

Collegian Offers Mini-Research

Living Together

NOTE: This column is the fifth of a series of articles in an attempt to make known to the population at Behrend College and Behrend Collegian readers elsewhere, results of mini-research projects done primarily by students in sociology courses.

by Salvador A. Pa:co

together without the legal bond of marriage is favored more by the young people than those who are above 30. This was found by Jayne Switala (5th term, Special Education) when she interviewed 400 respondents from two colleges and two communities last fall.

She took accidental samples of 50 male and 50 female students each from the University of Pittsburgh and Behrend College by distributing her questionnaire around dormitories, co-ed apartments, cafeterias, and classrooms. In Meadville and Erie, she interviewed from each community 50 male and 50 female shoppers in downtown and outlying malls and plazas.

Thus, the younger a person is, the more liberal his views are on living together; while the older generation would tend to be more conservative regarding the issue. Jayne also discovered that respondents in the larger college (University of Pittsburgh) and city (Erie) were more likely to favor living together than those from a small college (Behrend) and city (Meadville). She explained that situational circumstances favoring living together would be more prevalent in the larger college and city than in the smaller college and city where there would be more social pressures on observing accepted traditional moral codes. The students and male respondents were more likely to favor the arrangement than the non-students and the female respondents.

Even when stratified by sex and community, there were more respondents 17 to 30 years old who favored living together than the

older respondents. However, female students (17-30 years old) at the University of Pittsburgh were more favorable to the arrangement than the male students at the same school. At Behrend, the reverse was true, where four percent more males than females favored living together.

Jayne observed that at Pitt, all the dorms have 24-hour visitation policies and there are actual dorms and apartment complexes specifically for co-ed living. Such conditions could definitely foster attitudes favorable to living together. Behrend, on the other hand, offers dorm life where visitation policies are restricted to a few hours at night—which are strictly enforced. Nevertheless, the fact that more students than non-students favored living together indicates that colleges seem to be a breeding ground for co-ed living.

"It's an option for students as to who they would want to live with," Switala concluded. "They are, for the majority, supported somewhat by their parents, who pay the bills. Therefore, the money is coming in and each person in the relationship is paying his or her share—so there is no hassle or financial commitment. For kids not in college and working, the situation takes on a more realistic picture. They are self-supporting and become financially responsible for their partner." Jayne, however, discovered that 37 percent of those who favored living together

would not do it themselves, and 54 percent would not approve of their children living in this manner.

Students of social change will gather from these findings that changes in student sexuality are more attitudinal than behavioral. Couples who live together still tend to be monogamous, with no swapping of partners. While attitudes regarding women's liberation favor giving women more sexual freedom, males still tend to regard women as sex objects and tend to be more promiscuous than females. Thanks to the aggressive females, the pursued males have tended to set limits to their promiscuity.

If and when young people want to, or do, live together, perhaps their parents may have something to do with it because past research indicates that students who practice or condone premarital sex come from broken families and are often the only child in an urban middle-or upper class home where the parents themselves may be tolerant or even supportive of sexual freedom. It has been suggested, however, by other sociologists (Vernon H. Edmonds of William and Mary College, Eugene J. Kanin of Purdue University, and Karen R. Davidson of the New York State University at Buffalo) that premarital sex may intensify and reinforce the feelings of the partners if they are in love and may lead to a relatively happy marriage if they do ultimately get married.

Charon Battles Featured Ballerina

In celebration of the National Black History Week, The Behrend Black Student Union extends an invitation to everyone

to see the presentation, "Focus On Black Dance." The performance will be by The Erie Civic Ballet Company, Friday, Feb. 15 in Erie Hall. Interpretative dance, modern jazz and classical ballet will be the presented dance styles.

Charon Battles Mouhedine will be the featured ballerina. Ms. Mouhedine is one of the few black ballerinas. She was born in 1953 and already has a creditable list of accomplishments. Her performances have ranged from five seasons with Pittsburgh Ballet Theatre to three seasons with the Pittsburgh Opera along with two years on Pittsburgh television. (channels 13, 2, 4.)

Her dance teaching experience covers demonstrating beginners ballet and advanced jazz at the Pittsburgh Ballet Theatre. Ms. Mouhedine is currently in the faculty at the Erie Civic Ballet Company teaching intermediate and advanced jazz and beginning ballet.

Three styles of dance will be presented at the performance Friday evening. The ballet company under the directorship of Mr. Ismet Mouhedine will present the poem, "Black Heritage is Us" danced by Charon Battles in an interpretative style.

Second on the program will be jazz ballet to "In-a-Gadd-Da-Vida." The music is done by Doug Ingle and choreography by Charon Battles. Those dancers performing are: Robin Barger, Wendy Weiss, Leslie Shankle, Amy Layden, Dennis Corbin, Connie Currey, Diane Scalise, Kathy Prylinski and Charon Battles.

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Take a New Look at the Dirty Word Muckraking

University Park, Pa., Feb.—For those who think that "muckraking" is a dirty word, as did Theodore Roosevelt and Lyndon B. Johnson, among many others, there comes a new look at this journalistic phenomenon from a Pennsylvania State University professor and an associate.

John M. Harrison, professor of journalism and American Studies at Penn State, and Harry H. Stein, visiting scholar at the Anneberg School of Communications at the University of Pennsylvania, have edited a book, "Muckraking, Past, Present, and Future" which treats muckraking as a salutary American tradition. The book was published this month by The Pennsylvania State University Press.

The book offers the interesting contention that muckraking is an enduring phenomenon. The editors say that muckraking is alive and well in 1974, just as it was 70 years ago when President Roosevelt lashed out at Progressive Era journalists and editors by likening them to the man with the muck rake in John Bunyan's "Pilgrim's Progress."

Harrison and Stein claim that muckraking, a distinctly American phenomenon, has lived on, adapting to change in the country and the press.

"... continuity exists between the journalism of conscience of the Progressive Era and that of the present," say the editors.

How do we recognize muckraking in 1974?

"... publication of the Pentagon Papers and, even more dramatically the development of the Watergate story are notable muckraking achievements of the 70's," say Harrison and Stein.

"Ralph Nader and Jack Anderson provide examples of muckrakers who, though they may use different methods, are at least as devastating in their attacks on corruption and privilege as the (Lincoln) Steffenses and

(David Graham) Phillippses of an earlier period ever were."

But, they caution, muckraking is a lot more in 1974 than "investigative" journalism.

"In a sense," they report, "muckrakers have insisted directly and investigative reports indirectly that Americans concern themselves with the norms of public and individual good, for the nature of existing realities and social change, and the standards and needs of a representative democracy."

And muckraking differs, too, from "advocacy" journalism.

"Distinct from advocacy journalists, muckrakers have tried to preserve their autonomy, never irretrievably committing themselves to any single person or cause," say the editors.

"They have checked their partisanship (but not their critical sensibilities) with a healthy skepticism, journalistic norms or instructions, and audience predilections."

And what about the future of muckraking?

The editors note that muckraking shows signs "of both continuity and change." And they emphasize that the "impulse is the same" as that which brought about the turn-of-the-century journalism that soon was labeled as "muckraking."

"It may take new forms; it may address new audiences; it may displease people in high places who may seek to suppress it," point out the editors. "The reports of its death, however, have been decidedly exaggerated."

The book, besides the analyses of Harrison and Stein, features chapters on muckraking's role throughout the 20th century: "The Muckrakers and Middle America," by Louis Filler; "Race Relations and the Muckrakers," by Robert C. Bannister, Jr.; "Law, Justice, and the Muckrakers," by Davis M. Chalmers; "Blockbusters and Muckraking: Some Reflections on Muckraking in the Contemporary Best-Seller" by John G. Cawelti; "The Literature of Argument and the Arguments of Literature: The Aesthetics of Muckraking," by Jay Martin; and "The Continuing Tradition of Reform Journalism," by Cary McWilliams.



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