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# U.S. Millennials and The Hook-Up Culture: An Online Descriptive Survey of Hook-Up Attitudes, Beliefs, and Experiences

## Abstract

The purpose of this online survey study was to collect and analyze the attitudes and experiences of 18-24-year-old U.S. millennials. Previous studies have focused exclusively upon hook-up attitudes and experiences among college students using mostly paper-and-pencil surveys or interviews, this study described hook-up experiences and attitudes using a sample of U.S. millennials who were not enrolled full-time in college. Using a Qualtrics panel, 106 respondents (54 males and 52 females), 66 with prior hooking-up experience and 40 with no prior experience, completed an online demographic survey and The Millennial Hook-Up Attitudes and Beliefs Survey. The results revealed more than half of the respondents reported being a part of the hook-up culture and having some prior hooking-up experiences. A majority reported that at least 1-25 peers shared hook-up stories with them. Respondents without prior experience reported significantly more positive attitudes about hooking-up compared to the respondents with prior hooking-up experience. The respondents preferred the use of social media apps (i.e., Tinder) to arrange hook ups. The positives to hooking-up included the lack of commitment and the social excitement. The negatives were the risk of infection, pregnancy, and negative social repercussions. As this population, and those that follow, grows, recommendations include conducting more informed studies to provide insight into industries and various professional settings that are working and growing alongside the aging millennial population and its successors.

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U.S. Millennials and The Hook-Up Culture:  
An Online Descriptive Survey of Hook-Up Attitudes, Beliefs, and Experiences

By

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Submitted in partial fulfillment  
of the requirements for the degree  
Ed.D. in Executive Leadership

Supervised by

Dr. Byron Hargrove

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Ralph C. Wilson, Jr. School of Education

St. John Fisher College

December 2018

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## **Dedication**

My parents raised their three children to understand that life is big, and there is nothing that we cannot do if we listen, learn, and have appreciation for each encounter along the way. Mom and Dad, thank you. You are both so smart and have made this life more incredible than I can explain. Your integrity, guidance, and love have paved the path for my life's adventures and moments of achievement. Thank you for being such great parents. "I love you" seems so trite, but it's the most powerful way to let you know what I am thinking – every day.

Chelsea and Elayne, my beautiful, talented daughters. Thank you for cheering me on, having the right words to say and remaining interested in my life's work. Each time you helped me to take a break (whether in person, by text or phone), you made my life better. You clear my mind and leave me with a smile. Your input is invaluable, your insight is greater than your years, and your love is beyond compare. I love you so much I can't take it.

Jimi, you have been right there – or here – supporting me from the day I made the decision to join this ride. Thank you for helping to check the accuracy of my statistics. No easy feat. Your insight has been rock-solid. For each moment that you patiently listened to me and stood by "holding my hand" to keep me steady, I thank you. I did not fall. I made it, and your support has made all the difference in this world. That is love.

To my brother, Mike, you are the best. I am so grateful for our strength and growing up in a world where hooking up was called "making out" and life was filled with

fun and promise. We are so fortunate; and yes, no matter what adventure we choose, life is a great thing.

Dr. Owen Borda, my incredible Executive Mentor. You are a portion of my doctoral cornerstone. You remained at the ready from the first day until this moment, which is a testament to your fervor. Thank you for each word of wisdom, each moment of reassurance, and each chicken wing.

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Dr. Kelly, thank you for allowing me to stretch my thinking and by providing guidance that only a seasoned and observant professional can offer. You are like the North Star. Thank you for providing direction, being the consummate committee member, and remaining true to yourself. You are a role model to many, of which I am one.

My shout out (like really shouting so heaven can hear me) goes to Cindy, my brilliant and beautiful sister. You may not be here, but you are with me everywhere I go. So, I dragged you back through school. You can thank me later. You remain an inspiration.

To my Cohort 6 classmates: I appreciate each thought, laugh, tear, sarcastic comment and gluten free pretzel that we shared. Meeting and spending time with you changed my life. To my C-Suite members: I am so glad that we chose each other. We

have come out on the other side, throwing away those ridiculous cardboard name plates where we were instructed to write the prefix “Dr.” to our names. It is real, and we have arrived.

## **Biographical Sketch**

Allyson S. Maida is currently the CEO at ACM Resources, Inc. and an Adjunct Associate Professor at St. John's University. Ms. Maida attended The College of New Rochelle from 1986 to 1988 graduating with a Bachelor of Sciences degree. She attended Fordham University from 1988 to 1989 and graduated with a Master of Social Work degree in 1989. She came to St. John Fisher College in the summer of 2014 and began doctoral studies in the Ed.D. Program in Executive Leadership. Ms. Maida pursued her research of U.S. Millennials and The Hook-Up Culture under the direction of Dr. Byron Hargrove and Dr. Janice Kelly and received the Ed.D. degree in 2018.

## **Abstract**

The purpose of this online survey study was to collect and analyze the attitudes and experiences of 18-24-year-old U.S. millennials. Previous studies have focused exclusively upon hook-up attitudes and experiences among college students using mostly paper-and-pencil surveys or interviews, this study described hook-up experiences and attitudes using a sample of U.S. millennials who were not enrolled full-time in college. Using a Qualtrics panel, 106 respondents (54 males and 52 females), 66 with prior hooking-up experience and 40 with no prior experience, completed an online demographic survey and The Millennial Hook-Up Attitudes and Beliefs Survey.

The results revealed more than half of the respondents reported being a part of the hook-up culture and having some prior hooking-up experiences. A majority reported that at least 1-25 peers shared hook-up stories with them. Respondents without prior experience reported significantly more positive attitudes about hooking-up compared to the respondents with prior hooking-up experience. The respondents preferred the use of social media apps (i.e., Tinder) to arrange hook ups. The positives to hooking-up included the lack of commitment and the social excitement. The negatives were the risk of infection, pregnancy, and negative social repercussions.

As this population, and those that follow, grows, recommendations include conducting more informed studies to provide insight into industries and various professional settings that are working and growing alongside the aging millennial population and its successors.

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## **Chapter 1: Introduction**

Unlike the generations before them, the millennial population is the largest American generation to date, and it is the first to experience unique trends that set them apart from those of prior generations (Cilluffo & Cohn, 2017). The millennial generation has been defined as individuals born between 1977 and 1994 (The WJSchroer Company, n.d.), 1980 and 2009 (Gibson, Greenwood, & Murphy, 2009), and 1982 and 2002 (Howe & Strauss, 2000). For the purposes of this study, millennials are defined as individuals born between 1980 to 2009 (Gibson et al., 2009). As the millennial generation now encompasses those aged 9-41, this research is focused upon the middle sect, ages 18-24, as they are developmentally transitioning from adolescence to adulthood (Arnett, 1991). Characteristically, and in contrast to previous generations, millennials have become both the most educated population and the most likely to postpone marriage until later (Frey & Tatum, 2016; Pew Research Center, 2014). While choosing to delay marriage, many millennials often prefer to engage in sexual exploration activities, including frequent casual sex or sexual encounters, which do not involve emotions or a love relationship, promoting what some have called a “hook-up culture” or “casual sex society” (Garcia, Reiber, Massey, & Merriwether, 2012, p. 163). The dating practices and social-sexual behaviors, particularly among 18 to 24-year-old heterosexuals, have revealed this preference for hooking up (Kenney, Thadani, Ghaidarov, & LaBrie, 2013). Hooking up, a phrase coined by millennials, describes sexual activities ranging from kissing and intimate touching, oral sex, and/or intercourse without social commitment (Garcia et al.,

2012).). Furthermore, hooking up appears to have replaced traditional “dating and mating” behaviors (Currier, 2013, p. 708).

Over the last decade, there have been numerous studies that have explored various demographics, attitudes, and behaviors correlated with this sexual-social shift toward hooking up, particularly among millennials enrolled in college or universities including the acceptance of premarital sex, increase of unmarried cohabitation, and older ages of first marriage and childbearing (Armstrong, Hamilton, & England, 2010; Bogle, 2004, 2007, 2008; Eisenberg, Ackard, Resnick, & Neuman-Sztainer, 2009; England & Thomas 2006; England, Shafer, & Fogarty 2007; Eshbaugh & Gute, 2008; Garcia & Reiber, 2008; Glenn & Marquardt 2001; Jonason & Fisher, 2009; Kimmel, 2008; Paul & Hayes, 2002; Paul, McManis, & Hayes, 2000; Reid, Sinikka, & Webber, 2011; Risman & Schwartz 2007). For instance, female and male university students have reported that college students prefer to marry later and view college as one of the best settings to focus on sexual exploration and prowess (Bogle, 2007; Pew Research Center, 2014). This act is a noncommittal social-sexual hook up that occurs within environments that are conducive to intimate interactions, such as house parties, nightclubs, and college campuses (Bogle, 2007). Yet, although hooking up is a pronouncement of heterosociosexual flexibility, which is supported by postfeminist notions, it is weighted by traditional male privilege that leads the overall relationship development (Reid et al., 2011, Kimmel, 2008). Therefore, this unequal gendered behavior returns females to the very social-sexual scripts that are not a part of the feminist narrative in which they, and many of their male peers, have been reared (Reid et al., 2011).

The discussion about hooking up is not limited to the sexual act itself, but it speaks to the culture that it is in the process of developing (Risman & Schwartz, 2007). Just as a shared sense of values, goals, practices, and attitudes defines a culture (Samovar, Ackard, Resnick, & Neuman-Sztainer, 2013), so does the social-sexual philosophy as described in Aubrey and Smith (2011). This distinct culture has established social expectations of ready promiscuity for many millennials (Garcia et al., 2012).

According to Aubrey and Smith (2011), there are five general beliefs that represent the hook-up culture: (a) a belief that hooking up is harmless and best without emotional commitment, (b) a belief that hooking up is fun, (c) a belief that hooking up will enhance one's status in one's peer group, (d) a belief that hooking up allows one to assert control over one's sexuality, and (e) a belief that hooking up reflects one's sexual freedom. There are numerous studies that empirically support components of Aubrey and Smith's (2011) five belief factors, including addressing social status (Armstrong et al., 2010) and sexual freedom (Cooper, Shapiro, & Powers, 1998).

Recent research has also documented some of the pitfalls of hooking up. For instance, although sexual activity and participation is a normal process within the course of adolescent and young adult development (Conklin, 2012), relying on frequent hooking up fails to help millennials practice or develop their capacity for intimacy and emotional connection (Garcia et al., 2012). Additionally, the argument has been made that hooking up provides an ill-descript explanation of noncommittal sexual activity to conceal social and sexual identity, while the term hook-up strategically safeguards transforming gender characteristics as the millennial generation defines itself (Currier, 2013).

Among college student samples, there appears to be interesting gender differences related to hooking-up experiences. The seminal research conducted by Paul and Hayes (2002) spoke to the male and female sexual double standards that result in negative consequences, such as guilt, damaging social impact, and feelings of inadequacy, particularly for the females, as well as positive reactions such as arousal, feeling good, and being wanted by those who they hope to attract. These empirical consequences of Aubrey and Smith's (2011) five factor beliefs about hooking up are often experienced differently among millennial female and male college students, and it is evidenced within the social perceptions and expectations of hooking up and within the hook-up culture (Garcia & Reiber, 2008). Compounding the matter of gender-specific perceptions, millennial females and males, who were reared and socialized within a considerably feminist culture, often continue to maintain and act upon traditional gender roles (Kalish & Kimmel, 2011). Kalish and Kimmel (2011) explained that females are characteristically nurturing and have a tendency to put the needs of their sexual partner ahead of their own (England et al., 2007; Tolman, Striepe, & Harmon, 2003). Social-sexual behaviors such as these reaffirm the concept that although millennials profess and often behave with a feminist regard, they are not much different than prior generations in their sociosexual behavior (Gibson et al., 2009). The normative behavior of hooking up predisposes females to self-scrutinize and self-objectify, which leads them to think about and allow their bodies to be treated as objects for someone else's desires (Heldman, 2010). Another problem within the hooking-up culture is that there are mixed messages that confound the postfeminist messages that many millennials were raised with (Evans, 2015). For instance, females reported that although they initially may enter into a hook up

without any emotional expectations of connection, they find that they enjoy the sexual interaction and then begin to become emotionally attracted to the partner (David, 2015). Therefore, while the act of hooking up requires beliefs or attitudes that it is harmless and best without emotional commitment, some females continue to report that they were still susceptible to experiencing emotional responses, decreased self-esteem, and confusion (Heldman, 2010, Paul & Hayes, 2002).

In contrast, males often use hooking up as a means to (a) increase their popularity within a social group, through self-reporting to others or overt, open sexual display (Epstein, Calzo, Smiler, & Ward 2009); and (b) maintain their hegemonic masculinity (Currier, 2013). For example, millennial men report that showing a lack of interest in anything outside of the sexual encounter further strengthens their masculinity (Epstein et al., 2009). In addition, the social attitudes and sexual conduct of young men confirm their interest in multiple, noncommittal sexual encounters (Grello, Welsh, & Harper, 2006). Interestingly, some males feel the need to report false stories of heroic hooking-up behaviors with their male peers (Paul & Hayes, 2002). In summary, although the superficial act of hooking up may meet certain physical, sexual, or egocentric desires, the interaction often leads males to reinforce their heterosexist behaviors (Currier, 2013) and augment their sense of male social dominance, consequently leaving female partners with negative experiences including self-objectification, decreased self-esteem, self-doubt, and social difficulties (Heldman, 2010, Paul & Hayes, 2002).

### **Problem Statement**

A review of the hook-up culture studies revealed some promising directions for new research. Creswell (2013) stated that new research should address one or more of

five factors: (a) to fill a void, (b) to replicate a study with new participants, (c) to research a subject that has never been studied, (d) to give voice to people not heard, or (e) to inform practice. This research attempted to fill in three notable gaps in the hooking-up literature; namely, millennials in new environments, using both males and females, and online and mixed methodologies.

**Gap 1: Focus on other environments/populations.** The act of hooking up is a noncommittal social-sexual encounter which occurs within many environments that are conducive to intimate interactions, such as house parties, nightclubs, and college campuses (Bogle, 2007). Based on the current review, it appears that 100% of the literature examined millennial populations that are expressly matriculated and often living within or near to college campuses. Evidence from the literature suggests that college-enrolled millennials who engage in hooking up and the hook-up culture often experience a myriad of emotions that are both consistent and in conflict with those of prior generations. What are the perceptions of noncollege enrolled millennials regarding hooking-up attitudes, beliefs, and experiences? This study addresses the gap in the empirical research because similar studies have sampled college-based populations leaving non-full-time-college enrolled millennials without a voice in a culture where they are, or may be, participatory members. Although there are studies on traditional dating (Bogle, 2007; Brimeyer & Smith, 2012; Garcia et al., 2012; Kalish & Kimmel, 2011), Bogle (2007), a forerunner of millennials sociosexual behavior, reported that there were no studies on hooking up prior to the year 2000. There continues to be a limited understanding of the hooking-up phenomenon, particularly among diverse subgroups of millennials, beyond traditionally aged female college students. As these studies magnify

the matriculated community as the bastion of the hook-up culture, there remains a gap in the research because nonmatriculated, working, and/or nonworking millennials have not been focused upon to include their perception of the hook-up culture.

**Gap 2: The male millennial.** Many previous studies predominantly focused upon female college student. There continues to be very few studies that have examined the male perspective or compare or contrast gender differences and similarities on hooking up. Are there gender differences in the reporting of hooking up? What are the reasons for this type of phenomenon? Males, more than females, have reported hooking up more frequently or telling others they have hooked up when they have not (Paul & Hayes, 2002). The Bogle (2007) and the Paul and Hayes (2002) studies confirmed that sexual activity on college campuses or within Greek life is not as rampant as the public thinks. Is this finding still relevant? Is this true for noncollege-enrolled millennials? Beyond false reporting their hooking-up activities, Bogle (2007) found that both females and males incorrectly believed that hooking up is more prevalent among their peers than it actually is. These social misperceptions lead to increased peer pressure and self-doubt (Armstrong et al., 2010; Heldman, 2010,). Males reported significantly more lifetime sexual partners than females, which, when relating the number of one's heterosexual lifetime partners, the numbers should reflect that such incidents take one woman and one man, and although not the case, the tally should render a similar sum (Jonason & Fisher, 2008). The social pressure of acceptance by peers causes individuals to lie about hooking up (Paul & Hayes, 2002). Therefore, social pressures can negatively affect the behaviors and experiences of both genders. Is this pattern still relevant today?

**Gap 3: Mixed methods inquiry.** Finally, of the overall studies reviewed for this research, 44.68% of the literature used qualitative methods, opposed to the 55.32% that used a quantitative approach. This current research was built upon the qualitative anchor study published by Paul and Hayes (2002) and a hooking-up-beliefs framework provided by Aubrey and Smith (2011). All of these studies were conducted on site. To reach the modern millennial populations, researchers have a need to use modern approaches of research. Therefore, this study employed the use of an online survey methodology. Additionally, this research used both quantitative and qualitative items to describe the prevalence of hooking up and the basic beliefs, expectations, and attitudes among 18-24-year old, non-full-time or noncollege-enrolled U.S. millennial males and females. Therefore, as an expansion of the Paul and Hayes (2002) and Aubrey and Smith (2011) studies, this research comprised a 33-question online survey, which included Likert-scale questions along with four final open-ended questions framed, leading this study to the integration of a qualitative and quantitative data analysis (Creswell, 2014, p. 217). As Creswell (2013, 2014) pointed out,

A qualitative approach allows for the inclusion of constructivism to explore the process of individual interaction and its relevance to the development of greater group and culture while a quantitative approach provides insight to facts to influential factors and variables. (p. 111)

The online descriptive survey methodology provided a variety of benefits. In addition to ease of use and the ability for participants to answer in real time and in their own timing (within the confines of the survey's deadline), confidentiality and anonymity was ensured as there are no traceable identifiers. Moreover, the participants, who were

recruited and fielded by the online research survey company, had the opportunity to be completely candid when answering the survey. This method was also automated. The raw data was immediately established within the research software system, and it was not dependent upon the manual transfer of survey information into a database program, thus minimizing data entry errors.

### **Theoretical Rationale**

To properly frame the research for this study, the standpoint theory provides a postmodern explanation for group beliefs, reactions, and behaviors as dictated by individual (millennial) points of view. Initially, the standpoint theory (Harding, 2004; Hartsock, 1983) was developed by Georg Wilhelm Fredric Hegel, a German philosopher whose interests were in the interactions and roles of slaves and their masters during the Marxist era in 1807. Primarily, Hegel studied where and how master/slave populations felt within their relationships and the effect of this perception had upon the receipt and retention of knowledge and power within life. Over time, this theory evolved by refocusing on the relationship dynamics between men and women.

In the 1960s, Nancy Hartsock, an American feminist philosopher, combined the studies of Hegel (1807) and philosopher, Karl Marx, who defined the function of the proletariat role as the lowest class within the working population. The synthesis of these studies led Hartsock (1983) to form an analogy stating that women, like the oppressed proletariat, have a valuable yet marginalized point of view on social relationships. Her studies directed the development of the feminist standpoint theory through Hartsock's integration of psychoanalytic theories and the oedipal crisis with Hegel's standpoint

theory. The standpoint theory, which is often used to support feminist theory, informs research through the firsthand experiences (Ritzer, 2005).

As feminist research has continued to expand, the standpoint theory has gained popularity among social scientists and feminist theorists. It has prescriptively proposed as a sound method to guide feminist research (Harding, 2004) through the examination of social politics found within women's social positions, such as race, class, culture, and economic status (Wallace & Wolf, 1995). Herein, a point of view is developed when individuals have an experience that prompts their feelings, thoughts, and knowledge. Therefore, when applied to the greater group, these independent perspectives create a group point of view, otherwise known as a *standpoint*. Therefore, when studying the perspectives of a generation, such as millennials, the standpoint theory provides a collective point of view representing different experiences and reactions by both men and women.

In further support of feminist theory, Harding (2005) established the research standard known as *strong objectivity*, otherwise known as *feminist objectivity*, which further contributes to the standpoint theory. For Harding, this concept established that questions that arise from the daily life experiences of oppressed populations. These questions provide the opportunity to for one to *study up* and begin research from a foundation that is rooted in applied principles, practices, and culture (Harding, 2005). Therefore, this particular study applies the standpoint theory to frame a baseline of information specifically derived from millennial women and men, ages 18-24, whose point of view was critical in explaining the experiences, perceptions, benefits, and potential hazards of the hook-up culture that are not limited to full-time college life.

## **Statement of Purpose**

Building on the work done by Bogle (2007), Paul and Hayes (2002), and Garcia et al. (2012), the purpose of this online descriptive study was to describe the attitudes, beliefs, and experiences of 18-24-year-old millennials across the United States who were not enrolled full-time in college.

## **Research Questions**

Research questions examined by this online descriptive survey study were:

1. To what degree do U.S. millennials report having prior hooking-up experiences and sharing their experiences with their peers?
2. Are there gender differences among U.S. millennials in the number of reported hooking-up experiences and the degree of agreement pertaining to a select group of hooking-up attitudes, expectations, and beliefs?
3. Are there differences in the reported hooking-up attitudes and beliefs among U.S. millennials who had prior hooking-up experiences versus those without hooking-up experiences?
4. What are the preferred modes of setting up hook ups among U.S. millennials?

## **Potential Significance of the Study**

There are multiple factors to the significance of this study. The social implications of this study are found in the shift in perspectives and experiences of millennial males and females opposed to the perspectives and experiences of those in the past. Existing research documents that, traditionally, females have been demure, are interested in committed relationships, and they are more reserved and less likely to speak openly about their sexual behaviors, and males have been more overtly sexually active, less interested

in commitments, and comfortable and eager to share stories of their sexual exploits with their peers. The social shifts, resulting from millennials being raised within the third wave of feminism impacts current social platforms, education, policy development, focal points of funding allocations, and counseling dynamics. This research updates current material that addresses male and female social and sexual perceptions and behaviors. Furthermore, the preference for using social media as a replacement for in-person plans for intimate activity, alone, shows a significant change within the existing sexual-social behaviors and perceptions. The impact of such findings are indicators of significant communication and social change. This research further validates the use, and further development of, technology as a means for meeting with others who are interested in dating and/or an uncommitted sexual interlude.

### **Definitions**

The terminology within this study and their definitions include:

*Benevolent Sexism* – Ideology that perpetuates gender inequality (Connelly & Heesacker, 2012).

*Biosociopsychological* – a way of relating to biological, social, and psychological aspects of a way of thinking or acting (Garcia & Reiber, 2008).

*Cisgender* – relating to, or being a person whose gender identity corresponds with the sex the person had or was identified as having at birth (Cisgender, n.d.).

*Generation Y (Gen Y)* – people born between the years 1982 and 2002 (Howe & Strauss, 2000.)

*Hook Up* – a sexual encounter (it may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

*Hooking Up* – kissing, intimate touching, oral sex, and/or sexual intercourse (Bogle, 2007).

*Millennial(s)* – people born between the years 1982 and 2002 (Elam, Stratton, & Gibson, 2007).

*Sociosexual* – the means by which males and females are socialized, affecting sexual behaviors and perceptions (Schmidt, 2015).

*Strategic Ambiguity* – a means of intentionally misleading or hiding information to protect one's social identity or self-image (Currier, 2013).

*Strong Objectivity* – referring to research oriented toward the feminist point of view; feminist objectivity (Harding, 2005).

*Together Woman* – a thoughtful woman, even when heeding authority, who has life experience, is perceived as sexually self-assured, and is assertive to the point of assuming a stereotypical masculine role (Garcia et al., 2012).

## **Chapter Summary**

This chapter provided a brief introduction of the subject matter, a summary of the statement of the problem, and opportunities for new research including the need for online research. Chapter 2 provides a review of the literature that defines the hook-up culture, addressing millennial male and female perspectives of the individuals who have insight on this social setting. Chapter 3 discusses the methodologies and research design used to study this topic. Chapter 4 presents a detailed analysis of the results and findings,

and Chapter 5 discusses the findings, implications, and recommendations for future research.

## **Chapter 2: Review of the Literature**

### **Introduction**

The purpose of this mixed methods study was to explore and describe the hook-up culture and experience as perceived and experienced by millennial men and women ages 18-24 who were not full-time members of a university community. The literature review addresses several key topics, which include, but are not limited to (a) the hook-up culture, (b) definitions of a hook up, (c) the characteristics of the millennial population and comparisons to prior generations, (d) the theoretical framework, and (e) a review of academic studies that address the hook-up culture and the reactions of its participants.

The ethos and behavior of the hook-up generation is different than prior generations. For instance, existing research examining dating practices and social-sexual behaviors amongst heterosexual millennials ages 18-24 identifies a series of social shifts and behaviors, marking this generation as significantly different than their predecessors (Heldman, 2010). Bogle (2007) also revealed that university-level female students are marrying later, and that the years where dating has historically occurred are now spent within the college setting. The Paul and Hayes (2002) research shows that males, who are supposed to be social-sexually dominant (Paul et al. 2000) and unattached feel emotional ambivalence and wanted. Interestingly, Eisenberg et al. (2009) found that millennials ages 18-24 (of varied demographics) who participate in committed or casual sex are not at increased psychological risk. Historically, late adolescent and young adult behavior includes increased sexual drives, curiosities, and activity (Bogle, 2007). Therefore, as

female history is no longer laden with social expectations for abstinence, virginity, and saving one's self for their future spouse, the act of hooking up has become the response to fulfilling the age-appropriate developmental sexual exploration and prowess (Armstrong et al., 2010). Additionally, although millennials have primarily been raised within a feminist society, males often use hooking up as a means to (a) increase their popularity within a social group, through self-reporting to others, or by overt, open sexual display (Epstein et al., 2009); and (b) maintain their hegemonic masculinity (Currier, 2013). For example, men reported that showing a lack of interest in anything outside of the sexual encounter further strengthens their masculinity (Epstein et al., 2009). Conversely, females participate within the hook-up culture but show significant rates of regret (Eshbaugh & Gute, 2010). Additionally, females primarily look to males to define the commitment within a relationship, but they also say that they are often confused about the status of a hook-up relationship, which can follow in feelings of awkwardness and hurt (Glenn & Marquardt, 2001). Although studies exist that address traditional dating practices and the sexual behavior, none prior to the year 2000 specifically focus upon the sociosexual act dubbed *hooking up* (Bogle, 2008).

Bogle (2008) provided seminal research that documents changes in sexual behaviors over the decades. Sociologically, Gagnon and Simon (2005, 2011) made a significant contribution to the literature through their assertion that sexual behavior is a function of social learning. This research upholds that people create and act upon sociosexual scripts by assuming social roles expressed through sexual advances and behaviors (Gagnon & Simon, 2005, 2011). The interplay within this social interactionism causes people to perceive that certain actions and behaviors have meaning that may or

may not be accurate (Gagnon & Simon, 2005). For instance, an extroverted female may be perceived as sexually promiscuous or approving when in fact she may not be. These perceptions and shared experiences evolve into greater group behavior, resulting in the development of a social norm. It is here that shared experiences and perspectives of millennials are relevant as it impacts their development as a gender and culture (Hau Lui & Matthews, 2005).

To keep this material in context, it is critical to understand that the term *hook up*, as defined by millennials, is relatively new because it was only created within the last 2 decades. Given that millennials were born between 1980 to 2009 (Gibson et al., 2009), they are the newest generation of young adults; therefore, little research or history exists on this emerging adult culture. Academic study was not conducted on the hook-up culture until the year 2000 (Bogle, 2007) and, until very recently, there has not been much study of the social outcomes and impact of this millennial behavior within society. Their perspective is important to understand the difference between prior generations and this group of emerging adults (Bogle, 2008).

Millennials have distinct characteristics that are not only limited to their sociosexual conduct. This generation is known for its tenacity, good health, having extremely involved parents, higher levels of education, career orientation, social sensitivity, curiosity, and the tendency to become easily bored (Gibson et al., 2009). Additionally, many members of this achievement-driven generation are enrolled in higher education, and involved in internships, employment, and/or they marry later (Bogle, 2008).

Through the lens of the feminist-based strong objective, this examination of existing literature provides explanations of how millennial males and females experience and perceive the hook-up culture. This literature review provides an aggregate of information that explores the experiences and ramifications of the hook-up culture upon female millennials as defined from the female standpoint.

**Hooking up and the hook-up culture.** The term, hook up, is deliberately vague because it facilitates the ability to talk about sexual activity while leading people to believe that they have or have not had intercourse (Kalish & Kimmel, 2011). Furthermore, Currier (2013) documented that there is a strategic ambiguity within the use of this terminology to safeguard transforming gender characteristics as the millennial generation defines itself.

The term hooking up is defined as having one or more of the three categories: (a) fondling and kissing hook up, (b) oral-sexual hook-up, and/or (c) sexual intercourse hook up through interactions considered casual or noncommittal, which may occur with platonic friends, acquaintances, or strangers (Garcia & Reiber, 2008). Additionally, this sexual activity may occur once or multiple times with the same or different person(s) (Hoffman, Luff, & Berntson, 2014). As studies focus upon populations within higher education to capture their data, it is important to point out that although greater numbers of millennials are college students, all millennial members of the hook-up culture are not college-enrolled (Heldman, 2010).

Heldman (2010) documented that hooking up is a prescribed singular activity that has become normative, and it is generally expected when millennials socialize within their peer group. Without future pressures of commitment or continual contact (Heldman,

2010), this isolated sexual activity has evolved into a proving ground for bravado and social accomplishment for both males and females (Holman & Sillers, 2001). Although a sense of bravado may exist, there is also potential for negative perceptions and effects such as decreased self-esteem and/or sexual abuse. These negative ramifications are often reported to be the result of one participant's hesitancy to withdraw consent after the hook up has begun (Heldman, 2010).

The feminist movement has a stake in the hook-up culture as young women establish their position as self-actualized, independent beings who seek social equality (Kalish & Kimmel, 2011). While some women profess to enjoy hooking up, similar to their male counterparts, males and females sometimes report different expectations. Males report having interest in noncommittal exchanges, while females report the desire to launch relationships, although both sexes analytically understand that hooking up is a casual activity (Barriger & Velez-Blasini, 2013; Brimeyer & Smith, 2012).

**Hook-up experience and perspectives.** Paul and Hayes (2002) studied the perceptions and effects of the hook-up culture, through the use of a 4-page structured questionnaire with open-ended responses, to examine the effects of hooking up. The format for this questionnaire collected demographic inquiry and provided the definition of hooking up as a sexual encounter (which may or may not involve sexual intercourse) between two people who are strangers or brief acquaintances, usually lasting only 1 night without the expectation of developing a relationship. Respondents were asked to provide information, such as an estimated percentage of college students who have hooked up at least one time, within the body of the questionnaire, which was segmented into two categories: (a) a typical hook up, and (b) best and worst hook-up experience.

To assess college student's perceptions of the campus hook-up culture, students were asked to think of their own and friends' hook-up experiences and describe the most typical pattern. A series of questions prompted students to describe (a) who was involved, (strangers, acquaintances, friends), (b) what led to the hook up, (c) whether planning was involved, (d) who initiated the hook up, (e) where the hook up took place, (f) whether alcohol or other drugs were involved, and (g) what sexual behaviors took place.

Participants were then asked if they had participated in a hook up during their college years. If they did, they were asked to estimate how many times they had a best and worst hook-up experiences. For the best and worst hook-up experiences, separately, participants were asked about (a) what lead up to the hook up, (b) who initiated the hook up (c) where the hook up occurred, (d) whether alcohol or drugs were involved, (e) what sexual behaviors occurred, (f) whether protection was used to prevent the transmission of sexually transmitted diseases and pregnancy, and (g) what the participants felt like during the hook-up experience. Additional questions not included in the Paul and Hayes (2002) analysis focused on motivations for, and reflection on, the self-impact of hook-up experiences.

Paul and Hayes (2002) found that similar numbers of males and females reported having hooked up at least once. On average, respondents reported 10.28 hook ups during the course of their 4-year college career. Of the total respondents 55% stated that hook ups were with partners they had not previously known. Although all respondents did not answer 100% of the questions and provided multiple answers to other questions, Paul and Hayes provided an accurate accounting of their study's outcomes. For instance, flirting/attraction led to hooking up 43% of the time, alcohol use leading to hooking up

was 32% percent of the time, hanging out and talking accounted for 30% of the time before hooking up, dancing 10% of the time resulted in hooking up, hanging out and talking resulting in hooking up 30% of the time, and by 5% of the time hooking up was the result of a friend's arrangement. Almost half of the respondents stated that the hook ups were planned, resulting in the calculations not adding up to 100%.

The same study (Paul & Hayes, 2002) explained that although the act of hooking up was planned, the partner was not always identified in advance. Of the respondents, 60% reported that the hook ups were primarily prompted by males; only 3% were prompted by females. The majority of hook ups were reported to take place at parties 66.5% of the time, in a dorm or fraternity house 57% of the time, in a nightclub or bar 10% of the time, in a car 4% of the time, and any other available place accounted for 35% of the time.

Paul and Hayes (2002) revealed that, overall, men find benefit in hooking up as it supports social dominance, and the moré that *boys will be boys*, as opposed to females who tend to feel regret because they have been socialized to believe that sexual activity outside of a committed relationship is morally wrong (Paul, 2006). Although there are similar numbers of reports about having hooked up at least once, there is evidence that males overreported their hook-up activity.

As pointed out by Jonason and Fisher (2008), reasoning states that reports of the numbers of hook ups should be relatively the same from both females and males. However, males report significantly more lifetime sexual partners than females, which, when relating the number of one's heterosexual lifetime partners, the numbers should

reflect that such incident takes one woman and one man, tallying a similar sum. Yet, this is not what the numbers indicate.

**Characteristics of the millennial population.** According to U.S. Census data, by 2020, one in every three people will be millennials (U.S. Census, 2014). Millennials, as a group, are largely ethnically and culturally diverse due to increased intercultural relationships, bearing children, and the upsurge of immigrants into the United States (Raphelson, 2014). To provide a statistical portrait, 43% of millennial adults are non-White compared to the 72% White baby boomers, and the 61% White Generation X individuals (Pew Research Center, 2014).

In a matter of 53 years, spanning the time from the silent generation to the millennial generation, significant social shifts have occurred. Millennials see life differently as they are a more culturally and educationally diverse population with self-interest and personal growth at the center of their narrative (Pew Research Center, 2014). For instance, millennials differ from other generations in their views on employment and recreation. They believe that the duration of employment is considered a shorter-term *gig* and not a lifelong commitment (Nunberg, 2016). They believe that growth is found through change and that personal and professional growth go hand in hand. In contrast, Gibson et al. (2009) found that baby boomers believe that employment is a predominant focus in life and the commitment to a few places of employment within one's lifetime indicates good lifestyle/work ethics. They believe that recreation is as important as employment (Gibson et al., 2009).

Although millennials have developed terminology, such as *hooking up*, to define its character, this generation carries a social perception about its own culture that may be

askew (Barriger & Velez-Blasini, 2013). In the Barriger and Velez-Blasini 2013 study, there is evidence that many millennials may be led into sexual behaviors under the guise that hooking up is a globally accepted social norm. This social perspective has established hooking up as a subterranean culture, that is, at once, is it accepted and not accepted within the millennial population (Barriger & Velez-Blasini, 2013).

**Markings of the millennial culture.** Historically, studies of sexual practices have been focused upon the biological drives and lifestyle commitments of men and women. In the research conducted by Gagnon and Simon (2005, 2011), they determined that there are sociological processes and pressures that cause social conduct to shift over time. Therefore, the emergence of the hook-up culture requires a review of the characteristics and needs of the millennial generation and how they seek to satisfy those needs.

Millennials are people who were born between the years 1980 to 2009 (Gibson et al., 2009). As in the generations named before them, there are no other qualifiers beyond one's date of birth (Gibson et al., 2009). Also known as Generation Y, echo boomers, and members of the hook-up culture, millennials have been recognized as the generation whose parents fell in love with raising children again. This is found in the rearing of children with significant closeness and attention that differs from past generations. This level of parental attentiveness is so different from those past that it resulted in the development of the term *helicopter parents* to describe the hovering sense of attention provided by a parent to a child (Howe & Strauss, 2000).

Demographically, this is also the most racially and ethnically diverse generation, as one in every five millennials have at least one immigrant parent and one in 10 have at least one noncitizen parent (Pew Research Center, 2014). Therefore, the hook-up culture

represents a wide variety of races and cultures. For instance, the rise and shift in cultures was clearly documented in 1999, when those aged 18 or under also comprised almost 36% of non-Whites and Latinos. Characteristically, the millennial population comprises those who are technologically adept. So much so, that new terminology has been created to explain the distinct difference between millennials and those of prior generations. For instance, those born after 1990 have been coined *digital natives*, where those born prior to 1990 are called *digital immigrants*. This language explains that millennials have been born into technological environments, allowing for an instinctive understanding, where immigrants refers to those who have had to learn about technology later in life (Pew Research Center, 2014; Skiba, 2006).

Another distinct social characteristic of millennials is noncommittal sexual promiscuity. Inadvertently, this newer social norm leads to the public belief that every millennial is hoping to hook up as a willing participant (Holman & Sillers, 2011). This social expectation may result in significant social-sexual ambivalence, which is identified in the research conducted by Holman and Sillers (2011). This uncertainty is experienced by millennials as they consider the morés of their cultural upbringing, religious beliefs, and a more reserved approach to sexual activity versus engaging in higher-risk behaviors (Holman & Sillers, 2011). For example, those individuals with lifestyles that include strong religious beliefs hook up less than the nonreligious individuals (Brimeyer & Smith, 2012; Penhollow, Young, & Bailey, 2007; Scott-Sheldon, 2008).

Various authors, such as Garcia et al. (2012), Cooper et al. (1998), Milhausen and Mark (2009), and Valenti (2010), agree that gender roles have shifted, as seen in the social evolution of female as domestic partner and procreator to independent, educated,

employed, socially sexual emancipated woman. This concept establishes the general understanding that sexually active females are as acceptable as sexually active males (Garcia & Reiber, 2008). These precepts are further popularized and promoted through social media and popular culture. Sexual promiscuity, self-exploration, extra dyadic behaviors, and adventure that promote youthfulness are a focal point within all forms of media. This consistent media message further dictates that the hook-up lifestyle is not only socially acceptable for both males and females, but desirable (Fisher, 2009). A glaring example of this is found in print and digital commercial media. Therefore, although other generations, such as baby boomers, experience noncommittal emotional and sexual behavior, they are reticent to become involved in a series of noncommittal sexual relationships (Milhausen & Mark, 2009). One explanation of this social shift is provided by Valenti (2010), who theorized that the issue is not casual sex, but a *moral panic* over casual sex. This prompts the discussion of exactly how well the hook-up culture really helps young women to become confident and self-actualized, as Levy (2005) questions whether or not it is empowering for millennial females to arrive at social gathering dressed to “imitate porn stars or to strip in “Girls Gone Wild” fashion (Levy, 2005, p. 4). Levy’s results verify that many young females are more worried about being seen as hot by men and less concerned about being a together woman who was defined by Garcia et al. (2012) as a woman who is thoughtful, has life experience, is perceived as sexually self-assured, and assertive to the point of assuming a stereotypical masculine role. Aubrey and Smith’s (2011) study verifies that males and females agree upon the basic tents of hooking up as a short-term activity, although it may be more emotionally beneficial for males because they might end the hook up more confident than a female.

**Social mores.** Compounding the findings of Barriger and Velez-Blasini (2013), Gagnon and Simon (2011) and Holman and Sillers (2011) found evidence that millennials often experience conflict inside their own social group. This results in either perceived estrangement or behavioral conformity. This social pressure often leads young females to participate in hooking up, although they, themselves, may not fully approve (Holman & Sillers, 2011). The desire to be an accepted member of the greater social group may also override the inclination to not become involved in sexually promiscuous behavior (Hoffman et al., 2014). Conversely, males may not only initiate hook ups more often than females (Paul et. al., 2000), but the males may falsely report about hooking up to their peers (Paul & Hayes, 2002). The development of this social moré is consistently reaffirmed, both within a millennial's immediate social sphere as well as within popular culture and social media (Garcia et al., 2012). Therefore, millennials are a party to the development and the overt acceptance of this noncommittal, sexually unabashed culture (Levy, 2005).

Along with the development of this sexual subculture, a social philosophy exists that promotes a variety of sexual partners, noncommittal sexual interactions, and a predator/prey format (Heldman, 2010). When investigating these social and behavioral shifts, sociologists, Gagnon and Simon (2005, 2011), found that sexual behavior is a function of social learning. Their research purports that people create and act upon sociosexual scripts to assume social roles within sexual advances and behaviors. These scripts assume either the persona of the one who prompts the hook up or the one who accepts the gesture (Bogle, 2008; Gagnon & Simon, 2005, 2011). These social components create a potential for decreased respect between genders and an increase of

sexually inappropriate advances and behavior (Mullis, Byno, Shriner, & Mullis, 2009). Additionally, these scripts confirm the difference between the current behaviors of those aged 18-24 and those of previous peer groups, as seen in more conservative generational expectations for educational, career, and life choices. Kimmel (2008) termed “boys will be boys behavior” as “Guyland” (p. 72). As if it is a dwelling place, Guyland is the location where boys learn to be boys and then men. They are governed by society, peer, and self-expectation. Within Guyland, there are girls (Kimmel, 2008) who are the females who define themselves by the expectations of their male counterparts. Kimmel (2008) asserted that as long as girls, who are fun and sexy, play by the Guyland playbook, they are allowed to stay in this coed environment. If the girls demand respect and equality, as they are often raised to be, they are no longer allowed to stay and play (Kimmel, 2008).

**Generational behaviors.** Crucial to gaining insight of the millennial experience within the hook up is the examination of how, as time passes from one generation to the next, cultural, historical, economic, and social morés and lessons are transferred from prior generations to an upcoming cohort. In an effort to improve life experiences, each new generation finds the rational to adjust their reactions and behaviors while mirroring the past (Howe & Strauss, 2000). For example, generational behavioral shifts can be seen as the GI Generation (1901-1924), known as the *good kid generation*, defined themselves as socially respectable and responsible. The silent generation (1925-1942), who suffered through difficulties, such as the Great Depression (1929-1939), are reputed as focusing on survival and making life work. The boomer generation (1943-1960) earned their name due to the substantial increase of babies born (estimated 77 million) after the end of

World War II. Generation X (1961-1981), the first of the four cohorts, were a party to greater education and the highest rates of latchkey, day care, and divorce. The millennial generation (1982-2002) are at least equally, if not more, well educated than their parents. They are sophisticated, have been privy to more adult discussions during their childhood than their predecessors, and, of note, one out of nine Generation Y'ers have a credit card cosigned by a parent in their possession (The WJSchroer Company, n.d.). The millennials, having learned from, and following, the generations prior, are building upon the values instilled by the boomers, while filling the voids of the GI generation (Elam et al., 2007). This leads to increased education, consideration of later ages for marriage and the need to meet their sexual developmental needs and desires (Bogle, 2008). As long-term committed relationships, such as marriage and child birthing in later years, become the social norm, so do recreational sexual interactions (Cooper et al., 1998). Additionally, this leads the new generation to redefine relationships, sexual exploration, and its function (Levy, 2005).

Although this social-sexual culture poses challenges for both sexes, males and females are prompted to remain within traditional gender roles, shifting to behaviors that are considered more socially progressive and grounded in postfeminist ideology (Currier, 2013, Stinson, 2010). Millennials, who are considered to be more educated and socially progressive than generations before them, continue to return to antiquated gender roles when faced with expectations and desires to hook up. Although it is important to note that this discussion does not refute that current sexual standards remain connected to desires for romantic relationships that might parlay into long-term commitment (Armstrong et al., 2012). This default behavior challenges the precepts of the culture in which

millennials have been reared and educated (The WJ Schroer Company, n.d.; Skiba, 2006).

Along with these challenges, and as both genders seek to redefine their roles (O'Neill, 1981), males who have been expected to prefer and initiate noncommittal sexual relationships are moving to seek out deeper social connections and commitment through hooking up (Epstein et al., 2009), and females are abandoning reactions, such as the development of quick social attachments, nurturance, and submission, to those that are uncommitted and assertive, and, at times, aggressive (Armstrong et al., 2010). This effort to redefine indicates a social shift (Gibson et al., 2009).

Although both males and females understand that being sexually active creates a certain measure of physical- and mental-health risk, their behavior is generally dictated by the social standards of their generation. These standards lead males and females onto unsteady ground and, at times, avoidant behaviors (Snapp, 2014). Where emotional health is concerned, social messages for males and females are mixed. Social messaging states that boys and men should be considerate of gender equality yet chivalrous in their treatment of women (Lamont, 2013). Girls and woman are told they should be a *good girl* and a *pleasing woman*, but also a *together woman*. Garcia et al. (2012) defined a together woman as thoughtful, even when heeding authority; has life experience; is perceived as sexually self-assured; and assertive to the point of assuming a stereotypical masculine role (Garcia et al., 2012; Reid et al., 2011). A conundrum exists because this social expectation is in place while women are considered social misfits if they maintain their virginity or if they are overtly sexually active, they may be stigmatized as *sluts* when hooking up (Bogle, 2008). The same social conflict exists for males, as they are

considered chauvinists if they ebb toward gallantry; yet they are considered bad-mannered, if they do show favoritism for women—as males are historically recognized to be the stronger of the two genders (Currier, 2013)

Grounded within the cross-section of human biology, psychology, and culturally sensitive norms (Garcia & Reiber, 2008), sexual behaviors can promote both reproductive and romantic attachment. Complicating the matter, the precepts of hooking up have created a cultural call for males and females to assume less romantic attachments and pursue noncommittal sexual interactions (Garcia & Reiber, 2008). Similar to their male counterparts, with a focus on acceptable norms, females see hooking up as a means of participating in age-related social settings, social acceptance, and at times, the opportunity to declare personal independence. However, the magnification of female social-sexual behavior also prompts open discussions about sexual exploits within the millennial female's social sphere. In turn, these discussions create social-sexual expectations that set the stage for hooking up (Hoffman et al., 2014). This is a clear departure from the reserved topic of female sexual behavior in prior generations. As a result, this newer, open self-scrutiny may lead to rejection, negative social labeling, and decreased self-esteem (Barriger & Velez-Blasini, 2013), while bolstering the traditional male role of initiator, dominance and privilege (Kimmel, 2008; Reid et al., 2001).

To further understand the negative social perceptions aligned with hooking up, research by Barriger and Velez-Blasini (2013) established that participants who never hooked up had higher self-esteem than those who had. Barriger and Velez-Blasini analyzed data from 200 male and female university students who were anonymously surveyed about hook-up behaviors and associative factors. To evaluate and understand

the connection between hooking up and personality traits, the researchers relied upon Simpson and Gangestad's (1991) recommendation that individuals vary in sociosexual orientation. To measure self-esteem, they used Rosenberg's 10-Item Self-Esteem Scale (Rosenberg, 1965), where survey scores ranged from 8 (low self-esteem) to 30 (very high self-esteem), with a mean score of 22.06. Therefore, they concluded that although college students seek to define themselves as individuals, as a group, they are more apt to be more confident and exhibit higher self-esteem when they do not succumb to the expectations of the hook-up culture. Further complicating the issue, Paul and Hayes found that stories of sexual socialization were aggrandized, establishing a social-sexual college norm that creates pressure and negative self-reflections on millennial students (Paul & Hayes, 2002).

**Standpoint, social construction, and behavioral change.** This mixed methods study is framed through the lens of the standpoint theory, which establishes a baseline for insight on the perspectives and experiences of millennial males and females exposed to the hook-up culture. Therefore, this study explains how heterosexual men and women, ages 18-24 feel about their experience and exposure to the hook-up culture.

**Behavior, social cohesion, and integration.** Behavioral shifts are synonymous with the development of social cohesion in any culture. As Holstein and Gubrium (2007) pointed out, social meanings are formed by individual and group behavior. Freiberg (2001), Armstrong et al. (2010), and Gibson et al. (2009) also discuss how behavioral patterns create a sense of social cohesion. Therefore, the development of a group occurs as the individuals within it seek to meet their similar social needs. For instance, if new to a dorm setting, a student will seek out the acceptance of others. In doing so, he or she

hopes to satisfy his or her need for community acceptance and the desire to do so through new friendships. Therefore, social similarities are identified, and compromises are made, which shift individual behavior, so a group can be established (Freiberg, 2001). The concept that a biosociopsychological platform prods each generation to define itself is important to this current body of research because it dictates that a number of variables come into play as individuals seek to meet their needs (Garcia & Reiber, 2008).

In researching social cohesion, Freiberg (2001) thematically coded his information into three categories: (a) instrumental, (b) emotional, and (c) the creation of social cohesion. He defined these categories as (a) instrumental behaviors that are enacted to meet a specific goal, such as stealing food in order to feed one's family; (b) expressive behavior, which is based upon actions that serve to express emotion, such as violent crime to express one's anger; and (c) the social dynamics that result in the creation of social unification, such as that seen on 9/11 in New York City after the attacks on the World Trade Center. Freiberg's concept of social cohesion is closely aligned with French sociologist Emile Durkheim's (1982) research on social integration. Durkheim believed that social cohesion was made up of people's beliefs, values, and norms. Combined, this creates a collective consciousness that causes social integration (Krier, 2016).

Durkheim's (1982) concept of social integration, which portrays the development of social constructs, is aligned with Harding's (2004) standpoint theory where she asserts that the female point of view explains their social, political, and behavioral rationale. When females have experiences, their perceptions are shaped, and, like their male

counterparts, their behavior adjusts accordingly (Harding, 2004). Harding's theory maintains that this process is based upon the social groups to which people belong.

**Standpoint theory, millennials, and hooking-up dynamics.** The standpoint theory evolved from a combination of its Marxist origination in the 1800s and feminism, and it has become a significant discussion within the worlds of feminist and social construction studies. Supporting standpoint theory, present-day sociologist, Vivian Burr, also subscribed to social constructionism, argued that individual behavior and daily interactions result in the development and adoption of knowledge (Burr, 2015). Therefore, social change is established through beliefs and behaviors, which when repeated, create change in a social system. Burr explained that patterns of social actions reflect knowledge and beliefs, and they can be seen in within society (Burr, 2015). The standpoint theory expands this discussion as it relies upon experience and perception to provide insight to the development of social change.

For instance, Heldman (2010) established that the development of the hook-up culture is a social system defined by millennial values. His study aggregated data to identify the need for new studies regarding cultural shifts within the hook-up culture. Heldman's findings document that there are nine areas of concentration that facilitate the timing and cause of the hook-up culture: (a) college and university policies, (b) gender distribution of college students, (c) access to and consumption of pornography, (d) changed in the nature of alcohol use, (e) the *pornification* of mass media, (f) self-objectification, (g) perception of risk, (h) the new narcissism, and (i) marriage norms. Heldman (2010) suggested that these categories are not exhaustive and are in need of further investigation. As the majority of research focuses upon young adults who are of

college age (18-25) and enrolled in higher education, Heldman suggested that further studies be developed because the hook-up culture is not limited to college-bound millennials (Heldman, 2010). Each of these areas of concentration were addressed through the viewpoint of the research respondent and related to the generation's social norms. Specifically, these age cohorts were classified as a "group of persons who travel through life together and experience similar events at a similar age. That is, they share a common social, political, historical, and economic environment" (Williams, 2010, p. 2). For example, of all generations, the millennials' have been the best educated, and they also lay claim to the highest rates of latchkey, day care, and divorced parents.

Additionally, this generation enters unmarried cohabitation more often than those prior. As they reflect upon increasing divorce rates, they create a perception that long-term marriage is uncertain (Lindsay, 2014). This discussion serves as distinct evidence of social change. Where marriage was once viewed as the commitment of love within a relationship, now the decision to cohabitate is a pragmatic approach to a commitment of love without legal complexities (Lindsay, 2014). This relational response correlates with millennial generational values such as enjoying life without becoming entangled within unnecessary complexities (Williams, 2010).

**Social expectations and sexual behaviors.** Although there are social expectations that have led to the creation of the pseudonym, the hook-up culture, it does not accurately describe most members of its generation. According to the study conducted by Mullis et al. (2009), of the 364 undergraduate college women they surveyed, 24% had not had sexual intercourse. Therefore, statistically, all millennials do not have, desire, or are not pressured into engaging in noncommittal intercourse or other

forms of sexual activity. Mullis et al. (2009) found that millennial females agree that noncommittal sexual relationships are strongly associated with negative sexual attitudes. Their study's respondents stated that this negative perception can result in sexual permissiveness and reckless behavior (Mullis et al., 2009), which partially account for increased sexually transmitted diseases, sexual assault, and other forms of negative social behavior (Mullis et al., 2009). Mullis et al. (2009) addressed the instrumentalism of hooking up and male social expectations (Schmidt, 2015) of a need to report their sexual activity to others, some of which are accurate, and some are not (Paul & Hayes, 2000; Penhollow et al., 2007; Schmidt, 2015).

In 2013, 186 undergraduate students, enrolled in a northeastern United States college, responded to an online survey issued by Barriger and Velez-Blasini (2013). Almost 70% (69.8%) of the respondents confirmed that they hooked up at least once between the time of the survey and the onset of the academic year. In this study, most participants reported hooking up in the form of passionate kissing and reported that variables, such as alcohol consumption, sociosexual orientation, and social norms, influenced their perceptions and expectations for a hook up. The results of the study also provided evidence that males were not any more comfortable with hooking up than females (Barriger & Velez-Blasini, 2013).

Males were also less comfortable with hook ups that involved lower-risk sexual activities, such as kissing, as opposed to behaviors that are of greater risk, such as oral sex and intercourse (Barriger & Velez-Blasini, 2013). In 2012, Connelly and Heesacker studied the results of an online survey where 274 college-age females and 111 college-age males answered questions about the effects of benevolent sexism and the concept of

traditional gender roles. The study defines benevolent sexism as the circumstances that occur within gender roles such as women being nurturing and more fragile than the protective, resilient, strong men. In addition, the study found that although society touts gender equality, there are consistent behaviors that confirm the inequality of gender characteristics and roles. The researcher noted that although male chivalry and assuming more traditional feminine roles supports gender inequality, the current social system confirms that traditional gender roles correlate with the way people want to live their lives (Connelly & Heesacker, 2012). Millennials, like every other generation, have sculpted a social system that relies upon their experiences and needs (Howe & Strauss, 2000). Their social setting has been constructed upon feminist and social reform; although in many ways, female behavior is not much different than their male counterparts (Gagnon & Simon, 2005, 2011). The social perception of both genders is that their age cohort looks upon noncommittal relationships and hooking up as a significant portion of their generational culture.

**Childhood development and social construction.** Research regarding human behavior has a long-standing history as seen in the work conducted by Russian psychologist, Lev Vygotsky (1987). The 1930s founder of cultural-historical psychology and sociocultural cognitive development, believed that children learn through interaction with others within a shared culture. He found that cultural mediation, interpersonal communication, and physiological responses were significant components of human culture theory and biosocial development. Although often used to explain developmental learning processes of children, human culture theory explains how culture affects childhood development and group behavior (Louis, 2009). This research verifies that

millennials, like generations prior, have constructed a culture based upon their experiences from the past (Howe & Strauss, 2000).

Vygotsky's (1987) concepts conform and promote the social constructionist view that youth become enculturated into the greater peer group through social interaction. To further investigate cultural metamorphosis, as seen in the hook-up culture, Hai Lui and Matthews (2005) conducted research that validates Vygotsky's cultural historical psychology and sociocultural cognitive development as it applies to social change. This further verifies that individuals and social perceptions are interconnected, leading one person to follow the next, creating group behavior that institutes social change (Louis, 2009).

The convergence of the Vygotsky (1987) and Hai Lui and Matthews (2005) research explains that childhood development involves the creation and assumption of beliefs. Individuals are hard-pressed to remain separate from the social collective, although their mind is strong and capable of independent understanding and opinion. Vygotsky "argued that knowing is relative to the situations in which knowers find themselves" (Hai Lui & Matthews, 2005, p. 392). This belief was further substantiated by Harding and Norberg (2005), as their research provides a context for the role of social power as it controls relationships between men and women (Harding & Norberg, 2005). This directly correlates with the philosophy of the standpoint theory, framing the narrative that highlights the collective impact of individual points of view.

**Social scripts and stigmas.** Understanding that social forces evolve helps to explain how social mores and physiological needs merge to establish a biopsychosocial platform (Garcia & Reiber, 2008). This platform is key in the development of the hook-

up culture as it accounts for the role of social context, biology, and cross culture, as decisions are made to form noncommitted and committed relationships. Garcia et al. (2012) found that the public perception regarding hook ups and noncommittal sexual exchanges is overrated because more people report the desire for committed relationships. Women within his study explained that they often maintain an emotional tie to the person with whom they had hooked up. They also experienced greater guilt and vulnerability in comparison to their male counterparts. However, even though most respondents stated that they would prefer a committed relationship, the hook-up culture is becoming increasingly normative causing a decrease in courting rituals and the reordering of sexual scripts (Garcia et al., 2012). This coincides with millennial females who report having to work to escape the social stigma aligned with sexual promiscuity as opposed to males who are expected to be sexually assertive and/or aggressive (Kalish & Kimmel, 2011). Current millennial females are more focused upon the pleasures of hooking up than their predecessors who were concerned with meeting a mate for marriage.

In 2011, Kalish and Kimmel studied 14,600 college students, ages 18-24, spanning 19 United States campuses, and they revealed that public perception affirms that the act of hooking up is mutual. However, their research also states that males remain dominant (Paul et al., 2000), and females, although at times the provocateurs, do not necessarily control the process. Kalish and Kimmel explained that (a) hooking up is the new form of courtship, (b) students in the United States are waiting longer to get married (but they eventually will), and (c) hooking up is an acceptable form of sexual interaction.

This confirms a discrepancy between social perception and actual millennial experiences (Holman & Sillers, 2011).

Kalish and Kimmel's (2011) research established that the development, and continuation, of stigmas are cultivated by the millennial social network, their communication, and behaviors. Of the 274 full-time university students enrolled in a communication course who completed Kalish and Kimmel's' anonymous online survey, over 90% of respondents used and understood the term hook up. This sample reported that they believe their peers had been involved with more hook ups than they had personally experienced, confirming an overestimation of overall hook-up activity. Contrary to the public belief among millennials, which is that everyone within the hook up culture is confident and wanting to be involved, there is a reported perception that these young adults experience ambiguity and are concerned with their participation and sexual scripts when considering or involved within a hook up (Garcia et al., 2012). The Armstrong et al. (2010) study also supports the notion that hook ups occur for the typical student more than they actually do.

**Millennial hook-up experiences and perceptions.** The perception that the millennial population is hooking up with disregard is further disqualified in the Hoffman et al. (2014) study within American southern colleges. This exploration focused on the frequency and social factors related to hooking up. Of the 628 undergraduate students who participated, 45% reported having hooked up with existing friends; 60% reported that they had not engaged in oral sex or intercourse hook ups. Females did report social pressure to become involved in hook ups and often meet expectations as dictated by male report significant (and at times inflated) numbers of hook ups (Schmidt, 2015).

Complicating this issue, females were concerned about their feelings of vulnerability, guilt, and wanting to continue a relationship past the point of a hook up (Hoffman et al., 2014). Here, the female standpoint is often marginalized as it is seen as weak and *typically female*. However, when women provided their perspectives about their considerations they were, in turn, empowered and found that they can make a social difference (Harding, 2004).

Similar to the outcomes of the Mullin et al. (2009) study, Hoffman et al. (2014) found that there are fewer young adults engaged in hook ups that involve sexual intercourse than perceived by the greater group. The overreporting of hook-up frequency is found in males reporting they had engaged in 20% more hook ups (that included activities beyond kissing and fondling) than females reported. Females reported that make-out hook ups were a means to be sexually active while avoiding sexually transmitted infections and pregnancy. Females and males also reported that alcoholic consumption assisted in engaging in casual sexual encounters. However, they reported that they would have hooked up anyway (David, 2015). This misreporting or over reporting creates pressure for others to become an active participant in hooking up, when they might otherwise hesitate to engage in sexual activities (Hoffman et al., 2014).

One explanation for hook ups being over reported and guided by unequal gender roles is found in research challenging the framing of gender socialization preferences (Schmidt, 2015). Schmidt's study implemented an analysis of 21 data sources, illuminating the pervasive belief that men and women are different primarily due to socialization. If socialization is considered the sole causation of human behavior, it negates hormones, genetics, and adaptive perspectives that are the scientific basis for

behavior. The study suggests that sex differences are dictated by biological and physiological components and secondarily socialization (Schmidt, 2015). Decidedly, gender expectations do dictate response and social norms. For instance, regardless of gender, responses to conservative conversation were more favorable and memorable than when those conversations were promiscuous (Fisher, 2009). Therefore, females and males evolve socially; however, their behavior is driven through a biosociopsychological framework as also noted by Garcia and Reiber's 2008 study.

Kalish and Kimmel's 2011 study revealed the unexpected results that the majority of the respondents found hooking up as the best option available for their demographic. When comparing the characteristics of generations, researchers have identified significant differences regarding social behaviors. For instance, there is a recognition that the millennial generation engages more in noncommittal sexual interactions than their predecessors. Research also indicates that gender-specific traits may promote or dissuade hooking up. The social belief that all millennials accept the act of hooking up as a generational norm is not true, with great numbers of millennials not having hooked up or been involved in acts of oral or sexual intercourse. Overall, millennials do agree that hooking up is a part of their culture; however, they (more females than males) do not unanimously applaud the behavior (Levy, 2005).

The research has established that social constructionism supports the concept that cultural mediation, interpersonal communication, and physiological reactions are responsible for the development of human culture (Hau Lui & Matthews, 2005). Therefore, social needs shift as do generational behaviors (Bogle, 2008). The research consistently shows that the hook-up culture is an accepted subgroup within the millennial

sect (Bogle, 2007); however, a significant segment of female millennials declares their discomfort with the activity. But, they often agree to participate in hooking up to avert social pressure, which affects their sense of confidence and self-esteem (Brimeyer & Smith, 2012). For decades, social scientists and feminist philosophers have established that females are often marginalized, and males are sexually dominant. They all agree that to accurately provide insight to those social experiences and perceptions, females must render their standpoint (Ritzer, 2005, Hartstock, 1983). This collective point of view, as defined by the data, answers these hypotheses and provides answers to the research questions. Therefore, existing literature has established that millennials have been reared within the third-wave of feminism; however, as socially and progressive as this culture is, males continue to be sexually promiscuous and females are not as inclined to be willing partners to this sociosexual activity. Current research specifically queried millennials who were active members of college communities leaving a gap in literature that represents the experiences and beliefs of millennials who are not affiliated with a college non-full-time.

### **Chapter Summary**

Chapter 2 provided a review of the literature that defines the hook-up culture, addressing the perspectives of the millennial male and female who have insight of this social setting. Chapter 3 discusses the methodologies and research design used to study this topic.

## **Chapter 3: Research Design Method**

### **Introduction**

The act of hooking up is a noncommittal, social-sexual encounter which occurs within many environments that are conducive to intimate interactions, such as house parties, nightclubs, and college campuses (Bogle, 2007). Building on the studies of Paul and Hayes (2002), Armstrong et al. (2012), and Bogle (2007), there were opportunities to update the hook-up studies, particularly among male and female millennials living off campus and by using different methodologies. Therefore, the purpose of this confidential, anonymous mixed methods online study was to explore how hooking up and the hook-up culture are perceived and experienced by millennial men and women, ages 18-24, who were not enrolled in college full time. This chapter outlines (a) the research questions, (b) the research context, (c) the research participants, (d) the instruments used in data collection, and (e) the data collection procedures and analysis. The key questions directing this study were:

1. To what degree do U.S. millennials report having hooking-up experiences and sharing their experiences with their peers?
2. Are there gender differences among U.S. millennials in the number of reported hooking-up experiences and the degree of agreement pertaining to a select group of hooking-up attitudes, expectations, and beliefs?

3. Are there differences in the reported hooking-up attitudes and beliefs among U.S. millennials who had prior hooking-up experiences versus those without hooking-up experiences?
4. What are the preferred modes of setting up hook ups among U.S. millennials?

### **Research Context**

In their classic study, Paul and Hayes (2002) distributed take-home, paper-and-pencil questionnaires with open-ended response formats on hooking up to university students enrolled in a psychology course at one institution. Given the sensitive nature of this topic, and with consideration for the participants' privacy, confidentiality, and anonymity, this study's data collection process was generated using Qualtrics software and survey platforms.

Although there are other online survey companies, Qualtrics is the world's leading insight platform. According to the Qualtrics website, this software product protects privacy, confidentiality, and anonymity through the use of their survey protection applications. With anonymity as a goal, all IP addresses were protected by the researcher turning off the tracking mechanisms within the Qualtrics tool and selecting *anonymize responses* within the software's survey options.

Prior to conducting research, a faculty mentor confirmed that IP addresses were protected as indicated. In lieu of individual interviews or paper-and-pencil formats, this study asked participants to respond online to general demographic questions (Appendix A) along with their degree of agreement with several belief statements about hooking up, using a 4-point Likert scale. This online survey administration respected the

rights of the participants to privacy while providing valuable insight of the millennial perspectives on hooking up.

### **Research Participants**

**Recruitment.** The first preliminary step in the participant recruitment process was providing Qualtrics with the selection criteria. All preselected eligible online participants were (a) a millennial age between the ages of 18 and 24, living in the United States; (b) enrolled in zero or some college credits/part-time status only; and (c) unemployed, working part time or full time. Given these criteria, the Qualtrics panel successfully recruited 106 respondents (54 males and 52 females) within the specified demographics. Each recruit was provided with a link to access the study and they were invited to create a private password. Qualtrics recruited, distributed, and returned the results within 42 hours. Each volunteer participant was offered \$5.00 for completing the survey (and the total fee was paid for by the researcher). Prior to the launch of the survey, the researcher contacted Qualtrics to clarify the recruitment process and methods for maintaining confidentiality and anonymity. As can be seen in Appendix B, the staff members at Qualtrics revealed that there was no printed document; however, Qualtrics uses third-party companies to conduct the outreach that was aligned with the guidelines defined by the researcher.

### **Instruments Used in Data Collection**

This section describes the online instruments used in this study:

- The Demographic Questionnaire (DQ). The DQ (Appendix A), was an 8-item, self-reporting demographic questionnaire designed to collect demographic

information about the millennials including sex, gender, age, level of education, race, ethnicity, country of birth, and employment status.

- The Millennial Hook-Up Attitudes and Beliefs Survey (MHABS). The Millennial Hook-Up Attitudes and Belief Survey (hereafter referred to as the Survey) was a 33-item, self-reporting descriptive online survey used in this study. The online Survey was designed to describe the perceptions and experiences of millennials between the ages of 18 and 24 regarding hooking up and the hook-up culture. Survey items were derived, or adapted, from theory/research from Paul and Hayes (2002) and Armstrong et al. (2012).

The Survey comprised three parts. In Part 1: General Background on Hooking Up (12 items), the respondents reported their degree of agreement with the item/statements that were focused on their hook-up experience and perceptions about hooking up and the hook-up culture. This included beliefs about membership within the hook-up culture, frequencies in hooking up, and methods in arranging hook-up encounters. The response format for the 12 items included *yes* and *no* responses as well as frequency responses that ranged from 1-3 times through 25+ times. In this section, Item 4 was used to address Research Question 1: To what degree do U.S. millennials report having prior hooking-up experiences and sharing their experiences with their peers?

In Part 2: Hooking-Up Attitudes (17 items), the respondents reported their degree of agreement with 17 item/statements using a 4-point Likert scale with a response format ranging from strongly disagree (1) to strongly agree (4). The total possible score on these items ranged from (very high disagreement) 17, to (very high agreement) 68. Sample item/statements were “Hooking up is a common experience for most people my age,”

“Hooking up can improve a person’s social reputation or popularity,” and “You believe you can control what happens during a hook-up encounter.” Higher scores indicated a higher degree of agreement on each item. Total scores were based on the sum of all 17 items, and the scores were used in the data analyses to address Research Question 3: Are there differences in the reported hooking-up attitudes and beliefs among U.S. millennials who had prior hooking-up experiences versus those without hooking-up experiences?

In Part 3: Open-Ended Survey of Hooking-Up Beliefs (three items), the respondents were asked to share their best/worst hook-up situations, reasons for hook-up cancellations, and the estimates of hooking up among people in committed relationships. The response format for the four item/statements were three open-ended text boxes that allowed for short answers, and one question required a percentage estimate.

### **Data Collection Procedures**

The Institutional Review Board (IRB) of St. John Fisher College reviewed and approved all aspects of this project before implementation. The primary data collection source was based upon the execution of an online survey, contracted through Qualtrics to assist in investigating the beliefs and experiences regarding hooking up and the hook-up culture. Given that Qualtrics screens and requires the consent of all participants before the survey is able to be launched, St. John Fisher’s IRB waived the need for signature lines that are generally provided upon the prescribed Informed Consent Form. After the participants agreed to the terms of the survey, a demographic survey and a 33-question online research survey (Appendix C) was made available for responses. This online process decreased the participants’ social concerns that could potentially accompany their

responding to sensitive questions through other methodologies such as during in-person interviews.

Once all data were collected, they were aggregated and, for three of the last four questions, coded. This rigor aligned the research process with the checks for trustworthiness as outlined by Lincoln and Guba (1985):

1. Credibility: the plausibility and integrity of the study
2. Transferability: the possibility of applying the study's outcomes to other contexts
3. Dependability: research procedures that are clearly defined and opened to scrutiny
4. Confirmability: evidence that the procedures described actually took place

**Information and informed consent.** After reviewing all survey descriptions, the participants who agreed to fill out the survey confirmed their consent by *clicking* the *Next* icon, as directed by the Qualtrics software. This description included instructions stating that the participants had the right to exit the 33-question survey at any time (Appendix C). When a respondent chose not to click *Next*, not agreeing to the terms of consent, the survey process was terminated.

In addition, demographic information was collected through the Qualtrics software process, as outlined by the researcher (Appendix A). After the target population was identified, Qualtrics distributed the survey that comprised a 17-item, 4-point Likert scale survey and a four-question, open-ended survey (Appendix C).

Once completed, the participants clicked *Submit*, transmitting the response to Qualtrics for aggregation and analysis. As the survey contained sensitive material, a

survey support resource list (Appendix D) was provided at the end of the survey process for respondents.

**Notification of receipt.** Upon the completion of the surveys, the Qualtrics software notified the researcher. The receipt of the completed, anonymous, and confidential information included raw data and aggregated material that provided the material to identify emergent themes. All confidential survey material was downloaded into a password-protected flash drive and printed, and all data will be maintained in a locked, fireproof file cabinet in the researcher's private office. All data will be maintained for a period of 3 years and then the data will be erased from the flash drive, and all confidential printed material will be shredded and disposed.

### **Data Analysis**

The data analysis plan for the research questions was as follows:

1. To what degree do U.S. millennials report having prior hooking-up experiences and sharing their experiences with their peers?

The descriptive statistics were analyzed to answer Research Question 1.

2. Are there gender differences in the hooking-up attitudes, expectations, and beliefs among U.S. millennials?
3. Are there differences in the reported hooking-up attitudes and beliefs among U.S. millennials who had prior hooking-up experiences versus those without hooking-up experiences?

The descriptive statistics and analysis of variance were run to determine sex and experience differences.

4. What are the preferred modes of setting up hook ups among U.S. millennials?

The descriptive statistics were analyzed to answer Question 4.

### **Chapter Summary**

This chapter summarized the research context, recruitment of participants, the online survey questions, and item/statements. Chapter 4 showcases the demographic profile of the sample, the reliability analyses, and the hypothesis testing.

## Chapter 4: Results

### Introduction

The previous studies that focused on hooking-up attitudes and behaviors among millennials were mostly delimited to paper-and-pencil surveys or interviews using college students from one location per study in the United States (Bogle, 2007; Paul & Hayes, 2002; Garcia et al, 2012). Is there a hook-up culture off campus? The purpose of this study was to describe the attitudes, beliefs, and experiences of working female and male U.S. millennials, ages 18-24, who were not full-time college students. Additionally, this online descriptive survey study was designed to explore and describe the hook-up experiences and hook-up culture perspectives of 18-24 years old male and females from across the United States. This chapter includes a demographic profile of the respondents, the reliability analyses of the survey, and the results from the data analyses. Listed below are the four research questions for this study and the corresponding hypotheses:

1. To what degree do U.S. millennials report having prior hooking-up experiences and sharing their experiences with their peers?

Hypothesis 1A: U.S. millennials will report that they and others are having some hooking-up experiences.

Hypothesis 1B: U.S. millennials will report that they frequently share their hooking-up experiences with their peers.

2. Are there gender differences in the hooking-up attitudes, expectations, and beliefs among U.S. millennials?

Hypothesis 2: There will be significant gender differences in the hooking-up attitudes, expectations, and beliefs among U.S. millennials.

3. Are there differences in the reported hooking-up attitudes and beliefs among U.S. millennials who had prior hooking-up experiences versus those without hooking-up experiences?

Hypothesis 3: There will be significant differences in the hooking-up attitudes and beliefs among U.S. millennials who had prior hooking-up experiences versus those with no prior hooking-up experiences.

4. What are the preferred modes of setting up hook ups among U.S. millennials?

Hypothesis 4: U.S. millennials will prefer the use of social media/dating apps to set up hook ups over other modes of communication

### **Data Analysis and Findings**

The data analyses were split into two sections: (a) preliminary analyses (demographic profile of the sample and the reliability analyses), and (b) hypothesis testing.

**Demographic profile of the total sample of respondents.** The first preliminary analysis run was to describe the total demographics using frequencies. Table 4.1 provides a demographic and hooking-up experience summary of the total sample of online survey respondents. The goal was to survey an online national sample of 100 participants and an equal number of males and females across the United States. Table 4.1 shows that there were usable surveys from 106 respondents: 54 male participants and 52 female participants. In addition to gender, the total sample was also diverse; it comprised 59 non-White (54.6%) and 49 White (45.4%) participants. Specifically, the breakdown of non-

White participants were 28 Black (26.4%), 14 Latino (13.2%), nine Asian/Pacific Islander (8.5%), and seven Native American/Other (6.6%). As expected, most of the total sample (84.4%) had yet to graduate from college, while 28 respondents did report that they had graduated with their college degree. The college degrees earned by the survey respondents were 11 associates (10.4%), 14 bachelors (13.2%), and three graduate (2.8%) degrees. Over half of the total sample (54.6%) was working full-time, while the remaining participants (45.4%) reported working part time or not at all.

Table 4.1

*Demographic Characteristics of the Total Online Survey Millennial Respondents*

(*N* = 106)

Characteristic	<i>N/n</i>	Percentage (%)
Sex	106	100.0
Male	54	50.9
Female	52	49.1
Race/Ethnicity	106	100.0
Non-White	59	55.6
White	49	46.2
College Graduate	106	100.0
Not Currently	91	85.8
Yes	17	16.0
Employment Status	106	100.0
Full Time	59	55.6
Part Time/Unemployed	49	46.2
Are you a member of the HU culture?	106	100.0
Yes	59	55.6
No	47	44.3
Do you have HU experience?	106	100.0
Yes	66	62.3
No	40	37.7

*Note.* Other = part-time employment or unemployed. HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

**Evidence for Hypothesis 1A (total sample).** Table 4.1 shows that more than half of the total millennial, 18-24-year-old, respondents self-reported being a part of the hook-up culture (55.7%) and having prior hooking-up experiences (62.3%). Thus, there was some empirical support for Hypothesis 1A: *U.S. millennials will report that they are having some hooking-up experiences.*

**Demographic profile of the 18-20-year-old respondents.** Table 4.2 provides a demographic summary and hooking-up experiences of the 33 online respondents who self-identified as either 18-, 19-, or 20-years old. This age group comprised slightly more males (59.4%) than females (43.7%) and slightly more Non-Whites (56.2%) than Whites (46.9%). As expected, most of the sample (93.7%) had yet to graduate from college, while 9.4% of the 18-20-year-old respondents reported that they had graduated with their college degree (associate).

**Evidence for Hypothesis 1A (18-20-year old respondents).** As shown in Table 4.2, more than half of the total millennial 18-20-year-old respondents self-reported being a part of the hook-up culture (62.5%). An equal number (50%) reported having hook-up experiences and not having hook-up experiences. Thus, for this age group, there was some empirical support for Hypothesis 1A: *U.S. millennials will report that they are having some hooking-up experiences.*

Table 4.2

*Demographic Characteristics of the 18-20-Year-Old Online Survey Respondents*

Characteristic	<i>N/n</i>	Percentage (%)
Sex	32	100.0
Male	19	59.4
Female	14	43.7
Race/Ethnicity	32	100.0
Non-White	18	56.2
White	15	46.9
College Graduate	32	100.0
Not Currently	30	93.7
Yes	3	9.4
Employment Status	32	100.0
Full Time	10	31.2
Part Time/Unemployed	22	71.9
Are you a member of the HU culture?	32	100.0
Yes	20	62.5
No	12	37.5
Do you have HU experience?	32	100.0
Yes	16	50.0
No	16	50.0

*Note.* HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

**Demographic profile of the 21-22-year-old sample of respondents.** Table 4.3 provides a demographic summary and the hooking-up experiences of the 37 online respondents who self-identified as either 21- or 22-years old. This age group comprised slightly less males (48.6 %) than females (51.3%) and slightly more Non-Whites (51.3%) than Whites (48.6%). Most of the total sample (94.6%) had yet to graduate from college, while 5.4% of the 21-22-year-old respondents reported that they graduated with their college degree (associate).

**Evidence for Hypothesis 1A (21-22-year-old respondents).** Table 4.3 shows that more than half of the total millennial 21-22-year-old respondents self-reported that they were NOT a part of the hook-up culture (56.8%), even though more than half (59.5%) reported having hooking-up experiences. Although more than half supported Hypothesis 1A: *U.S. millennials will report that they are having some hooking-up experiences*, this age group reported having mixed views on being a part of the hook-up culture.

Table 4.3

*Demographic Characteristics of the 21-22-Year-Old Online Survey Respondents*

Characteristic	N/n	Percentage (%)
Sex	37	100.0
Male	18	48.6
Female	19	51.3
Race/Ethnicity	37	100.0
Non-White	19	51.3
White	18	48.6
College Graduate	37	100.0
Not Currently	35	94.6
Yes	2	5.4
Employment Status	37	100.0
Full Time	21	56.8
Part Time/Unemployed	16	43.2
Are you a member of the HU culture?	37	100.0
Yes	16	43.2
No	21	56.8
Do you have HU experience?	37	100.0
Yes	22	59.5
No	15	40.5

*Note.* HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

**Demographic profile of the 23-24-year old sample.** Table 4.4 provides a demographic summary and hooking-up experience of the 38 online respondents who self-

identified as either 23- or 24-years old. This age group comprised slightly less males (47.4%) than females (52.6%) and slightly more Non-Whites (57.9%) than Whites (42.1%). More than half of the age group sample (68.4%) had yet to graduate from college, while 31.6% of the 23-24-year-old respondents reported that they graduated with their college degree.

**Evidence for Hypothesis 1A (23-24-year old respondents).** Shown in Table 4.4, more than half of the total millennial 23-24-year-old respondents self-reported that they were a part of the hook-up culture (60.5%). Most of the respondents (73.7%) in this age group reported having some hooking-up experiences. Of all the age groups, the 23-24-year-old population was the age group with the highest percentage of endorsement for Hypothesis1A: *U.S. millennials will report that they had have some hooking-up experiences.*

Table 4.4

*Demographic Characteristics of the 23-24-Year-Old Online Survey Respondents*

Characteristic	N/n	Percentage (%)
Sex	37	34.9
Male	17	16.0
Female	20	18.9
Race/Ethnicity	28	73.7
Non-White	22	57.9
White	16	42.1
College Graduate	38	100.0
Not Currently	26	68.4
Yes	12	31.6
Employment Status	38	100.0
Full Time	28	73.7
Part Time/Unemployed	10	26.3
Are you a member of the HU culture?	37	34.9
Yes	23	21.7
No	14	13.2
Do you have HU experience?	37	100.0
Yes	28	73.7
No	9	23.7

*Note.* HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

**Evidence for Hypothesis 1A.** Table 4.5 shows the frequency results from the online survey question: “In your estimation, approximately how many times have you hooked-up?” Of the 106 respondents, 42 (44.5%) reported previously hooking-up between 1-7 times. From the total sample, 15 respondents (15.9%) reported hooking up between 8 to 25 times. Nine respondents (9.5%) reported previously hooking up more than 25 times.

When comparing the males and females, 23.3% of males and 21.2% of the females reported hooking up between 1-7 times. Six male respondents (6.4%) and nine female respondents (9.5%) reported hooking up between 8 to 25 times, and nine male respondents (7.4%) and two female respondents (2.1%) reported hooking up more than 25 times. Again, Table 4.5 provide further specific empirical evidence that supports Hypothesis1A: *U.S. millennials will report that they had have some hooking-up experiences.*

Table 4.5

*By Sex, the Frequency Summary of the Estimated Number of Recalled Hooking-Up Experiences by the Millennial Respondents*

Frequency Ranges	Total		Males		Females	
	<i>N/n</i>	%	<i>N/n</i>	%	<i>N/n</i>	%
	106	100.0	54	57.2	52	55.1
1-3	22	23.3	12	12.7	10	10.6
4-7	20	21.2	10	10.6	10	10.6
8-11	5	5.3	1	1.1	4	4.2
12-15	5	5.3	3	3.2	2	2.1
16-20	4	4.2	2	2.1	2	2.1
21-25	1	1.1	0	0.0	1	1.1
26+	9	9.5	7	7.4	2	2.1

*Note.* HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

**Demographic profile of shared stories of the total sample.** Table 4.6 provides a frequency profile of the estimated number of other millennials who had shared their hook-up stories directly with the male and female respondents. The respondents were asked: “How many people have shared hook-up stories with you directly?” While 14 respondents (13.2%) reported that no other people had shared hook-up stories with them, a majority of the respondents (84 or 79.2%) reported that at least 1-25 other millennials had shared hook-up stories with them. The most popular estimate group for the total sample was 4-7 times that others shared stories with them (22.6%). Interestingly, eight respondents (8.5%) reported more than 25 others shared stories with them. Collectively, this table clearly shows empirical evidence for Hypothesis 1B: *U.S. millennials will report that they frequently share their hooking up experiences with their peers.*

The breakdown by sex is reported: While seven male respondents (6.6%) reported that no other people had shared hook-up stories with them, 43 respondents (45.6%) reported that at least 1-25 other millennials had shared hook-up stories with them. The most popular estimate group for the male sample was 4-7 times that others shared stories with them (24.4%). Four male respondents (4.2%) reported that more than 25 others shared stories with them.

While seven female respondents (6.6%) reported that no other people had shared hook-up stories with them, 41 female respondents (43.5%) reported that at least 1-25 times other millennials had shared hook-up stories with them. The most popular estimate group for the female sample was 4-7 times others shared stories with them (25.4%). Four female respondents (4.2%) reported that more than 25 times others shared stories with them.

Table 4.6

*By Sex, the Frequency Profile of the Estimated Number of Other Millennials Who Shared Their Hook-Up Stories with the Respondents*

	Total		Males		Females	
	<i>N/n</i>	%	<i>N/n</i>	%	<i>N/n</i>	%
# of Sharing Millennials	106	100.0	54	51.0	52	49
0	14	13.2	7	6.6	7	6.6
1-3	23	21.7	13	12.3	10	9.4
4-7	24	22.6	10	9.4	14	13.2
8-11	19	17.9	10	9.4	9	8.5
12-15	12	11.3	7	6.6	7	6.6
16-20	4	3.8	2	1.9	2	1.9
21-25	2	1.9	1	0.9	1	0.9
26+	8	8.5	4	4.2	4	4.2

*Note.* HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

**Demographic profile of the total sample regarding daily thoughts about**

**hooking up.** Table 4.7 provides a frequency profile, by sex, of the estimated number of daily thoughts the millennials had about hooking up. The online survey millennial respondents were asked: “How many times per day do most people your age think about hooking-up?” While 14 respondents (13.2%) reported that millennials between ages 18-24 do not think about hooking up every day, a vast majority or 85 respondents (80.2%) believed that most millennials think about hooking up between 1-25 times per day. The most popular estimation of daily hook-up thoughts per day for the total sample was 4-7 daily thoughts about hooking up for 62.3% of respondents. Seven respondents (6.6%)

reported that they believe most millennials think about hooking up more than 25 times per day.

The breakdown by sex is reported: While seven male respondents (6.6%) reported that millennials between ages 18-24 do not think about hooking up through the course of the day, 49 respondents (46.2%) reported that millennials do think about hooking up between 1-25 times per day. The most popular estimate for the male sample was 1-7 times others think about hooking up (26.4%) throughout the course of a day. Seven respondents (6.6%) reported that millennials think about hooking up more than 25 times per day.

While seven female respondents (6.6%) reported that millennials between ages 18-24 do not think about hooking up through the course of the day, 43 respondents (40.1%) reported that millennials think about hooking up between 1-25 times per day. The most popular estimate for the female sample was 1-7 times others thinking about hooking up (35.8%) throughout the course of a day. Seven respondents (6.6%) reported that millennials think about hooking up more than 25 times per day.

Table 4.7

*By Sex, Frequency Profile of the Estimated Number of Daily Thoughts Millennial*

*Respondents Had About Hooking Up*

# of Daily Thoughts	Total		Males		Females	
	N/n	%	N/n	%	N/n	%
0	14	13.2	7	6.6	7	6.6
1-3	39	36.8	14	13.2	25	23.6
4-7	27	25.5	14	13.2	13	12.3
8-11	6	5.7	5	4.7	1	0.9
12-15	5	4.7	2	1.9	3	2.8
16-20	5	4.7	5	4.7	0	0.0
21-25	3	2.8	2	1.9	1	0.9
26+	7	6.6	5	4.7	2	1.9

*Note.* HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

**Demographics profile of the total sample regarding same-partner monthly hook-up estimates.** Table 4.8 provides a frequency profile of the estimated number of same-partner hook ups among millennials by sex. The online survey millennial respondents were asked: “In your estimation, how many times per month do most people your age hook up with the *same* person?” While 17 respondents (16%) reported that most millennials between ages 18-24 do not hook up with the same partner during an average month, 85 respondents (80.2%) believed that most millennials had between 1-25 hook ups per month with the same partners. The most popular monthly estimate for the total sample was 4-7 times for same-partner hook ups (endorsed by 52.3% of the total sample). Four respondents (3.8%) reported that they believed most millennials hook up with the same partner more than 25 times in 1 month.

The breakdown by sex is reported: While 13 male respondents (12.3%) reported that most millennials between ages 18-24 do not hook up with the same partner on a monthly basis, 37 respondents (34.9%) reported that they believed most millennials had between 1-25 same hook-up partners on a monthly basis. The most popular estimate for the male sample is that 27.3% of millennials hook up with the same partner between 1-3 times. Four respondents (3.8%) reported that millennials hook up with the same partner than 25 times per month.

While four female respondents (3.8%) reported that most millennials between ages 18-24 do not hook up with the same partner on a monthly basis, 48 respondents (45.3%) reported that most millennials do have between 1-25 same hook-up partners on a monthly basis. The most popular estimate for the female sample is that 30.2% of

millennials hook up with the same partner between 4-7 times. No respondents reported that millennials hook up with the same partner than 25 times per month.

Table 4.8

*By Sex, the Frequency Profile of the Estimated Number of Same-Partner Hook Ups Among Millennial Respondents*

	Total		Males		Females	
	<i>N/n</i>	%	<i>N/n</i>	%	<i>N/n</i>	%
Same-Partner HU Estimates	106	100.0	54	50.9	52	49.1
0	17	16.0	13	12.3	4	3.8
1-3	36	34.0	16	15.1	20	18.9
4-7	20	18.9	8	7.5	12	11.3
8-11	13	12.3	4	3.8	9	8.5
12-15	9	8.5	4	3.8	5	4.7
16-20	3	2.8	2	1.9	1	0.9
21-25	4	3.8	3	2.8	1	0.9
26+	4	3.8	4	3.8	0	0.0

*Note.* HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

**Demographic profile of the total sample regarding different-partner monthly**

**hook-up estimates.** Table 4.9 provides a frequency profile of the estimated number of different-partner hook ups among millennials by sex, having answered the question, “In your estimation, how many times per month do most people your age hook up with a *different* person?” While 13 respondents (12.3%) reported that millennials between ages 18-24 do not hook up with a different partner each month, 90 respondents (85%) reported that millennials do have between 1-25 different hook-up partners per month. The most

popular estimate for the total sample is that 66% of millennials hook up with a different partner between 1-7 times. Three respondents (2.8%) reported that millennials hook up with a different partner more than 25 times in 1 month.

The breakdown by sex is reported: While seven male respondents (6.6%) reported that millennials between ages 18-24 do not hook up with a different partner, 44 male respondents (46.6%) believed that most millennials have between 1-25 different hook-up partners per month. The most popular estimate for the male sample was that 26.4% of the male respondents believed that most millennials hook up with a different partner between 1-7 times per month. Three respondents (2.8%) reported that they believe most millennials hook-up with a different partner than 25 times per month.

While six female respondents (4.9%) reported that millennials between ages 18-24 do not hook up with a different partner during any month, 46 female respondents (48.8%) reported that they believe that most millennials have between 1-25 different hook-up partners. The most popular estimate for the female sample was that 33.4% believed that most millennials hook up with a different partner between 1-7 times per month. Zero respondents reported that millennials hook up with a different partner more than 25 times.

Table 4.9

*By Sex, Frequency Profile of the Estimated Number of Different-Partner Monthly Hook Ups Among the Millennial Respondents*

	Total		Males		Females	
	<i>N/n</i>	%	<i>N/n</i>	%	<i>N/n</i>	%
# of Different-Partner HU	106	100.0	54	50.9	52	49.1
0	13	12.3	7	6.6	6	5.7
1-3	36	34.0	18	17.0	18	17.0
4-7	28	26.4	10	9.4	18	17.0
8-11	15	14.1	9	6.5	6	5.7
12-15	8	7.5	6	5.7	2	2.8
16-20	3	2.8	1	0.9	2	2.8
21-25	0	0.0	0	0.0	0	0.0
26+	3	2.8	3	2.8	0	0.0

*Note.* HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

**Demographic profile of the total sample regarding hooking up using social media apps.** Table 4.10 provides a frequency profile, by sex, of the estimated number of hook-up/dating social media apps used by millennials who answered the question, “How many different social media apps can you think of that are useful for setting up hook-up encounters?” While 11 respondents (10.4%) reported that there are zero social media apps used to arrange hook ups, 89 respondents (84%) reported that there are between 1 - 20 social media apps that are used to arrange hook ups. The most popular estimate for the total sample was that 65.1% of respondents reported that there are between one to seven social media apps that are used to arrange hook ups. Six respondents (5.7%) reported that there are between 21-25 social media apps to arrange hook ups.

The breakdown by sex is reported: While six male respondents (5.7%) reported that there are between zero social media apps used to arrange hook ups, 45 respondents (42.4%) reported that there are between 1 - 20 social media apps that are used to arrange hook ups. The most popular estimate for the male sample is that 30.2% reported that there are between one to seven social media apps that are used to arrange hook ups. Three respondents (2.8%) reported that reported that there are between 21-25 social media apps to arrange hook ups.

While five female respondents (4.7%) reported that there are zero social media apps used to arrange hook ups, 44 respondents (41.5%) reported that there are between 1 – 20 social media apps that are used to arrange hook ups. The most popular estimate for the female sample is that 34.9% reported that there are between one to seven social media apps that are used to arrange hook ups. Three respondents (2.8%) reported that there are between 21-25 social media apps to arrange hook ups.

Table 4.10

*By Sex, Frequency Profile of the Estimated Number of Hook-Up/Dating Social Media Apps Used by Millennial Respondents*

	Total		Males		Females	
	<i>N/n</i>	%	<i>N/n</i>	%	<i>N/n</i>	%
# HU with Social Media Apps	106	100.0	54	50.9	52	49.1
0	11	11.7	6	5.7	5	4.7
1-3	36	34.0	17	16.0	19	18.0
4-7	33	31.1	15	14.1	18	17.0
8-11	13	12.3	9	8.5	4	3.8
12-15	6	5.7	3	2.8	3	2.8
16-20	1	0.9	2	0.9	0	0.0
21-25	6	5.7	3	2.8	3	2.8

*Note.* HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

**Profile of the most-popular social media dating/hook-up apps.** The respondents were asked, “What is the most popular social media app for hooking up?” As shown in Table 4.11, 76.4% of the respondents reported that the most popular social media app to arrange hook ups was Tinder. In terms of sex, 72.2% of the males and 80.8% of the females reported that Tinder was the most popular social media app to arrange hook ups. Of the total sample of respondents (100%), 16% of respondents stated that “other” (unnamed) apps were most popular, followed by OK Cupid (5.7%) and Bumble (1.9%).

Table 4.11

*Most Popular Social Media Apps for Hooking Up Used by the Millennials Respondents*

Social Media Apps	Total		Males		Females	
	<i>N/n</i>	%	<i>N/n</i>	%	<i>N/n</i>	%
Total	106	100.0	54	50.9	52	49.1
Tinder	81	76.4	39	72.2	42	80.8
Other	17	16.0	10	18.5	7	13.5
OK Cupid	6	5.7	4	7.4	2	3.8
Bumble	2	1.9	1	1.9	1	1.9

*Note.* HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

**Demographic profile of the total sample regarding hook-up arrangement**

**methods.** Table 4.12 shows a summary of the responses to the statement, “The most preferred method for setting up a hook-up encounter among people my age is \_\_\_\_\_.”

Table 4.12 shows that 46.2% of the total respondents reported that the most-preferred

method to arrange hook ups was through the use of social media/dating apps. Less than 1% of the respondents (0.9%) selected “face-to-face encounters” as the most preferred method to arrange hook ups. The males and females reported similar choices.

Table 4.12

*Preferred Methods to Arrange Hook Ups by Millennial Respondents*

Preferred Method	Total		Males		Females	
	<i>N/n</i>	%	<i>N/n</i>	%	<i>N/n</i>	%
Total	106	100.0	54	50.9	52	49.1
Social Media/Dating App	49	46.2	23	21.7	26	24.5
Texting	22	20.7	12	11.3	10	9.4
Friend Referral	17	16.0	8	7.5	9	8.5
Phone Call	12	11.3	6	5.7	6	5.7
Email	5	4.7	4	3.8	1	0.9
Face to Face	1	0.9	1	0.9	0	0.0

*Note.* HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

**Demographic profile of the total sample regarding minutes to arrange a hook**

**up.** Table 4.13 shows a summary of the results to the following question, “How much time (in minutes) does it typically take to set up a hook-up encounter using a social media app?” Table 4.13 shows that 30.2% of the total respondents reported that it takes between 4-7 minutes to arrange a hook up via social media apps. The second most-popular answer (12.2%) reported that arranging a hook up via social media apps takes between 1-3

minutes. The third most-popular answer (10.4%) stated that it takes somewhere over 25 minutes to do the same.

Table 4.13

*By Sex, Frequency Profile of the Estimated Number of Minutes to Arrange Hook Ups Using Social Media App by Millennials Respondents*

Number of Minutes	Total		Males		Females	
	<i>N/n</i>	%	<i>N/n</i>	%	<i>N/n</i>	%
Total	106	100.0	54	50.9	52	49.1
0	13	12.2	8	7.5	5	4.7
1-3	32	30.2	11	10.4	21	19.8
4-7	18	17.0	9	8.5	9	8.5
8-11	16	15.1	10	9.4	6	5.7
12-15	11	10.4	7	6.6	4	3.8
16-20	5	4.7	2	1.9	3	2.8
21-25	11	10.4	7	6.6	4	3.8

*Note.* HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

**Reliability and group differences analyses.** The internal consistency estimate for the hooking-up attitudes scale was very reliable ( $\alpha = .90$ ). Tables 4.14 and 4.15 show a summary of the results that address Research Question 2: Are there gender differences in the number of reported hooking-up experiences and hooking-up attitudes, expectations, and beliefs among U.S. millennials? and Research Question 3: Are there differences in the reported hooking-up attitudes and beliefs among U.S. millennials who had prior hooking-up experiences versus those without hooking-up experiences? A 2 · 2

ANOVA was run to examine potential sex and experience differences on the millennial respondents' hooking-up attitudes.

Table 4.14

*By Sex and Experience, Descriptive Summary Scale of Hooking-Up Attitudes and Beliefs*

	<i>N/n</i>	<i>Mean</i>	<i>SD</i>
Total Sample	106	38.48	11.63
<i>Sex</i>			
Male	54	36.79	13.22
Female	52	40.23	9.53
<i>Hooking-Up Experience</i>			
Yes	66	35.71	9.89
No	40	43.05	12.91

*Note.* HU = Hook Up or Hooking Up refers to a sexual encounter (may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting only one night without the expectation of developing a relationship (Paul & Hayes, 2002).

As shown in Table 4.14, the 52 female respondents appeared to have an overall higher mean score ( $M = 40.23$ ,  $SD = 9.53$ ) on the hooking-up attitudes scale relative to the 54 male respondents ( $M = 36.79$ ,  $SD = 13.22$ ). The 40 millennial participants with no prior hooking-up experience appeared to have an overall higher mean score ( $M = 43.05$ ,  $SD = 12.91$ ) on the hooking-up attitude scale relative to the 66 millennial respondents with prior experience ( $M = 35.71$ ,  $SD = 9.89$ ). A two-way ANOVA was run to determine if these means were truly different.

Table 4.15 shows the two-way (sex experience) ANOVA revealed that there were no significant mean differences on hooking-up attitudes and beliefs between the male and female respondents. However, there were significant mean differences between the respondents based on prior experience. The respondents without prior experience

reported significantly more positive attitudes and beliefs about hooking up compared to the respondents with prior hooking-up experience.

Table 4.15

*By Sex and Experience, Descriptive Summary of the Two-Way Univariate Analysis of Variance for Millennial Respondents' Hooking-Up Attitudes and Beliefs*

Source	Type III Sum of Squares	df	Mean Square	F	p
Corrected Model	1828.539	3	609.512	5.020	.003**
Intercept	154767.810	1	154767.810	1274.743	.000**
Sex	131.389	1	131.489	1.080	.300
Hooking-Up Experience	1285.215	1	1285.215	10.586	.002**
Sex × Experience	239.890	1	239.890	1.976	.163
Error	12383.923	102			
Total	171177.000	106			
Corrected Total	14212.462	105			

*Note.*  $p < .001^{**}$ ;  $p < .05^{*}$ ; R squared = .129 (Adjusted R Squared = .103).

Exploratory qualitative, open-ended online responses. The online millennial respondents were asked to share their answers to three open-ended items on the Survey including their perceptions of (a) best thing about hooking up for people my age, (b) the worst thing about hooking up for people my age, and (c) the reasons for canceling potential hook ups just prior to the encounter. As shown in Table 4.16, the best things about hooking up for these millennial respondents were: no commitments required, social connections, exciting/fun, and (possibility of a) long-term committed romantic relationship. The worst things about hooking up for these millennial respondents were: risk of sexually transmitted infections or pregnancy, negative social repercussions, “catch

feelings” or falling in love, and dangerous/risky intimacy with strangers. The reasons for canceling potential hook ups just prior to the encounter were partner not compatible, doubt/fear, potential partner provides fake identity, and change of plans.

Table 4.16

*Summary of the Thematically Coded Responses to the Open-Ended Qualitative Hook-Up Questions Among the Online Millennial Respondents (N = 106)*

Item Statement	Thematic Answers
For people my age, best thing about hooking-up is	<ul style="list-style-type: none"> <li>No commitments required</li> <li>Social connections</li> <li>Exciting/Fun</li> <li>(Possibility of a) Long-term committed romantic relationship</li> </ul>
For people my age, worst thing about hooking-up is	<ul style="list-style-type: none"> <li>Risk of sexually transmitted infections or pregnancy</li> <li>Negative social repercussions</li> <li>“Catch feelings” or fall in love</li> <li>Dangerous/Risky intimacy with strangers</li> </ul>
Hook ups are canceled just prior to the encounter because of	<ul style="list-style-type: none"> <li>Partner not compatible</li> <li>Doubt/Fear</li> <li>Potential partner provides fake identity</li> <li>Change of plans</li> </ul>

*Note.* The 106 millennials, aged 18-24, responded to these online, open-ended questions.

## **Chapter 5: Discussion**

### **Introduction**

The act of hooking up is a noncommittal, social-sexual encounter which occurs within many environments that are conducive to intimate interactions, such as house parties, nightclubs, and college campuses. The majority of the literature, most of which is qualitatively focused upon females, examines millennials, expressly matriculated full-time students within colleges. Therefore, millennials who are not immersed within college cultures are not represented in the research regarding hooking up and the hook-up culture. This body of research is essential, filling the gap with an online descriptive study that describes the attitudes, beliefs, and experiences of 18-24-year-old millennials across the United States who were not enrolled full time in college.

Framed through the standpoint theory, this study was designed to understand what mid-age millennials believe about the hook-up culture, what their experiences have dictated, what the agenda of the hook-up culture is, and how this philosophy affects them. This study sought to bridge the gap between the research that has addressed hook-up issues regarding millennials who were enrolled in college and those who were not enrolled college full time and who were immersed within a college social environment. The implications and cultural impact of this sociosexual behavior are discussed within this chapter.

The online survey questions (below) were designed to understand and analyze the attitudes and experiences of 18-24-year-old U.S. millennials.

To what degree do U.S. millennials report having prior hooking-up experiences and sharing their experiences with their peers?

The data from these 106 respondents revealed that more than half of millennials between the ages of 18 and 20 had prior hook-up experiences and considered themselves a part of the hook-up culture. However, more respondents ages 21-22 reported that they were NOT a part of the hook-up culture, even though more than half of that group reported having had hook-up experiences. Interestingly, more than half of respondents ages 23-24 reported that they were a part of the hook-up culture, with most stating that they had some hook-up experiences.

Of all of the age groups, the 23-24-year-old population was the age group with the highest percentage of endorsement for Hypothesis 1A: *U.S. millennials will report that they had have some hooking-up experiences*. When looking at frequencies of hook ups, most millennial respondents estimated that they had hooked up between one to seven times. When comparing the males and females, an almost equal number of males and females reported hooking up between one to seven times. Although a smaller group, three times more males than females reported that they had hooked up between 8-25 times.

1. Are there gender differences in the hooking-up attitudes, expectations, and beliefs among U.S. millennials?

The data from these 106 respondents revealed that although there were no sex differences in the responses, the millennial respondents between the ages of 18 and 20 reported that there is a sharing of hook-up stories within their peer group, with the most popular estimate of the total sample reporting that four to seven times others shared stories with them (22.6%). Interestingly, eight respondents (8.5%) reported that more

than 25 others had shared stories with them. The vast majority of the respondents believed that most millennials think about hooking up between 1-25 times per day, although the most popular estimation of daily hook-up thoughts was between four to seven times daily, which is significant. Most millennial respondents surveyed believed that their peers had between four to seven same-partner hook ups, while the greater majority of the respondents estimated that millennials have between one to seven different hook-up partners.

2. Are there differences in the reported hooking-up attitudes and beliefs among U.S. millennials who had prior hooking-up experiences versus those without hooking-up experiences?

The data from this research show that the female respondents appeared to have an overall higher mean score on the hooking-up attitudes scale than the male respondents. The millennial respondents with no prior hook-up experience appeared to have an overall higher mean score on the hooking-up attitudes scale relative those with prior experience. A two-way ANOVA (sex experience) revealed that there were no significant mean sex differences on hooking-up attitudes and beliefs between the male and female respondents. However, there were significant mean differences between the respondents based on prior experience. The respondents without prior experience reported significantly more positive attitudes and beliefs about hooking up compared to the respondents with prior hooking-up experience. The internal consistency estimate for the hooking-up attitude and beliefs scale was very reliable ( $\alpha = .90$ ).

3. What are the preferred modes of setting up hook ups among U.S. millennials?

The data from these 106 respondents revealed that the greater majority of the millennial respondents between the ages of 18-20 preferred the use of social media/dating apps to arrange hook ups. The most popular app was Tinder and the least popular was Bumble to arrange hook ups. Most of the respondents reported that they estimated there are between 1-20 social media apps to coordinate hook ups. The most popular estimate group stated that there are between 1-7 social media apps used for this purpose. Opposed to traditional methods or coordinating social-sexual connections, the respondents stated that the least favorable method of setting up hook ups was face-to-face. Males and females reported similar choices.

With regard to timing, the majority of respondents reported that it takes between one to seven minutes to arrange a hook-up via social media/dating app. There was also a significant group that stated that it takes over 25 minutes to arrange a hook up using this technology.

The exploratory qualitative portion of the survey asked online millennial respondents to share their answers to three open-ended items on the Survey, to which they responded that the best things about hooking up were

- No commitments required
- Social connections
- Exciting/Fun
- (Possibility of a) Long-term committed romantic relationship

The millennial respondents reported that the worst things about hooking-up were

- Risk of sexually transmitted infections or pregnancy
- Negative social repercussions;

- “Catch feelings” or falling in love
- Dangerous/Risky intimacy with strangers

The reasons for canceling potential hook ups just prior to the encounter were

- Partner not compatible
- Doubt/Fear
- Potential partner provides fake identity
- Change of plans

The qualitative questions provided emerging themes as follows:

A mixed method study provided material to deduce thematic data as collected from responses to the online survey. The sample group reported diverse experiences, some of which had direct hook-up experience, and they saw themselves as a part of the culture and others who did not.

**Theme 1: confidence.** Hooking up provides a sense of impressing others, finding a sense of control and social acceptance, leading to a sense of confidence. In this, both male and female respondents reported confidence and independence.

**Theme 2: self-esteem.** Although there is a concrete perception that the hook-up culture, or hooking up is a confidence builder, both sexes agreed that there is a social pressure to hooking up.

**Theme 3: social interaction.** These noncommittal sexual acts prod gender equality because it promotes independence, personal and interpersonal control, empowerment, fun, excitement, and concerns about sexually transmitted infection, pregnancy, and interactions with dangerous strangers.

**Theme 4: technology.** Technology and social media play a significant role in the hook-up culture. It creates an efficient means of identifying, contacting, and learning about a person before the hook up, and if they agree, to meeting in person. This process allows for the both sexes to *get to know* the other party so that by the time they physically meet, they are comfortable enough to hook up.

### **Implications of Findings**

The findings of this research confirm the hypotheses for each research question. Concurrent with the hypotheses, Hypothesis 1A: *U.S. millennials will report that they are having some hooking-up experiences*, the majority of the respondents had hook-up experience.

Hypothesis 1B: *U.S. millennials will report that they frequently share their hooking-up experiences with their peers*, the respondents reported a sharing among their peers, with males reporting the sharing of hook-up stories less than females.

Hypothesis 2: *There will be significant gender differences in the hooking-up attitudes, expectations, and beliefs among U.S. millennials*, males and females reported similar hook-up experiences, and both sexes reported hook-up attitudes, expectations, and beliefs that are comparable. For instance, the majority of both male and female respondents agreed that they are members of the hook-up culture. However, there are gender differences in attitudes, expectations, and beliefs regarding areas such as the length of time that it takes to arrange a hook up via social media. Males, different from females, reported that it takes a longer period of time (in minutes) to arrange a hook up. According to the two-way factorial ANOVA outcomes, both dependent variables, total score and hook-up experience, provide statistical information that there are not significant

differences between the independent scores of the male and female respondents. The specific responses to the 17 hook-up attitudes and beliefs questions found that the respondents agreed that hooking up impresses others and can improve popularity. This data reveal that hooking up made them feel powerful, and the millennial respondents could control what happens during their sexual encounters. The female's respondents believed that hooking up could enhance sexual confidence, that hooking up enhanced sexual skills, and they could assert their needs within the hook up. Both males and females felt that hooking up was a good way to impress their peers, that it was a safe experience, and that it was harmless. More females than males believed that the positives of hooking up outweigh the negative.

Hypothesis 3: *There will be significant differences in hooking-up attitudes and beliefs among U.S. millennials with prior hooking-up experiences versus those with no prior experience.* The results revealed more than half of the respondents self-reported being a part of the hook-up culture and having some prior hooking-up experiences. The respondents without prior experience reported significantly more positive attitudes about hooking-up compared to the respondents with prior hooking-up experience.

Hypothesis 4: *U.S. millennials will prefer the use of social media/dating apps to set up hook ups over other modes of communication.* Social media apps are the preferred means to arrange a hook up, which takes between 1-7 minutes to arrange.

In opposition to the previous literature, this study has found that the majority of millennial males and females have the same expectations, attitudes, and beliefs about hooking up and the hook-up culture. There is an understanding that there is a sharing of stories between peers and that hooking up is a normative portion of the millennial culture.

The implications and findings of this study provide insight to the attitudes, beliefs, and experiences of millennials who are part of the hook-up culture by virtue of their age and sociosexual culture. Previous studies have found that millennial females feel that hooking up is in conflict with their upbringing to be a good girl and a pleasing woman, but also a together woman and to remember that conformity is connected to how socially valuable the female is to the greater social group. On the other hand, traditional male privilege has led overall relationship development. Therefore, this unequal gendered behavior returns females to the very social-sexual scripts that are not a part of the feminist narrative in which they, and many of their male peers, have been reared.

Although this pressure challenges the traditional and cultural mores of a female's self-respect and the dismissal of the values that they have grown up with, this study's data show a shift that more females than males provided information that constitutes a reliance upon these noncommitted relationships. Therefore, the social perception that hooking up can be emotionally damaging may no longer be accurate. Females within this study did not report overarching feelings of fear, regret, and self-disgust within this study.

The implications of these findings upon professional practice is significant. This research leads to understanding that millennial males and females have assimilated the guidance and recommendations of feminism and have become members of feminism's third wave as this is the world that they grew up in. When Bogle first approached the subject of hooking up in 2000, she began a research and social narrative that revealed females as partially willing participants in a sexual world that was primarily prompted by males. Studies that followed pointed to female viewpoints of sexual expectations, especially within college settings, that resulted in social and personal discomfort and

circumstances that challenged traditional gender behaviors. This particular study suggests a different viewpoint that males are more sensitized to noncommittal sexual experiences, and females find freedom and exploration within the same. This is a significant finding as most existing literature provides the viewpoint of millennials who are living within more restrictive environments (i.e., college social pressures, fraternities/sororities) than this study's respondents.

As this study sought to expand the existing research, and most research confirms the subterranean continuance of male dominance within sexualized cultures, the data analysis for this research revealed that the males and females believed similarly about how to arrange hook ups, that they found personal/social control, and that they were members of the prescribed millennial hook-up culture within this sociosexual dynamic. This seems to assert that both sexes are establishing balance within their perceptions. However, where previous research suggests that females are the more demure, quieter, and reserved voice of both sexes, this study's data exhibit a more confident and self-aware female voice. Likewise, males, who have been labeled as the group that tends to be more aggressive and dismissive of emotions, while leading circumstances to meet their sexual and egocentric desires, provided conflicting information within this data.

Why is there such a difference between college students and those millennials who are not immersed in the college culture? Why have females decided to make this shift in their viewpoint? Why have males decided to make this shift in their viewpoint? What are the implications of these social shifts in reference to other aspects of their lives?

### **Limitations**

One limitation of this online survey study was that there were only 106 respondents. Due to the small sample size, there was not enough power to detect the possibility of sex differences in this sample. Therefore, the null hypothesis (there are no sex differences in the hooking-up attitudes among 18-24-year-old millennials) could not be rejected. The responses of both sexes were midrange, not providing indicators that hooking up is damaging or overtly favorable. Had the sample size been greater, the results may have produced a significant outcome regarding millennial attitudes, beliefs, and experiences. Additionally, current millennial terminology differentiates between the words gender and sex. Gender is an identity prescribed by the individual, where sex is biologically determined at the time of birth. This advance in terminology complicates the request for research responses if not specifically and accurately addressed. For instance, if asking about gender, the respondent may reply *cisgender*, leaving the study without a definitive response to the variable labels guiding the data.

### **Recommendations**

The U.S. Census Bureau's 2015 data reveal that the 83.1 million millennial population is significantly larger than the 75.4 million baby boomer population, accounting for one quarter of the nation's populace. In a matter of 53 years, spanning the time from the silent generation to the millennial generation, significant social shifts have occurred, such as females and males reporting a preference to marry later and engage in noncommittal, sociosexual interaction, known as hooking up. This is evidence of the effect of a generation being reared within the third wave of feminism as millennials assimilate the messages of gender/sex equalization. Recognition of the social shifts within this burgeoning social platform is critical to the development of the millennial and

upcoming generations, as this study's data confirm that females are as responsive to hooking up as their male counterparts. Therefore, with significantly increased sample sizes, studying the perceptions, attitudes, and experiences of millennials who are not immersed within college environments should provide insightful research that can inform the literature. As most of millennial-focused research is conducted in academic environments, study results reflect that very environment, which includes the stressors of needing to fit into a confined social setting. Studying millennials who have graduated or ceased to attend school, who are working and unemployed, ventures into an environment that is not as concerned with living in dorms, attending school-based social functions, and the like. The voice of this study's sample, the non-full-time, college-enrolled millennial ages, 18-24, is more attuned with daily living activities found within the general public. As this population and those that follow are growing, this study recommends that research be increased in this area. More informed studies will provide insight to industries and various professional settings that are working and growing along-side of the aging millennial population and its successors.

## **Conclusion**

The aim of this study was to research and present relevant information that would fill a void in the existing research, give voice to people not heard, and inform current practices concerning with millennial sociosexual behaviors, perceptions, and attitudes. In doing so, a mixed methods, 33-question anonymous online survey focused on other environments/populations that had not been studied, specifically millennials ages 18-24 who are not enrolled in college full time, if at all.

At the time of this study, 100% of the existing literature had examined millennial populations that were expressly matriculated and often living within or near to college campuses, leaving a gap in the millennial populations' viewpoint. Many studies that have focused on hooking up and/or the hook-up culture have primarily fixated upon the female sector, where this study examined gender/sex similarities and differences, finding a newer equalization between the two that is likely the result of a couple of generations of being raised within the feminist era. This set of young adults seem to be the product of the third wave of feminism as they exhibit more social and sexual behaviors and attitudes that are aligned with gender/sex equality than any generation prior. Additionally, the data support that the male and female preferential tradition of arranging sexual interactions in person has shifted to the use of social media dating/hook-up apps such as Tinder.

This mixed method online survey provided an opportunity to access and analyze information that was numeric and narrative, with one validating the other, confirming that males are more sensitive to others, and females are concerned with self-satisfaction and self-sufficiency. This is not to say that the sexes have completely abandoned traditional beliefs and behaviors, but this study's data establish that millennials established the hook-up culture, which has transitioned from a subterranean value to that which is normative, marking a social shift.

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## Appendix A

### Demographic Questionnaire

The following are basic demographic questions. This information will be used for descriptive purposes only and your information will be grouped together with other respondents. No specific name or identifying information is required.

1. Do you identify as (check all that apply):
  - Male
  - Female
  - Transgender
  - Different Gender Identity: \_\_\_\_\_
  
2. How old are you? \_\_\_\_\_ years old
  
3. What is your highest completed level of education?
  - Did not finish High School
  - High School Diploma or GED
  - Associates Degree (2-year degree)
  - Vocational Degree
  - Some College
  - Bachelor's Degree (4-year degree)
  - Graduate Degree (Masters, Ph.D., JD, MD, Ed.D., etc.)
  - Other Training (Please specify): \_\_\_\_\_
  
4. How would you identify your race/ethnicity (check all that apply)?
  - Black
  - White
  - Latino (any race)
  - Asian or Pacific Islander
  - Native American/Other (Please specify):  
\_\_\_\_\_
  
5. What is your country of birth?
  - United States
  - Other (Please specify): \_\_\_\_\_

6. What is your employment status?
- Employed Full-Time (40 or more hours/week)
  - Employed Part-Time  
(less than 40  
hours/week)
  - Unemployed

## Appendix B

### Qualtrics Security Statement

July 13, 2018

Qualtrics is dedicated to protecting all Customer data using industry best standards.

Many of our biggest Customers demand the highest levels of data security and have tested our services to verify that it meets their standards. In each case, we have surpassed expectations and received high praise from large international organizations.

#### ISO 27001 CERTIFICATION

In April 2018, Qualtrics achieved ISO 27001 certification. The direct link to the information and certificate is: <https://cert.schellmanco.com/?certhash=f4EjsRoh8OCD>.

To independently verify the status of the certification, please visit <https://www.schellman.com/certificate-directory>.



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### CERTIFICATE OF REGISTRATION

Information Security Management System - ISO/IEC 27001:2013

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The Certification Body of Schellman & Company, LLC hereby certifies that the following organization operates an Information Security Management System that conforms to the requirements of ISO/IEC 27001:2013

## Qualtrics, LLC

#### OUR SECURITY, BRIEFLY STATED

Qualtrics' most important concern is the protection and reliability of Customer data. Our servers are protected by high-end firewall systems, and scans are performed regularly to ensure that any vulnerabilities are quickly found and patched. Complete penetration tests are performed yearly. All services have quick failover points and redundant hardware, with complete backups performed nightly.

Our confidential system component design uses multiple checks to certify that packets from one subsystem can only be received by a designated subsystem. Access to systems is severely restricted to specific individuals, whose access is monitored and audited for compliance.

Customer data are processed (stored, collected, retrieved) in a specific location known to the Customer within a specific region such as North America, Europe, and Australia.

Qualtrics uses Transport Layer Security (TLS) encryption (also known as HTTPS) for all transmitted data. Surveys may be protected with passwords and HTTP referrer checking. Our services are hosted by trusted data centers that are independently audited using the industry standard SSAE-16 method.

Since our subscribers control their users and their data, it is important for the users to practice sound security practices by using strong account passwords and restricting access to their accounts to authorized persons.

### **FEDRAMP AUTHORIZATION**

Qualtrics is FedRamp Authorized. FedRAMP is the gold standard of U.S. government security compliance, with over 300 controls based on the highly-regarded NIST 800-53 that requires constant monitoring and periodic independent assessments. More information is found at <https://www.fedramp.gov>.

Qualtrics meets the general requirements set forth by many U.S. Federal requirements, including the FISMA Act of 2002. We meet or exceed the minimum requirements as outlined in FIPS Publication 200.

### **HIPAA**

Regarding HIPAA, HITECH, and specific data types: Qualtrics provides general research software and other services where all data are processed equally, without regard to how a Customer might classify their data. As such, Qualtrics cannot declare or represent any data entered into its services. Any processing of specific data types is purely incidental, and not required to use the services.

HITECH (Health Information Technology for Economic and Clinical Health Act) updated HIPAA rules to ensure that data are properly protected, and best security practices followed. Qualtrics safeguards all Customer data and uses secure data centers to ensure the highest protection as per HITECH requirements.

## Appendix C

### The Millennial Hook-Up Attitudes and Beliefs Survey

Thank you for agreeing to participate in this confidential online survey. There are 33 questions and will take approximately 10 minutes to complete. As the nature of some questions may be sensitive you can stop answering the questions at any time. When you are done answering the questions, even if the questionnaire is incomplete, please click “complete” so that it will be submitted directly to Qualtrics. **The questions do not ask about specific sexual activities.** The research is about your attitudes and beliefs about potential or real hooking-up experiences among millennials in general. The research study has been reviewed and approved by the St. John Fisher College Institutional Review Board.

## Part 1: General Background on Hooking-Up

1. Do you consider yourself a part of a “hook-up-culture?” Definition: **Hook-up culture** accepts and encourages casual sexual encounters without necessarily including emotional bonding or long-term commitment (author, date)
  - Yes
  - No
2. Have you ever hooked-up with someone? **Hooking-up** is defined as a sexual encounter (that may or may not involve sexual intercourse) between people who are strangers or acquaintances, usually lasting a brief period of time without the expectation of developing a relationship.
  - Yes
  - No
3. (If yes only) In your estimation, approximately how many times have you hooked-up?
  - 1-3
  - 4-7
  - 8-11
  - 12-15
  - 16-20
  - 21-25
  - 25+
4. Approximately how many people your age has shared stories about their hooking-up experiences with you directly?
  - None
  - 1-3
  - 4-7
  - 8-11
  - 12-15
  - 16-20
  - 21-25
  - 25+
5. How many times per day do most people your age think about hooking-up?
  - 1-3
  - 4-7
  - 8-11
  - 12-15
  - 16-20
  - 21-25
  - 25+

6. In your estimation, how many times per month do most people your age hook up with the *same* person?
  - 1-3
  - 4-7
  - 8-11
  - 12-15
  - 16-20
  - 21-25
  - 25+
  
7. In your estimation, how many times per month do most people your age hook up with the *different* people?
  - 1-3
  - 4-7
  - 8-11
  - 12-15
  - 16-20
  - 21-25
  - 25+
  
8. How many different social media apps can you think of that are useful for setting up hooking up encounters?
  - 1-3
  - 4-7
  - 8-11
  - 12-15
  - 16-20
  - 21-25
  - 25+
  
9. The most preferred method for setting up a hook-up encounter among people my age is:
  - a. Social Media/Dating Apps
  - b. Texting
  - c. Email
  - d. Phone call
  - e. Face-to-Face Conversation
  - f. Friend Referral
  - g. Social Parties and Gatherings
  
10. What is the most popular social media app for hooking-up? (list them)
  - a. Bumble
  - b. Tinder
  - c. OK Cupid
  - d. Other

11. How much time (in minutes) does it typically take to set up a hook-up encounter using a social media app?
- 1-3
  - 4-7
  - 8-11
  - 12-15
  - 16-20
  - 21-25
  - 25+
12. How much time does it take (in minutes) to set up a hook-up using other means e.g., face-to-face, texting, phone calls?
- 1-3
  - 4-7
  - 8-11
  - 12-15
  - 16-20
  - 21-25
  - 25+

### Part 2: Hooking-Up Attitudes and Beliefs Among millennials

Instructions: In this next section, please rate your degree of agreement with the 20 item-statements that reflect various attitudes and beliefs about hooking-up among millennials.

Select your degree of agreement from (1) strongly disagree to 4 (strongly agree).

1 = Strongly Disagree, 2 = Disagree, 3 = Agree, 4 = Strongly Agree

Please rate your degree of agreement with the following item statements about hooking-up opportunities and encounters below:

		Strongly Disagree	Disagree	Agree	Strongly Agree
		SD	D	A	SA
		1	2	3	4
1	Hooking up is a common experience for most people my age.	SD 1	D 2	A 3	SA 4
2	Most people my age believe that the positives of hooking-up outweigh the negatives of hooking-up.	SD 1	D 2	A 3	SA 4
3	Hooking-up is considered harmless to most people my age.	SD 1	D 2	A 3	SA 4
4	Most people my age believe that hooking up is fun and exciting.	SD 1	D 2	A 3	SA 4
5	Sometimes people my age feel social pressure to hook up.	SD 1	D 2	A 3	SA 4
6	Most people my age use social media/dating apps to find a hook-up partner.	SD 1	D 2	A 3	SA 4
7	Social media/dating apps make hooking-up easier to arrange than in-person encounters or texting.	SD 1	D 2	A 3	SA 4
8	Hooking-up is a great way of providing immediate sexual gratification without the responsibility of maintaining a relationship.	SD 1	D 2	A 3	SA 4
9	Hooking-up is generally a safe experience for most people my age.	SD 1	D 2	A 3	SA 4
10	Hooking up is a great way for me to stand out and impress my friends or peers.	SD 1	D 2	A 3	SA 4
11	Hooking-up can improve a person's social reputation or popularity.	SD 1	D 2	A 3	SA 4
12	Hooking-up at least once can enhance a person's sexual confidence.	SD 1	D 2	A 3	SA 4
13	Hooking-up at least once can enhance a person's sexual skills.	SD 1	D 2	A 3	SA 4
14	You believe you can control what happens during a hook-up encounter.	SD 1	D 2	A 3	SA 4
15	You believe would you assert your needs during a hookup.	SD 1	D 2	A 3	SA 4
16	You believe you would feel powerful during a hookup.	SD 1	D 2	A 3	SA 4
17	You believe hooking-up allows people to be sexually adventurous.	SD 1	D 2	A 3	SA 4

Part 3: Open-Ended Survey of Hooking-Up Beliefs

18. What is the best thing about hooking up for people my age?
19. What is the worst thing about hooking up for people my age?
20. Why are some hook ups cancelled just prior to the encounter?
21. What percentage of people involved in committed, monogamous relationships engage in hooking-ups with other strangers, peers, friends? \_\_\_\_\_%

## **Appendix D**

### Survey Support – Resource List

#### **National Sexual Assault Hotline**

Operated by RAINN, that serves people affected by sexual violence. It automatically routes the caller to their nearest sexual assault service provider. Hotline: 800.656.HOPE You can also search your local center here: <https://centers.rainn.org/>

#### **Domestic, Dating, and Intimate Partner Violence**

National Domestic Violence Hotline: Advocates can provide local direct service resources (safe-house shelters, transportation, casework assistance) and crisis intervention. Interpreter services available in 170 languages. They also partner with the Abused Deaf Women's Advocacy Center to provide a videophone option. Hotline: 800.799.SAFE

#### **Stalking**

Stalking Resource Center: A program of the National Center for Victims of Crime. Their website provides statistics on stalking, information on safety planning and other resources.

#### **Survivors with Disabilities**

National Disability Rights Network: NDRN members investigate reports of abuse and neglect and seek systemic change to prevent further incidents; advocate for basic rights; and ensure accountability in health care, education, employment, housing, transportation, and within the juvenile and criminal justice systems for individuals with disabilities.

#### **Resources for Male Survivors of Sexual Assault**

1in6: (for men sexually abused as children): Provides educational information and resources for men, family and friends, and professionals. Also provides access to the online hotline.

#### **LGBTQ Survivors**

The Network/La Red: Provides emotional support, information, and safety planning for lesbian, gay, bisexual, queer and/or transgender folks, as well as folks in the BDSM or Polyamorous communities who are being abused or have been abused by a partner. Support available in English and Spanish. Hotline: 617.742.4911

**Military Resources**

Safe Helpline: Department of Defense (DoD) Safe Helpline is a groundbreaking crisis support service for members of the DoD community affected by sexual assault. Safe Helpline provides live, one-on-one support and information to the worldwide DoD community. The service is confidential, anonymous, secure, and available worldwide, 24/7 by click, call or text — providing victims with the help they need anytime, anywhere. Hotline: 877.995.5247

**Suicide and Self-Harm**

National Suicide Prevention Lifeline: Provides crisis suicide intervention, self-harm counseling and assistance, and local mental health referrals. Calls are routed to local centers. Hotline: 800.273.TALK (8255), and for the Spanish line, call 888.628.9454 or TTY: 800.799.4TTY (4889)