

# A Study of Sexual Attitude, it's Bearing to Sexual Knowledge and Strength of Religious Faith amongst College Going Youth in Ahmedabad City

Prateek Sharma<sup>1</sup>, Dhiraj Kandre<sup>2</sup>, Ankita Patel<sup>3</sup>

## ABSTRACT

**Introduction:** Rising crime rates (of sexual nature), contemporary lacunae in formal sex education and dearth of Indian studies on this topic underlies as to why this study was conceptualized. Current research aimed to study the strength of religious faith, sexual knowledge in the college going students in Ahmedabad city; and the bearing these variables have on their attitude towards sex.

**Material and methods:** Ours was a cross sectional, convenient sample based study in which the study sample (consenting subjects) comprised of 299 commerce and arts students. Subjects were given semi structured Performa with sex knowledge and attitude questionnaire (SKAQ) and Santa Clara strength of religious faith Questionnaire (SCSRFQ). Descriptive analysis was done by SPSS 20.0.

**Result:** Out of 299 subjects, 51.5% were males and 48.5% were females. On SKAQ, mean knowledge and attitude score was 15.35 and 18.84 respectively. Males, those living in joint families and those reporting of a history of sexual exposure before 15 years of age were found to have better sexual knowledge. Subjects from joint families and those who reported of a history of sexual exposure had liberal attitude towards sex. Scores on SCSRFQ and SKAQ (both knowledge and attitude scores) were found to be significantly correlated ( $p < 0.05$ ).

**Conclusion:** Students who had a liberal attitude towards sex also had better knowledge and a strong religious faith.

**Keywords:** Sexual Attitude, Sexual Knowledge, Religious Faith.

## INTRODUCTION

An individual's attitude towards sexuality may hold public relevance. In current times, when most crimes hint towards a vexed sexuality in youth<sup>1</sup>, interventions aimed at adolescents, foremost the assessment of their sexual attitude almost becomes a necessity.<sup>2</sup> Attitude towards an entity, held by an individual holds a good predictive value towards that particular entity<sup>3,4</sup>, in this case sex linked behavior. Inheritable<sup>5</sup>, cognitive and social<sup>6</sup> and innumerable many other factors have a direct, indirect, discernible as well as indiscernible bearing on attitude of an individual. Out of a vast spectrum of variables that may influence attitude of an individual towards sex, the current study aims to estimate the influence of- socio-demographic correlates (gender, education status, family type, sexual exposure and the age of sexual exposure), sexual knowledge and strength of religious faith on sexual attitude. Apart from a few old

studies<sup>7-11</sup>, Indian literature is having a dearth of studies in this area. Most of our present knowledge is either archaic or a western derivative<sup>12-14</sup> having a bias of applicability and generalizability to the contemporary Indian population.

Religious faith of an individual has an effect on sexual attitude<sup>15</sup> which however is not yet studied in India. This may hold more relevance owing to the enormous interplay of fundamentalist religious beliefs, social norms and traditional rituals in this part of the world. A study by De L ameter<sup>16</sup> identified religion as one of the major source of social control over sexuality. Almost all the major religions followed in this country advocate a negative and conservationist attitude towards this instinctual drive.<sup>17</sup> Worldwide, numerous studies have been published opining the role of various aspects of religion on sex, most of them deriving an inverse relation between religion and sexual attitude scores<sup>12-14</sup> while some suggesting a direct relationship.<sup>18</sup>

In a recent study by Das et al<sup>19</sup> on adolescent girls in Kolkata, knowledge regarding sexuality and sexually transmitted diseases (STD's) was found to be poor. Sexual abuse<sup>20</sup>, risk taking behavior<sup>21-23</sup>, decreasing age of sexual exposure have increased the likelihood of youth indulging early into risky sexual activity.<sup>22</sup> The same study by Das et al<sup>19</sup> also suggested the need for conducting regular countrywide surveys for the purpose of gathering knowledge in this regard. Same was also stressed upon in an editorial in Indian Journal of Psychiatry by Rao et al.<sup>2</sup> The growing furor over ethicality of imparting sex education to school children and concurrently rising risk taking behavior in them has prompted us to study this area.

With this background, we hypothesize of an inverse correlation between sexual attitude and religious faith as evident in previous western studies relating to religiosity, quoted above and of a direct correlation between sexual

<sup>1</sup>Consultant Psychiatrist, Sangrur City, Sangrur District, Punjab,

<sup>2</sup>Assistant Professor, Department of Psychiatry, GMERS Medical College, Himmatnagar, <sup>3</sup>Senior Resident, Department of Psychiatry, GMERS Medical College, Himmatnagar, India

**Corresponding author:** Dr Dhiraj Kandre, C/806, Ishwarbaug Society, Arbudanagar, Odhav, Ahmedabad- 382415, India

**How to cite this article:** Prateek Sharma, Dhiraj Kandre, Ankita Patel. A study of sexual attitude, it's bearing to sexual knowledge and strength of religious faith amongst college going youth in Ahmedabad City. International Journal of Contemporary Medical Research 2020;7(5):E1-E5.

**DOI:** <http://dx.doi.org/10.21276/ijcmr.2020.7.5.17>



attitude and sexual knowledge in our study subjects.

## MATERIAL AND METHODS

Four arts and commerce colleges from Ahmedabad, Gujarat were selected based on convenient sampling method (i.e. proximity to the parent institute of the author). The principals of the colleges were approached with the study protocol. Two of the colleges didn't give the required permission. Hence, the study sample comprised of students from the other two colleges. The day and classes were selected based on the discussion and approval by the college authorities/ principal. Students were approached during their regular scheduled classes on predetermined days and periods based on the permissions obtained. A pre-arranged set was handed out to each student present in the class on that day which comprised of a consent form (in Hindi), sheet for demographic details (in Hindi) and two preformed questionnaires in Hindi. Thirty minutes were allotted to the students for filling up of the entire bunch and during that time one of the author/co-author/representative presided over the class to solve any query or to assist the students in the process. All the students were clearly explained regarding the participation being on a voluntary basis, their signing the consent forms being indicative of their will to take part in the study. Sexually explicit nature of the questionnaire was explained to the students clearly along-with the distribution of the sets. Responses were collected from the students by asking them to drop the signed, duly filled set in a sealed box placed in front of the class. The collected forms were then brought to the parent institute and evaluated by the authors for their completeness (signed consent, duly completed responses) prior to their inclusion as a study sample. 370 forms were distributed out of which 20 students (0.05%) returned the forms due to their non willingness to take part in the study and/or their inability to fill Hindi questionnaire; out of 350, 51 forms were found to be incomplete, which we discarded. The actual study sample, thus comprised of 299 duly filled forms, response rate being 80.81% out of which 154 (51.50%) were male and 145 (48.50%) were females.

### Tools

1. Sex Knowledge and Attitude Questionnaire (SKAQ)<sup>24</sup> was used in its original form i.e. Hindi language. It was prepared and standardized by Avasthi et al. for its use in Indian population and was developed as an adaptation of another well known tool, Sex Knowledge and Attitude Test (SKAT)<sup>25</sup> by Lief & Reed. SKAQ is a 55 item scale split into two parts: a 35 item knowledge part with dichotomous choice of responses (yes or no, former being scored as 0 and later 1), hence the total score ranging from 0 to 35 and the higher score indicative of a better knowledge; and a 20 items on attitude part was scored on a three point likert scale ranging from agreement, unsurity and disagreement to the statements, scored from 2 to 0 (total score ranging from 40 to 0 and higher score indicating more liberal attitude. This questionnaire was used in its original form considering our subjects to be well versed in the mother-tongue. Cronbach's  $\alpha$  for the scale was 0.754 demonstrating a good internal

consistency.

2. Santa Clara Strength of Religious Faith Questionnaire (SCSRFQ)<sup>26</sup> was used after translation into Hindi by a method of translation and back translation into original form by two senior psychiatrists of the parent institute who were well versed in both Hindi and English and had received formal education in both languages and were not a part of the study. It is a brief 10 point reliable, self report measure assessing strength of religious faith and is found to be suitable for use with multiple religious traditions and perspectives as well as for people without any interests in or affiliation with religious organizations or traditions, by its authors. It uses a 4 point likert scale ranging from strongly disagreeing to strongly agreeing. The 10 items are then scored from 1 to 4 so that the total score ranges from 10 (low faith) to 40 (high faith). Since its formulation, the scale has been used in multiple settings and is found to be valid and reliable. Internal consistency of the scale was found to be excellent having a Cronbach's  $\alpha$  of 0.9 and Guttman's split half coefficient of 0.854.

Data thus obtained was analyzed by IBM SPSS Statistics v.20. Descriptive statistics were used to describe the data i.e. mean and percentage for categorical variables; mean and SD for continuous variables. Students't test was used to compare mean sexual attitude and knowledge scores of the sample. Bivariate correlation analysis was used to find out the existence of correlation (if any) between the variables under consideration. Following this, the data was subjected to Linear Regression Analysis to estimate the independent influence of each factor under consideration on the sexual attitude score (considered as dependent variable). Significance was set at  $p < 0.05$ .

## RESULTS

Out of the total study sample obtained (299 completed responses), 154 (51.5%) were males and 145 (48.5%) were females. Mean (SD) knowledge score of our sample on SKAQ was 15.35 (4.868) (ranging from 7-32) and mean (SD) attitude score of our sample on SKAQ was 18.84 (5.955) (ranging from 8 to 30). As depicted in Table 1, male students were found to have a better knowledge score than female colleagues on SKAQ. Those living in joint families were found to have better sexual knowledge and attitude scores than those belonging to nuclear families ( $P < 0.001$ ). Those who accepted of having a past sexual exposure had significantly more liberal mean attitude scores than those who did not reported of a sexual exposure and amongst them, students who had a sexual encounter before 15 years of age had significantly greater knowledge scores ( $p = 0.001$ ) than those having sexual encounter after 15 year of age.

Table 2 shows the result of Bivariate Correlation Test estimating the significance of correlation between dependent variable (sexual attitude score) and other independent variables. Significant correlation was found between attitude scores on SKAQ, knowledge score on SKAQ and religious faith score on SCSRFQ. But for finding out the independent effect of these factors on the dependent variable, we subjected

Variables (N=299)	Knowledge score on SKAQ Mean (SD)	P	Attitude score on SKAQ Mean (SD)	p
1. Gender (N) (%)				
Males (154) (51.5%)	16.27 (5.267)	0.001*	19.15 (5.889)	0.385
Females (145) (48.5%)	14.37 (4.206)		18.55 (6.021)	
2. Education (N)				
Graduation (289) (96.6%)	15.45 (4.879)	0.059	19.03 (5.957)	0.062
Post-grad. (10) (3.4%)	12.50 (3.689)		16.80 (3.048)	
3. Family type (N)				
Nuclear (206) (68.9%)	14.54 (4.784)	0.000*	17.78 (5.624)	0.000*
Joint (93) (31.1%)	17.14 (4.591)		21.19 (6.024)	
4. Sexual exposure (N)				
Yes (28) (9.4%)	15.39 (4.878)	0.689	19.13 (5.793)	0.009*
No (291) (90.6%)	15.00 (4.846)		16.04 (6.839)	
5. If yes, than at age of (N)				
<15 years (18) (64.2%)	17.11 (4.071)	0.001*	17.50 (6.767)	0.131
>15 years (10) (35.8%)	11.20 (3.765)		13.40 (6.467)	
* Indicates significance, p<0.05, <sup>a</sup> Sexual Knowledge and Attitude Questionnaire, <sup>b</sup> Santa Clara Strength of Religious Faith Questionnaire.				

**Table-1:** Socio-demographic correlates and mean scores on SKAQ<sup>a</sup> and SCSRFQ<sup>b</sup>

Variables	1	2	3
1. Attitude score on SKAQ <sup>a</sup>	-	-	-
2. Knowledge score on SKAQ <sup>a</sup>	.000*	-	-
3. Religious faith score on SCSRFQ <sup>b</sup>	.000*	.000*	-

\* Indicates significant correlation of variables with each other, with p<0.05, <sup>a</sup>Sexual Knowledge and Attitude Questionnaire, <sup>b</sup>Santa Clara Strength of Religious Faith Questionnaire.

**Table-2:** Attitude and knowledge scores on SKAQ<sup>a</sup>, religious faith score on SCSRFQ<sup>b</sup> in study sample: Correlation results.

Independent variables <sup>c</sup>	B	t	p value
SKAQ <sup>a</sup> - knowledge score	.396	6.981	.000*
SCSRFQ <sup>b</sup> score	.142	2.561	.011*
Gender	.100	1.989	.058
Educational status	.080	1.317	.189
Family type	.124	2.192	.029*
Sexual exposure	.143	.897	.371
If yes, at age of (<15,>15)	.057	.342	.733

<sup>a</sup>Sexual Knowledge and Attitude Questionnaire, <sup>b</sup>Santa Clara Strength of Religious Faith Questionnaire, <sup>c</sup>and effect of independent variables is here studied on dependent variable i.e. attitude score on SKAQd, <sup>d</sup>This model in regression is found significant (p<0.001); \* indicates significant independent association of independent variable with dependent variable, with p<0.05

**Table-3:** Results of linear regression analysis for attitude score on SKAQa as a dependent variable

the data to Linear Regression test, the results of which are shown in Table 3.

On Regression analysis (Table 3), Sexual attitude score on SKAQ was found to be in strong linear association with sexual knowledge score on SKAQ (p<0.001). Not such strong, but significant association was also found with religious faith score on SCSRFQ (p=0.011). Other comparatively weaker but still statistically significant associates was family type (p<0.05).

## DISCUSSION

Sexual attitude similar to sexual fantasy is a strong psychological component of sexuality. In a hypothesis by King et al<sup>27</sup>, religious self attitude is postulated to be more closely related to sexual attitude than sexual behavior while religious behavior is more closely related to sexual behavior than sexual attitude. Sheeran et al<sup>13</sup> also concludes that “the self attitude/self faith conceptualization of religion is the best predictor of sexual attitude and sexual behavior”; thus prompting us to study this area (strength of religious faith) in our study group. In our study, males had significantly better sexual knowledge than their female counterparts while both scored almost equally on their attitude part. It can be easily explained based on the social norms where males tend to have more, easy and comparatively less restricted exposure to sexually explicit sources and at a relative early age. In addition, a study by Brasher<sup>28</sup> in Christian population found women to be affected more by fundamentalism and societal regulations as far as sexuality is concerned because they are considered to be responsible in managing and restricting sexuality in their own lives and in the social group. But, being an instinct, hence common to both sexes from puberty, attitude scores might be non significantly different in both sexes. We found better knowledge and more liberal attitude in students of our sample who came from a joint family background. This is a rather divergent result when expected trend might be of a more liberal attitude and better knowledge in children from nuclear family as they would've less parental supervision and relatively more freedom and privacy from adults while pursuing answers to their sexual queries. A joint family might also be considered as a rigid closed group operating on higher levels of fundamentalism, thus having higher component of extrinsic religiosity to control sexuality. A direct comparison between the two groups is lacking, however findings of this study can still be explained with the help of several other studies and

hypotheses. Stark & Bainbridge<sup>29</sup> supported contemporary increase in individual's uniqueness in certain instinctual decisions as compared to that of a group. Here joint family may be considered as one closed group sharing one common religious belief; still each individual may behave sexually different despite coming from the same group with same belief. Another theory of "identity salience" by Stryker<sup>30</sup> defines the differential probability among persons of a defined religious identity being invoked in a given situation, supports the probable different behavior of people coming from same background. This unusual finding in our study may also point to the underlying operation of psychological reactance in a group i.e. behavior which is in opposite direction to the norms prescribed by the source as found in a study by Kearney.<sup>31</sup> Studies by Durkheim<sup>32</sup>, Argyle & Beit-Hallahmi<sup>33</sup> in Christian population pointed to a more open emotional exchange between members of closely knit associations hence more early instigation of sexual interests in the adolescents belonging to those associations. Individuals having a past sexual exposure had a more liberal attitude towards sex than those who hadn't had a sexual exposure. Amongst the students who reported of having a sexual encounter, those who reported of sexual exposure before fifteen years of age had a better knowledge about sex than their contemporaries who reported of sexual exposure after fifteen years of age. This can be easily thought of as the proneness to sexual exposure naturally being present in individuals who had a more liberal attitude to sex. In such circumstances, lack of scientific knowledge and daredevilry may propel them to the various known risky sexual behaviors. A significant correlation ( $p < 0.05$ ) was seen between sexual attitude scores and sexual knowledge scores in regression study. This might be due to the direct effect of sexual knowledge on sexual attitude. In a research, Robert Zajonc<sup>6</sup> showed that a mere exposure of an individual to a stimulus is sufficient for the enhancement of his attitude towards it. The above described phenomena of psychological reactance can also be used to explain this finding as due to the growing surge of exposure of sexually explicit material to contemporary youth in form of both visual and auditory media and simultaneous regulation by the parent/parental figures might push them more to 'try out' and liberalize their attitude. Our study group had a direct significant linear association between their sexual attitude scores and their religious faith scores meaning a more liberal attitude in individuals having a higher religious faith. This may be due to several discernible and indiscernible factors. In some of the previous studies higher religiosity scores have been associated with a less liberal attitude towards sex.<sup>34-36</sup> While in some studies, a liberal attitude towards sex is demonstrated in individuals having high religiosity score.<sup>17</sup> Thus it can be said that a majority of the studies have shown a direct correlation between religiosity and sexual non permissiveness as it is proposed that religiously inclined people tend to have a dependence on religiously derived explanations and opinions<sup>37</sup> This never ending debate<sup>12</sup> might be the dogma in this case as the human religion or religiosity and sexuality, sexual attitude per se is

so complex an entity that their governing factors cannot be so easily defined. One can always find studies of conflicting evidences. Another factor beyond the scope of this study was to individually find out the role of other religious components like extrinsic, intrinsic, fundamentalism, spirituality etc on sexual attitude. The sample of population that we selected was from the reputed colleges catering to middle or upper class population. Our sample might be spiritually more inclined than being more religious. Spirituality (subjective, experiential relationship with or understanding of a divine being or force) and religiosity (importance of an organized belief system) are close aids but not the same.<sup>38</sup> A study by Rowatt & Schmitt<sup>39</sup> found quest (akin to spirituality) correlating positively to increased willingness of males to have sex with a desirable known person and for a shorter period of time. Several other foreign studies have also linked more permissive sexual attitudes in spiritually inclined people due to the 'spiritual interpretation of sexual experience'.<sup>34,40</sup> The same might also be one of the limitations of this study. A more comprehensive scale specially adapted to Indian population which also measures the role of religious sub aspects separately might have been more suitable and informative to this kind of study, but the lack of same made us use the SCSRFQ which is suited to religiously diverse population, easy to use and available free of cost. Another limitation of this study is the relatively small sample size. A more robust study with large sample size and different subgroups of student population might have solved this purpose.

## CONCLUSION

In our study, males were found to have a better sexual knowledge almost similar attitude towards sex as compared to their female counterparts. Those living in joint family were found to have better sexual knowledge and more liberal attitude than those living in nuclear families. Having a sexual exposure pointed to having a more liberal attitude towards sex in our sample and that too, if before 15 years then that suggested of having a better knowledge about sex. Sexual knowledge, sexual attitude and religious faith were found to have a direct linear relation implying that most of the subjects having liberal attitude towards sex had a strong religious faith and a better knowledge about sex. This was probably the first such comparative study from India.

## REFERENCES

1. Shashikumar R, Das R C, Prabhu H, Srivastava K, Bhat P S, Prakash J, Seema P. A cross-sectional study of factors associated with adolescent sexual activity. *Indian J Psychiatry* 2012;54:138-43
2. Satyanarayana Rao TS, Avasthi A. Road map for sexual medicine: Agenda for Indian Psychiatric Society. *Indian J Psychiatry* 2008;50:153-4.
3. Ajzen I, Fishbein M. *Understanding Attitudes and Predicting Social Behavior*. Englewood-Cliffs, NJ 1980: Prentice-Hall
4. Ajzen I. The theory of planned behaviour. *Organization Behavior and Human Decision Process* 1991;50:179-

- 211
5. Petty R E, Cacioppo J T. The effects of involvement on responses to argument quantity and quality: Central and peripheral routes to persuasion. *Journal of Personality and Social Psychology* 1984;46:69-81.
  6. Zajonc R B. *Journal of Personality and Social Psychology Monograph Supplement* 1968;9:1-27
  7. Bagadia V N, Dave K P, Pradhan P V, Shah L P. A study of 258 patients with sexual problems. *Indian Journal of psychiatry* 1972;14:143-51.
  8. Nakra S R S, Wig N N, Verma V K. Sexual behavior in adult north-Indian male: A study of 150 patients of male potency disorders. *Indian Journal of psychiatry* 1978;20:178-82.
  9. Kar G K, Verma L P. Sexual problems of married male patients. *Indian Journal of Psychiatry* 1978;20:365-70.
  10. Bhale Rao V P, Daniel E, Sunder S, Joseph A. Sex education: To be or not to be. *Journal of Post graduate medicine* 1980;26:253-56.
  11. Singh R A, Malhotra S, Avasthi A and Prasad D. Sexual Knowledge and Attitude of medical and non-medical students. *Indian Journal of Psychiatry* 1987;3 (1+2):126-36.
  12. Tierney K. Ahrold, Farmer M, Paul D. Trapnell, Cindy M M. The Relationship Among Sexual Attitudes, Sexual Fantasy, and Religiosity. *Arch sexual behave* 2011;40:619-630.
  13. Paschal S, Dominic A, Charles A, Russell S. Religiosity and adolescents premarital sexual attitudes and behavior: An empirical study of conceptual issues. *European Journal of Social Psychology* 1993;23:39-52.
  14. Eileen K. McMillen, Herbert W. Helm Jr., Duane C. McBride. Religious orientation and sexual behaviors. *Journal of research on Christian Education* 2011;20:195-206.
  15. Benjamin James Sadock, Virginia Alcott Sadock. *Human Sexuality*. Sae: Sadock B J, Sadock, V A, editor. Synopsis of psychiatry, 10th ed. Wolter Kluvers Health;2012.p.680-81.
  16. DeLameter J. The Social control of sexuality. *Annual Review of Sociology* 1981;7:263-90.
  17. "Gay and Lesbian Vaishnava Association, Inc". Galva108.org. Retrieved 2013-06-30
  18. Reed L A, Meyers L S. A structural analysis of religious orientation and its relation to sexual attitudes. *Educational and psychological measurement* 1991;51:943-52.
  19. Das P, Pal R, Pal S. Awareness on psychosomatic health among adolescent girls of three schools in North Kolkata. *Indian J Psychiatry* 2010; 52:355-9.
  20. Grover V. Sexual behavior in a rural community of Delhi. *Health and Population Perspectives and Issues*.1999;22:156-67.
  21. Lidster CA, Horsburgh ME. Masturbation – beyond myth and taboo. *Nurs Forum* 1994;29:18-27.
  22. Leitenberg H, Detzer MJ, Srebnik D. Gender differences in masturbation and the relation of masturbation experience in preadolescence and/or early adolescence to sexual adjustment in young adulthood. *Arch Sex Behav* 1993;22:87-93.
  23. Smith AM, Rosenthal DA, Reicher H. High schooler's masturbatory practices: Their relationship to sexual intercourse and personal characteristics. *Psychol Rep* 1996;79:499-509.
  24. Ajit k Avasthi, Vijoy K. Varma, Ritu Nehra and Kairobi Das. Construction and standardization of a sex knowledge and attitude questionnaire (SKAQ), in simple Hindi, for north Indian population. *Indian J Psychiatry* 1992;34:26-27.
  25. Lief H.L and Reed D.M. Sex knowledge and attitude test (SKAT). Centre for the study of sex education in medicine. University of Pennsylvania School of Medicine, Philadelphia.
  26. Thomas G. Plante. The Santa Clara Strength of Religious Faith Questionnaire: Assessing Faith Engagement in a Brief and Nondenominational manner. *Religions* 2010;1:3-8.
  27. King K., Abernathy T. J, Robinson I. E and Balswick J.O. Religiosity and sexual attitudes and behavior among college students. *Adolescence* 1976;11:535-39.
  28. Brasher B. E. *Godly women: Fundamentalism and female power*. Piscataway, NJ:Rutgers University Press.
  29. Stark R, & Bainbridge W. S. *the future of Religion:Secularization, revival and cult formation*. Berkeley, CA: University of California Press.
  30. Stryker S. Identity salience and role performance:The reference of symbolic activity theory for family research. *Journal of Marriage and family* 1968;30:37-49.
  31. Kearney R. Faith and fatherland. *The Crane Bag* 1984;8:55-66.
  32. Durkheim E. *The Elementary Forms of Religious life*. Allen and Unwin 1915. London
  33. Argyle M and Beit-Hallahmi B. *The social psychology of religion*. Routledge 1975. London
  34. Beckwith H. D, Morrow J. A. Sexual attitudes of college students: The impact of Religiosity and spirituality. *College Students journal* 2005;39:357-67.
  35. Lefkowitz E S, Gillen M M, Shearer C L, Boone T L. Religiosity, sexual behavior and sexual behavior during emerging adulthood. *Journal of sex research* 2004;41:150-59.
  36. Pluhar E, Frongillo E. A, Stycos J. M, Dempser McClain D. Understanding the relation between religion and the sexual attitudes and behaviors of college students. *Journal of sex education and therapy* 1998;23:288-96.
  37. Haerich P. Premarital sexual permissiveness and religious orientation: A preliminary investigation *Journal of scientific study of religion* 1992;31:361-65.
  38. Zinnabauer B J, Pargament K L and Scott A B. The emerging meaning of religiousness and spirituality: Problems and prospects. *Journal of Personality* 1999;67:889-919.
  39. Rowatt W C, Schmitt D P. Association between religious orientation and varieties of sexual experience. *Journal for the scientific study of religion* 2003;42:455-65.
  40. Murray K M, Ciarrocchi J W, Murray-Swank N A. Spirituality, religiosity, shame and guilt as predictors of sexual attitudes and experiences. *Journal of psychology and Theology* 2007;35:222-34.

**Source of Support:** Nil; **Conflict of Interest:** None

**Submitted:** 31-03-2020; **Accepted:** 28-04-2020; **Published:** 25-05-2020