. It is a woman's right to refuse to have sex with her husband if she does not feel like it.
51. I like discussing sexual matters.
52. If I was given the choice between a career and marriage I would choose a career.
53. Sometimes I have sexual dreams.
54. Some men are unfaithful to their wives and have sexual relationships with other women.
55. In our society marriage protects women.
56. Everyone has his/her shameful experience which he/she prefers to keep for him/herself.
57. When I was young I was dreaming of the day when I was going to have sex.
58. As a child my genitals were touched while playing games.
59. All the women in our society worry about their virginity.
60. I find it difficult to talk with people of the other sex.

A2.2 THE SEX/MARITAL SUB-GROUPS SPECIAL ITEMS

Each sex/marital sub-group has its own special items which includes more information about the subject (general and health informations) and special questions.

A2.2.1 Single Female (SF) Special Items

I. SF General Information

Do you have a separate bedroom?

Do you have a private bathroom?

II. SF Health Information

Do you suffer from severe menstrual pain?

If yes, how do you treat the pain?

Do you have any physical sexual problem (like vaginal irritation, extra vaginal discharge etc.)?

Have you ever had venereal disease?

If yes, What was it?

Do you have an idea how you got it?

Where did you get treatment? (i) Governmental clinic

(ii) Private clinic?

Have you ever tried birth control?

If yes, why did you use it?

Have you ever had an abortion?

If yes, where was it done?

III. SF Special Questions

1. We women are brought up to believe everything that is said or done by men.
2. I consider myself as a woman who has a lot of libido.
3. Sometimes I think of men and fantasize about some men.
4. I am an attractive woman.
5. I enjoy looking nice and neat all time.
6. Men are not important in my life.
7. In this society it is very hard for a woman not to be married.
8. I am happy and proud to be a woman.
9. Have you reached orgasm, even if only on one occasion.
10. I have experienced love, but the love relationship came to an end.
11. Like other woman, I am wary because of the relationships I have had with men in the past.
12. Would you agree to be the second wife for a married man.
13. Unmarried women suffer from sexual deprivation.
14. Have you had any kind of sexual experience even if just a kiss.
15. Have you had experience with masturbation.
16. Sometimes I cry because I need a man.
17. It is very painful not to be married.

A2.2.2 Married Female (MF) Special Items

I. MF General Information

How many children do you have?

How old were you when you got married?

How old was your spouse when you got married?

Was your marriage a result of (i) a relationship
(ii) arranged marriage?

Is your spouse a relative?

How many times you have you been married (number of marriage)

How many bedrooms do you have?

Do your children have separate bedrooms from yours?

Do you have private bathroom?

II. Health Information

Do you suffer from menstrual pain after marriage?

Did you suffer from menstrual pain before marriage?

Do you have any physical sexual problem (like vaginal irritation,
extra vaginal discharge, etc.)?

Have you ever had venereal disease?

If yes, What was it?

Do you have an idea how you got it?

Where did you get treatment? (i) Governmental clinic
(ii) Private clinic?

Do you use any birth control?

If yes, what kind of birth control you use?

Do you have any problem with birth control you use?

Have you had an abortion?

If yes, why did you have this abortion? (i) accident,
(ii) health reason
(iii) economic reason
(iv) social reason.

Is frigidity one of your sexual problem?

Do you have any pain while having intercourse?

Do you have any disorder in your sexual parts?

Do you have difficulty with case of lubrication in your vagina?

Have other psycho-sexual health problem you like to mention

III. MF Special Questions

1. We women are brought up to believe everything that is said or done by men.
2. I consider myself as a woman who has a lot of libido.
3. Sometimes I think of men and fantasize about some men.
4. I am an attractive and sexy women.
5. I enjoy looking nice and neat all the time.
6. Men are not important in my life.

7. I am happy and proud to be a woman.
8. Have you ever reached orgasm even once.
9. When I am in love with a man I will do anything to please him sexually.
10. I need more foreplay than what I usually have before intercourse.
11. Sex is the only thing I share with my husband.
12. Sometimes I pretend to reach orgasm.
13. Are you open and honest with your husband about your sexual feelings.
14. Are you sexually suitable for your husband.
15. After intercourse my husband goes to sleep immediately; or leaves the bed immediately.
16. My husband reaches orgasm and ejaculates very fast.
17. My husband does not care a lot about the sexual positions I like.
18. There are many sexual things I do just to please my husband.
19. I am happy and satisfied in my sexual life.
20. For a woman not to be married in this society is very hard.
21. If I could go back to the past I would marry my husband again.
22. I am scared that someone may find out about the emotional and sexual experiences I had before getting married.
23. Have you been loved by another man since you have been married.
24. Do you fantasize about other men while having sex with your husband.
25. Sometimes I wish for another man instead of my husband.

A2.2.2 Single Male (SM) Special Items

I. SM General Information

Do you have a separate bedroom?

Do you have a private bathroom?

II. SM Health Information

Do you have the problem of premature ejaculation?

Do you have any form of impotence?

Have you ever had venereal disease?

If yes, What was it?

Do you have an idea how you got it?

Where did you get treatment? (i) Governmental clinic

(ii) Private clinic?

Do you have any pain while having intercourse?

III. SM Special Questions

1. I would punish my sister to the extent of killing her if I learnt that she was pregnant while still unmarried.
2. I would punish my sister very severely if I learnt that she was in love with a man.
3. I do not respect a girl who has had sexual experience before marriage.
4. I would not marry a woman with whom I had a sexual relationship before.
5. Single men are rejected and thought little of in our society.
6. I feel I will lose my freedom if I get married.
7. I accept the idea of a woman asking me for marriage.
8. I would allow my sister to get married to a non-Kuwaiti.
9. If I met a woman I like I would marry her even if she was non-Kuwaiti.
10. We men talk to each other about our sexual experiences.
11. We men exaggerate our sexual experiences and adventures.
12. I have had sexual experience with some women.
13. I have had sexual experience with some boys.
14. As a single male I suffer from sexual deprivation.
15. Have you had experience with masturbation.
16. Have you had sexual experience with animals.
17. I feel I need to get married.
18. Have you had sexual experience, even if just a kiss, with girls you have loved.

A2.2.4 Married Male (MM) Special Items

I. MM General Information

How many children do you have?

How old were you when you got married?

How old was your spouse when you got married?

Was your marriage a result of (i) a relationship
(ii) arranged marriage?

Is your spouse a relative?

How many times have you been married (number of marriages)

How many bedrooms do you have?

Do your children have separate bedrooms from yours?

Do you have a private bathroom?

II. MM Health Information

Do you have a problem of premature ejaculation?

Do you have any form of impotence?

Have you ever had venereal disease?

If yes, What was it?

Do you have an idea how you got it?

Where did you get treatment? (i) Governmental clinic

(ii) Private clinic?

Do you have any pain while having intercourse?

III. MM Special Questions

1. I would punish my sister to the extent of killing her if I learnt that she was pregnant while still unmarried.
2. I would punish my sister very severely if I learnt that she was in love with a man.
3. I would not respect a woman who had a sexual experience before marriage.
4. Sometimes I have fantasies about other women while I have sex with my wife.
5. Are you sexually suitable for your wife.
6. I find it difficult to discuss our sexual life with my wife.
7. My wife is very slow in reaching orgasm.
8. There are many sexual things I do just to please my wife.
9. If I were to go back to the past I would marry my wife again.
10. My wife rarely wants sex.
11. My wife does not satisfy me in the foreplay stage.
12. It was very important for me that my wife was a virgin.
13. I would not marry a woman with whom I had sexual relationship before marriage.
14. Before marriage I had sexual experience with some women.
15. Before marriage I had sexual experience with some men/boys.
16. On the whole I am satisfied with my married life.
17. We men talk to each other about sexual life with our wives.
18. We men exaggerate in describing our sexual ability.

A2.3 SPECIAL SEX QUESTIONS FOR FEMALES AND MALES

The common special sex questions within each sex sub-group are extracted to define two sets of questions.

A2.3.1 Females Common Special Sex Questions

1. We women are brought up to believe everything that is said or done by men.
2. I consider myself as a woman who has a lot of libido.
3. Sometimes I think of men and fantasize about some men.
4. I am an attractive woman.
5. I enjoy looking nice and neat all time.
6. Men are not important in my life.
7. In this society it is very hard for a woman not to be married.
8. I am happy and proud to be a woman.
9. Have you reached orgasm, even if only on one occasion.

A2.3.2 Males Common Special Sex Questions

1. I would punish my sister to the extent of killing her if I learnt that she was pregnant while still unmarried.
2. I would punish my sister very severely if I learnt that she was in love with a man.
3. I do not respect a girl who has had sexual experience before marriage.
4. I would not marry a woman with whom I had a sexual relationship before.
10. We men talk to each other about our sexual experiences.
11. We men exaggerate our sexual experiences and adventures.
12. I have had sexual experience with some women.
13. I have had sexual experience with some boys.

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