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THE RELATIONSHIP BETWEEN THE PRACTICE OF CHRISTIAN
SPIRITUAL DISCIPLINES AND INTERNET PORNOGRAPHY
USE AMONG CHRISTIAN COLLEGE STUDENTS

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Anthony Lee Hoffman
December 2009

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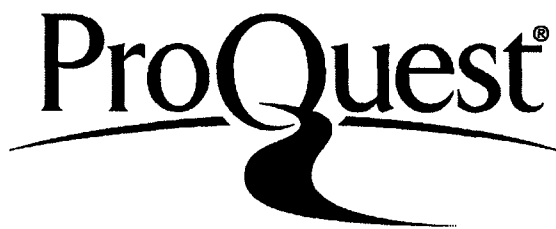
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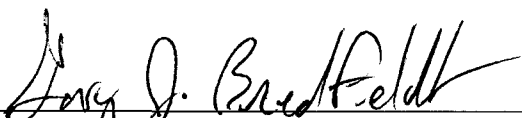
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USE AMONG CHRISTIAN COLLEGE STUDENTS

Anthony Lee Hoffman

Read and Approved by:



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Gary J. Bredfeldt

Date 12-11-09

To Teresa

For nearly two decades you have stood beside
me with love and patience as I pursued God's
direction and my dream. Thank you.

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LIST OF ABBREVIATIONS

CCS	Cyberporn Compulsivity Scale
COPA	Child Online Protection Act
CSPP	Christian Spiritual Participation Profile
CSV	Comma Separated Value
DVD	Digital Versatile Disk
ERIC	Educational Resources Information Center
ERLC	Ethics and Religious Liberty Commission of the Southern Baptist Convention
GSAST	Sexual Addiction Screening Test
HCSB	Holman Christian Standard Bible
SBC	Southern Baptist Convention
SBI-15R	Spiritual Beliefs Inventory
SEMI	Sexually Explicit Material on the Internet
SWBS	Spiritual Well-being Scale
VCR	Video Cassette Recorder
VIF	Variance Inflation Factor

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PREFACE

Successfully completing this dissertation represents both the culmination of a major life goal and the beginning of a new period of ministry in my life.

I would like to thank my wife for her loving support and encouragement during this and all my educational pursuits. I would also like to thank Dr. Hal Pettegrew, Dr. Gary Bredfeldt, and the faculty of the LEAD School at Southern Seminary, who challenged and encouraged me through this process. Thanks also to the congregation and leadership of First Baptist Church in Valdosta, Georgia, especially my pastors and friends, Phil West and Mac Weaver. First Baptist Church not only provided financial support for my educational endeavors, but graciously allowed me the necessary freedom and flexibility essential to the pursuit of a doctoral degree.

Jesse W. Abell, Timothy A. Steenbergh, and Michael J. Boivin deserve special thanks for their research and scholarship in the area of Internet pornography use and Christian spirituality. The article “Cyberporn Use in the Context of Religiosity,” published by these authors, was a primary inspiration and catalyst for this dissertation. In addition, these authors granted me permission to use the Cyberporn Compulsivity Scale they developed in their research.

Thanks also to O. Jane Thayer, who graciously allowed me to use the Christian Spiritual Participation Profile she developed. This instrument, which is a critical component of my research, represents the finest integration of Christian scholarship and social sciences research.

Finally, thanks to the faculty, staff, and administration of The Southern Baptist Theological Seminary for establishing the institution as a preeminent center for Christian scholarship and ministry preparation. I am exceedingly humbled by the privilege and blessing of studying at Southern.

Anthony Lee Hoffman

Royal Palm Beach, Florida

March 2009

CHAPTER 1

RESEARCH CONCERN

In 2001, Southern Baptist messengers, meeting at the convention in New Orleans, Louisiana, passed a resolution that brought awareness to the problem of Internet pornography. Referring to this concern as a plague on society, this resolution called upon the government of the United States to pass legislation to protect Americans from the harmful influences of Internet pornography. In addition, the resolution urged church leaders to educate their congregations concerning this problem and encourage members to begin using technologies that filter and restrict access to Internet pornography. While this resolution indicates an awareness of the problem of Internet pornography by Southern Baptist church leaders, it has unfortunately failed to initiate a significant, deliberate, and effective response by Southern Baptist Convention leaders and constituent churches (Southern Baptist Convention 2001, [amResolution.asp ?ID = 849](#)).

In recent years, the Internet has significantly impacted life in America. According to surveys fielded between February and April 2006 by the Pew Internet and American Life Project, 73% of Americans, of which about 147 million are adults, use the Internet (Pew Internet and American Life Project 2006, [report_display.asp](#)). The Internet has affected the way Americans work, learn, shop, communicate, entertain, and relate to each another. One of the most significant and pervasive influences of the Internet, however, is in the way it has transformed how Americans think about and

participate in sexuality.

The Internet, while originally developed by the military as a communication tool in the event of a nuclear disaster, quickly expanded into academic, business, and private arenas (Griffin-Shelley 2003, 355). In 1983, when the World Wide Web was established, pornography producers, who historically have been quick to embrace new technologies as potential outlets for distribution, invested heavily in developing an online presence (Cooper et al. 2001, 268). Al Cooper, of the San Jose Marital and Sexuality Centre, estimates that 70% of all money spent online is used for sexually explicit materials (Cooper et al. 2001, 68). In addition, Cooper found that nearly 18 million people in the United States accessed pornography online in 2000 and that approximately 20% of Internet users were involved in online sexual behavior (Cooper 2002).

The prevalence of Internet pornography has raised concerns among both government officials and mental health professionals. In addition, church leaders are beginning to recognize the dangers of sexually explicit materials on the Internet (Abell, Steenbergh, and Boivin 2006, 165). While it might be expected that participation in Christian life and faith, would render a person less susceptible to the lure of Internet pornography, studies have shown that this is not necessarily the case. A *Christianity Today* survey revealed that approximately one-third of Christian laity and clergy have visited sexually explicit Internet sites, with 18% of clergy visiting them on repeated occasions (Gardner 2001, 42-49). In addition, a recent study published in the *Journal of Psychology and Theology* found that Internet pornography showed a statistically significant positive correlation with religiosity scores in a sample of undergraduate male college students (Abell, Steenbergh, and Boivin 2006, 168). This was a surprising

discovery considering that religiosity has been demonstrated to be associated with lower rates of other problematic behaviors such as alcohol, gambling, and drug use (Abell, Steenbergh, and Boivin 2006, 166).

The relatively high rate of Internet pornography use among religious people, especially those within the Christian church in America, raises a number of issues that need addressing. Al Cooper suggests that Internet pornography may be fueled by a Triple-A-Engine of accessibility—can be accessed anytime and almost anywhere, affordability—very inexpensive or even free, and anonymity—perception that no one else knows what one is doing (Cooper 1998, 187-93). This Triple-A-Engine bypasses the typical social boundaries normally associated with pornography: shopping at an adult book or video store, ordering explicit material through the mail, or going to an adult theater. With the aid of the Internet, anyone, by simply clicking a computer mouse, can obtain the most sexually explicit material in the privacy of his own home or office. These factors seem to contribute to the lure of online pornography and have resulted in Internet pornography's rapid intrusion into both American culture and the American church.

Research Problem

Pornography, for the purpose of this research, is defined as explicit depictions or descriptions of nudity or sexual activity that excites sexual feelings (Laaser 2004, 31). In Matthew 5:28, Jesus clearly condemned the use of pornography when He declared lusting after a woman as comparable to the sin of adultery. Despite Scripture's prohibition against pornography, a relatively large number of Christian men, both laity and clergy, engage in this activity online (Gardner 2001, 42-49).

In addition, despite the growing influence of Internet pornography—both in the church and in American society—too few Christian researchers are addressing the issue with any intentionality. While secular researchers are increasingly turning their attention toward the issue of Internet pornography, few studies have focused on the problem from a uniquely Christian perspective (Griffin-Shelley 2003, 355-70).

The problem of Internet pornography use by Christians raises the question of why Christian men have such a seemingly low resistance to online pornography when studies show they can resist other harmful behaviors, including sexual compulsions, presented through means other than the Internet (Abell, Steenbergh, and Boivin 2006, 169).

The Unique Threat of Internet Pornography

One possible explanation for the use of Internet pornography by Christians might be found in the potency of the Internet's Triple-A-Engine that has proven irresistible to many who have never before struggled with a sexual compulsion. Many Christian men who struggle with Internet pornography would undoubtedly be included in this group.

These people may have a vulnerability to, or proclivity for, sexual compulsivity, but that they have sufficient internal resources and impulse control to have resisted acting on these behaviors until faced with the power of the Triple-A-Engine. (Cooper et al. 2001, 270)

Christian men in America are increasingly unable to muster the inner resources to control their impulses to view Internet pornography. One reason for this may be found in the American church's growing infatuation with contemporary practices of spirituality that emphasize subjective emotional experiences as a basis for spiritual growth and relationship with God to the exclusion of spirituality that cultivates

life transformation and godliness. Peter J. Jankowski, Professor of Psychology at Bethel University, describes the problem with these spiritual practices which he calls postmodern spirituality:

Postmodern spirituality tends to (a) neglect the importance of doctrine in providing meaning, thus devaluing the cognitive dimension of spirituality; (b) overemphasize subjective experience, making only "felt experience" authoritative, thereby lessening the importance of exercising faith as a way of knowing; and (c) disconnect people from each other and, in so doing, inhibit closer communion with God and neglect the inseparable responsibility of meeting other persons' needs. Postmodern spirituality seems to alter the three components of spirituality that have been found to help people make changes in their lives and overcome difficulties. (Jankowski 2002, 69)

Jankowski relates subjective centered postmodern spirituality with an inability to deal with life's problems and make meaningful life changes. He recommends a process that moves a person toward a resilient spirituality that fosters inner spiritual transformation and life change. This process includes reemphasizing theology and doctrine, building spiritual community, and strengthening a person's relationship with God (Jankowski 2002, 69).

In order to build spiritual resiliency into a person's life, Jankowski recommends, among other things, practicing Christian spiritual disciplines. Jankowski refers to Dallas Willard's work on the subject for examples of these spiritual disciplines: solitude and silence, prayer, fasting, meditation, reading and studying sacred writings, fellowship, worship, and confession of wrongdoings to one another and to God (Jankowski 2002, 69). In recent history, however, the American church has placed little emphasis on the practice of spiritual disciplines and their role in transforming a person's life. Considering the apparent weakness of the American church, which claims so many conversions but has less and less impact on the culture, with Christians virtually indistinguishable from the world, Willard postulates that

the teaching focus of the church may be at least partially responsible (Willard 1997, 40). The contemporary American church, according to Willard, tends to embrace either a right leaning conservative gospel that focuses on regeneration as a work of God to get people to heaven, or a left leaning contemporary social ethic that functions as a substitute for traditional church doctrine. In either case, limited attention is given to the work of God in supplying the necessary spiritual resources to live life in an intimate, personal, and interactive relationship with Him—experiencing the abundant life of His kingdom even in a present earthly reality (Willard 1997, 49).

Church Attendance and Internet Pornography

In a recent study of the factors affecting the formation of attitudes toward pornography, Stack, Wasserman, and Kern found that church attendance showed an inverse relationship with Internet pornography use (Stack, Wasserman, and Kern 2004, 82). The authors theorized that church attendance represented a social bond that acted to discourage people from using Internet pornography.

While church attendance may function as a social bond, it may also represent a foundational spiritual discipline that God uses to transform people into Christ-likeness (Whitney 1999, 92). It is the belief of this researcher that regular church attendance in addition to practicing a balanced regimen of other Christian spiritual disciplines offers the best hope for addressing the issue of Internet pornography use among Christians.

A Renewed Emphasis on Spiritual Transformation

The issue of Internet pornography use by Christians underscores the American church's need for a renewed emphasis on personal spiritual transformation. Donald Whitney describes three primary catalysts that God uses to transform people

into Christ-likeness: interaction with other people, circumstances, and spiritual disciplines. Of the three catalysts, only the practice of spiritual disciplines is largely under an individual's personal control (Whitney 1999, 17-18). The spiritual disciplines, according to Whitney, are spiritual exercises that promote godliness in a person's life:

The Spiritual Disciplines then are also like channels of God's transforming grace. As we place ourselves in them to seek communion with Christ, His grace flows to us and we are changed. That's why the Disciplines must become the priority for us if we will be Godly. (Whitney 1991, 19)

Whitney views the practice of spiritual disciplines as essential not only for meaningful and lasting life change, but to fulfill the purpose of the Christian life: to be conformed to the likeness of Christ (Whitney 1991, 20).

If Whitney is correct concerning the function of spiritual disciplines in the lives of Christians, an appropriate response of the church to the issue of Internet pornography use is a renewed emphasis on the transforming nature of the Christian life through the intentional practice of spiritual disciplines that encourage and equip Christians to live godly lives and become increasingly conformed to the likeness of Christ.

Research Purpose

This study analyzed the relationship between the practice of Christian spiritual disciplines and Internet pornography use among Christian male college students.

Research Questions

1. At what level do Christian male college students report using Internet pornography?
2. To what extent do Christian male college students practice spiritual disciplines?

3. What is the relationship between the practice of Christian spiritual disciplines and Internet pornography use among Christian male college students?

Hypothesis

The practice of Christian spiritual disciplines among Christian male college students shows an inverse relationship with Internet pornography use.

Delimitations of the Study

Pornography is produced and consumed in various forms: print, video and broadcast formats, and the Internet (Laaser 2004, 31). Among these various forms, however, Internet pornography is unique in its potential to produce problem behaviors in people who previously have had no indications of sexual compulsivity (Cooper et al. 2001, 270). For this reason, this research was delimited to the study of Internet pornography.

Because this study seeks to better understand the circumstances and issues surrounding the use of Internet pornography within American society in general and the American church in specific, the study population was delimited to individuals who reside within the United States and who identify themselves as Christians.

Because men are more likely than women to be involved with Internet pornography, this research delimited the study population only to males (Cooper, Scherer, et al. 1999, 154-64). In addition, for ethical reasons surrounding research of a sexual nature involving minors, this study was delimited to men ages eighteen years and older. Finally, because recent research indicates a pronounced level of pornography use on college and university campuses, the study population will be delimited to include only those adult men who are currently enrolled in a collegiate undergraduate program

(Abell, Steenbergh, and Boivin 2006, 166).

Terminology

Christian. While recognizing there are various theological suppositions relating to the definition of this term, for the purpose of this study, the term *Christian* will refer to anyone who identifies himself as such.

Christian Spiritual Participation Profile. The Christian Spiritual Participation Profile (CSPP) is a fifty-item instrument designed to measure participation in ten spiritual disciplines.

Cyberporn Compulsivity Scale. The Cyberporn Compulsivity Scale (CCS) is a four item scale designed to measure sexual behaviors related to compulsive Internet pornography use.

Cybersex. Cybersex refers to the practice of using the Internet to engage in sexually arousing or gratifying activities. These include looking at erotic pictures or videos, reading sexual material, engaging in sexual chat, exchanging explicit sexual emails and pictures, or sharing sexual fantasies—sometimes also referred to as “cybersex” or as “cybering” (Cooper et al. 2001, 270).

Cyberspace. Cyberspace refers to the online environment created through computer networks. It is the virtual society in which people can share relationships, communicate, do business, and engage in various experiences.

Godliness. For the purposes of this research, godliness will be defined as a pattern of living that involves both inward and outward expressions of holiness based on the example and teachings of Jesus Christ (Whitney 1991, 16).

Internet pornography. Internet pornography is explicit depictions or

descriptions of nudity or sexual activity that excites sexual feelings and is distributed over the Internet, also called cyberporn (Laaser 2004, 32).

Internet user. For the purpose of this research, an Internet user will be defined as someone who ever uses a home, work, or school computer and modem to connect to computer bulletin boards, information services such as CompuServe or Prodigy, or computers at other locations (Pew Internet and American Life Project 2006, report_display.asp).

Local church. Local church will be defined as a group of Christians who live and gather in a given geographical locality (Erickson 1992, 340).

Pornography. Pornography is explicit depictions or descriptions of nudity or sexual activity that excite sexual feelings (Laaser 2004, 31).

Sexual compulsivity. Sexual compulsivity is the problematic sexual behavior that includes an irresistible urge to perform an irrational sexual act (Cooper, Putnam et al. 1999, 82).

Spiritual disciplines. The spiritual disciplines are those personal and corporate disciplines that promote spiritual growth. They are habits of devotion and experiential Christianity that have been practiced by people of God since biblical times. (Whitney 1991, 17).

Triple-A-Engine. Al Cooper suggests that Internet pornography may be fueled by a Triple-A-Engine of accessibility—can be accessed anytime and almost anywhere, affordability—very inexpensive or even free, and anonymity—perception that no one else knows what one is doing (Cooper 1998, 187-93).

Procedural Overview

This research involved a quantitative research design that is correlational in its methodology. It analyzed the relationship between the practices of Christian spiritual disciplines and Internet pornography use.

A study sample was obtained from a population of male college students in the United States who were eighteen years and older and who identified themselves as Christians. The research involved the use of two pre-existing measurement instruments. The Cyberporn Compulsivity Scale (CCS) was used to measure an individual's level of compulsivity with Internet pornography. The Christian Spiritual Participation Profile (CSPP) was used to measure participation in ten spiritual disciplines: Prayer, Repentance, Worship, Meditation, Examination of Conscience, Bible Reading and Study, Evangelism, Fellowship, Service, and Stewardship. Results from each instrument were then evaluated to produce two scores: one representing compulsivity of Internet pornography use, and another representing practice of Christian spiritual disciplines. Finally, the relationship between these scores was analyzed using appropriate statistical measures.

Research Assumptions

The presuppositions underlying this study are as follows:

1. Internet pornography use by Christians represents a problem for the church in that it involves behavior that violates the teachings of Scripture and has significant potential to produce lasting harm to a person's emotional and spiritual wellbeing.
2. While recognizing that Christian spirituality is a complex phenomenon, the practice of Christian spiritual disciplines is essential for mature spirituality that results in meaningful life change, personal godliness, and conformity to the example and teachings of Jesus Christ.

3. Internet pornography with its Triple-A-Engine is substantially different from other forms of pornography with regard to its potential to produce problem behaviors in people who previously have had no indications of sexual compulsivity.

CHAPTER 2

PRECEDENT LITERATURE

For the current study concerning the relationship between Christian spiritual disciplines and Internet pornography use, a body of relevant precedent literature was first explored and an appropriate foundation laid. In the following discussion, the biblical, historical, and social science foundations of pornography in general and Internet pornography in particular are examined. In addition, a similar discussion is engaged with regard to the biblical, theological, and historical foundations of Christian spiritual disciplines.

A Biblical View of Pornography

The discussion of pornography is for many people uncomfortable, and rightly so. Pornography is a deviation of God's plan for human sexuality. It is the position of this researcher that pornography is both harmful to the human condition and prohibited according to the teachings of Scripture. Pornography, especially as mediated through the Internet is, however, a very real and significant problem in America and must be addressed. In addition, the issue of Internet pornography use by Christians is a particular problem that demands a reasoned and responsible dialogue from both a theological as well as a social perspective. As with any dialogue of this nature, the Bible is the most appropriate place to begin.

Porneia

The word “pornography” comes from the Greek word *porneia*, which refers to a range of behaviors from prostitution, fornication, unchastity, harlotry, whoremongering, and homosexuality. “The general impression one receives from reading the New Testament literature is that *porneia* represents a general phrase representing every kind of sexual immorality” (Patterson 1983, 82). Paul used *porneia* in 1 Corinthians 5:1 to describe the sexual sin to which Corinthian Christians were turning a blind eye.

The word pornography comes from the combination of *porneia* with the Greek word for writing, *graphos*. Thus, pornography means literally, the writing about or depicting of sexual immorality (Patterson 1983, 82). Mark Laaser provides a definition of pornography that has been accepted in the field of clinical counseling, “Pornography can be defined as writing about, or displaying in some medium—magazines, videos, television, movies, the Internet—nudity or sexual activity that excites sexual feeling” (Laaser 2004, 31).

Pornography as Sin

From a Christian perspective, the practice of using sexually explicit material to excite sexual feeling represents unhealthy, immoral, and sinful activity. In Matthew 5:28 Jesus clearly condemned the use of pornography when He stated that lusting after a woman was comparable to the sin of adultery. In addition, the use of pornography should be regarded as sinful because it represents applauding wickedness, is damaging to the marital relationship, may lead to habituation and compulsivity, and is often accompanied by lying and deceitful behavior.

Applauding Wickedness

Pornography not only causes a person to commit the sin of lust, but often depicts or describes adultery, fornication, homosexuality, rape, incest, and other overtly sinful behaviors. Romans 1:26-32, 1 Timothy 1:8-11, 1 Thessalonians 4:3-5, and numerous other Bible passages condemn the very acts depicted and promoted in pornography. The first chapter of Romans warns those who not only practice wickedness, but those giving their approval to such wickedness: “Although they know full well God’s just sentence—that those who practice such things deserve to die—they not only do them, but even applaud others who practice them” (Romans 1:32 HCSB). The intentional viewing of pornography involves the willing acceptance and approval of the sinful acts it depicts, which is clearly contrary to the teaching of Scripture.

Everett F. Harrison describes applauding wickedness found in Romans 1:32 as a crowning offense against God,

In fact, they were guilty of the crowning offense against God of applauding those who practiced wickedness in its various manifestations. Instead of repenting of their own misdeeds and seeking to deter others, they promoted wrongdoing by encouraging it in their fellows, allying themselves with wanton sinners in defiant revolt against a righteous God. (Gabelein 1976, 26-27)

C. E. B. Cranfield, in discussing this passage adds,

But, there is also the fact that those who condone and applaud the vicious actions of others are actually making a deliberate contribution to the setting up of public opinion favorable to vice, and so to the corruption of an indefinite number of other people. (Emerton and Cranfield 1975, 135)

Viewing pornography is sin because it is tantamount to embracing and applauding sexual immorality. In addition, it encourages, in the individual and in society, the types of immoral behavior it depicts and therefore deserves condemnation.

Damaging Marital Relationships

In addition to applauding wickedness, recent research indicates that using pornography may decrease sexual intimacy and damage marital relationships (Schneider 2000, 57). In Ephesians 6:22-33 God calls men to love and protect their wives and to unite completely with them, becoming one flesh. Pornography has the tendency to interfere with this uniting process, keeping husbands and wives from fully experiencing God's plan in marriage. Ephesians 6:31 quotes Genesis 2:24, as it describes the sanctity and unity of the marital relationship "For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh" (Ephesians 5:31). A. Skevington Wood describes the biblical notion of becoming one flesh:

This union refers to sexual intercourse which is thus hallowed by the approval of God Himself. It is because of this exalted biblical view of marital relations that the church has taken its stand on the indissolubility of the marital bond and the impermissibility of polygamy, adultery, or divorce. (Gabelein 1978, 78)

It is difficult to imagine that an individual could be involved with the intentional use of pornography for the purpose of exciting sexual feelings and not violate the sanctity of the biblical notion of one flesh in marriage. Richard Land, president of the Ethics and Religious Liberty Commission of the Southern Baptist Convention writes,

Pornography perverts and distorts all of the God-given purposes for sexual intimacy. Pornography teaches people to disrespect the sanctity of marriage and the one flesh concept. It teaches people to disregard the intimacy of knowing another person by encouraging sexual intercourse as a casual relationship. Sex is viewed as a form of recreation with superficial self-gratification. Pornography also teaches self-gratification without regard for the welfare of one's sexual partner. It is narcissistic and self-centered. (Land 2002, 117)

A recent study of the effects of Internet pornography use on the spouse of the user concludes,

The devastating emotional impact of a cybersex affair is described by many partners as similar if not the same as that of a real affair. The partner's self-esteem may be damaged; strong feelings of hurt, betrayal, abandonment, devastation, loneliness, shame, isolation, humiliation, and jealousy are evoked. (Schneider 2002, 177)

Pornography use is damaging to the marriage relationship. It damages the well-being of one's spouse and denies God's plan for marriage by disrespecting and perverting the one flesh concept.

Habituation and Compulsivity

Pornography can also become habitual and controlling. Research indicates that pornography is often associated with compulsive and addictive behaviors that may exert a level of control over a person's life (Griffiths 2001, [PM.qst?a=o&d= 50009 49318](#)). Scripture teaches that believers are not to participate in behaviors that may control them but to live according to the Holy Spirit's leading and a desire to glorify God. Romans 6: 11-14 reads,

So, you too consider yourselves dead to sin, but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body, so that you obey its desires. And do not offer any parts of it to sin as weapons for unrighteousness. But as those who are alive from the dead, offer yourselves to God, and all the parts of yourselves to God as weapons for righteousness. For sin will not rule over you, because you are not under law but under grace.

Paul, in this passage, urges believers to resolve to live their lives by means of God's grace, not being mastered by sinful behavior, but offering themselves to God as willing instruments of His glory and righteousness (Gabelein 1976, 71-72). A person under the compulsion of addictive influences of pornography, is not able to offer himself fully to God as a willing instrument, and is therefore behaving in a way contrary to God's word.

Lies and Deceit

Finally, viewing pornography is often a solitary and secretive act, involving lying and deceitful behavior. In a study of the impact of compulsive cybersex behaviors on the family, Jennifer P. Schneider found that lying and deceitful behavior commonly accompany Internet pornography use in attempts by the pornography user to conceal his activities. A common response by spouses and partners in relationships with pornography users is reflected in the following statement: “Cybersex results in lying, hiding one’s activities, and covering up, and the lies are often the most painful part of an affair” (Schneider 2000, 44). The Bible prohibits lying and deceitful behavior: Ephesians 4:25; Colossians 3:1; and Revelation 21:27 and 25:15 regard such behavior as inappropriate for Christian relationships. Lying and deceitful behavior are even more egregious in the context of the marriage relationship.

The Real Issue

Pornography represents applauding wickedness, is damaging to the marital relationship, may lead to habituation and compulsivity, and is often accompanied by lying and deceitful behavior. When understood in this light, there is no other way to view pornography, but through the framework of sin. Accepting the sin framework for pornography is the best starting place for developing a solution for it. Contemporary views of pornography in America, at least among secular clinicians and researchers, focus on pornography as a freedom of speech issue, an adult issue, a psychological issue, or a social issue. These views all bring a level of understanding to the debate surrounding Internet pornography, but they fail to address the core issue; pornography in all its forms, must be viewed as sin. The good thing about accepting the sin

framework for pornography is that there is a solution:

For we know that our old self was crucified with Him in order that sin's dominion over the body may be abolished, so that we may no longer be enslaved to sin, since a person who has died is freed from sin's claims. Now if we died with Christ, we believe that we will also live with Him, because we know that Christ, having been raised from the dead, no longer dies. Death no longer rules over Him. For in that He died, He died to sin once for all; but in that He lives, He lives to God. So, you too consider yourselves dead to sin, but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body, so that you obey its desires. And do not offer any parts of it to sin as weapons for unrighteousness. But as those who are alive from the dead, offer yourselves to God, and all the parts of yourselves to God as weapons for righteousness. For sin will not rule over you, because you are not under law but under grace. (Romans 6:6-14)

According to God's word, pornography, as with all sin, will lose its influence when Christians are able to consider themselves dead to it, but alive to God in Christ Jesus. This process of considering oneself dead to sin involves active participation on the part of the Christian. This research will consider how a person can actively participate in this process of considering oneself dead to sin and offering oneself to God.

The preceding discussion involved the nature of pornography as it relates to Biblical teaching. The discussion that follows will explore the place of pornography in contemporary American society and how pornography has become a powerful influence in American life.

The Progress of Pornography

To address the contemporary problems surrounding Internet pornography, it is important to understand the process through which Americans have sought to engage and come to terms with the issues surrounding pornography in general, and more recently, the specific problem of pornography online. These issues, arising out of the growing presence of pornography in America, currently touch much of American life

and culture. Pornography continues to make progress in America in terms of its growing acceptance by and influence in society.

Pornography is becoming more prevalent in its distribution. It is growing in power and influence through its financial, governmental, and ideological partners, and is moving further into the mainstream of American society. With the help of the Internet, pornography is burrowing more deeply into the American psyche and is transforming some of America's most basic institutions.

This review of the literature will trace the path of pornography through American history, culture, and technology in order to show how it has been able to gain effective access to areas where it was once forbidden, and ultimately how pornography has been able to breach effectively the defenses of the Christian life.

Pornography's Distribution

It is estimated that 70% of American men ages 18 to 34 view pornography at least once per month (Morgan 2008, 7). In another study of 563 college students, 93% of the male students participating in the survey had been exposed to pornography on the Internet before the age of 18 (Sabina, Wolak, and Finkelhor 2008, 691). Pornography's distribution through the Internet is reaching the point of saturation in America, though this has not always been the case. As the following discussion will demonstrate, the growth of pornography in America revolves around two primary factors: money and politics. The interplay between these factors provides a catalyst for the growth of the pornography industry, fuels the pornography debate, and helps to ensure pornography's place as an accepted part of American society.

History of Pornography in America

The following discussion will explore the general development of American pornography. In addition, the antecedents and consequences of pornography use will be examined, with special attention given to the unique characteristics of Internet pornography that make it a particularly difficult problem to engage effectively. The intention in each case is to better understand the growth of pornography in America with the goal of addressing the threat it presents to God's design for humanity.

Early Pornographic Expression

Internet pornography did not merely appear without warning on the American scene, but was the result of a progression of historical events that built one upon another over a period spanning nearly two centuries. To gain a better understanding of Internet pornography in the American cultural context, it may be helpful to explore the introduction and development of pornography in America.

The history of pornography in America, like much of American cultural history, begins with European immigrants and was, in the beginning at least, a mostly imported phenomenon (Slade 2001, 39). The earliest pornographic expressions during the colonial period consisted of pornographic playing cards, carved objects, music boxes, prints, and books originating from Europe (Slade 2001, 40). As the trade in pornography grew, some states began passing legislation to prohibit the dissemination of such materials. In 1711, Massachusetts passed such legislation aimed primarily at material deemed antireligious or blasphemous (Slade 2001, 40). As more of the citizenry became literate, other states began passing similar legislation.

The first actual trial for obscenity in the United States was in 1815 in Pennsylvania (Slade 2001, 40). Apparently, several men had solicited payment in exchange for viewing a sexually explicit painting. As a whole, there were relatively few official prosecutions for pornography before the middle of the nineteenth century (Slade 2001, 40). The first federal legislation against pornography was enacted in 1842 when congress passed a tariff to curtail the importation of nude postcards and obscene books primarily from France and other European countries. “The Tariff Act of 1842 in effect made the Customs Bureau the nation’s chief censor, with wide powers. The bureau could interdict or destroy imported materials without first seeking a judicial determination of obscenity” (Slade 2001, 41).

The Domestic Pornography Industry

While the Tariff Act was intended to reduce the distribution of obscene and pornographic material, its primary impact was to cause an increase in domestic pornography production. In effect, the Tariff Act functioned to protect the fledgling American pornography market from foreign competitors. Most of the domestic pornography during the mid-nineteenth century consisted of salacious novels such as those written by George Lippard, who sold more than 300,000 copies between 1844 and 1854 (Slade 2001, 41). The large profits witnessed by these first American pornographers spurred the development of a national pornography trade with publishing houses springing up in Philadelphia, Boston, New Orleans, and other population centers (Slade 2001, 41).

The mid-nineteenth century also witnessed the establishment of another type of pornography in the form of live erotic shows. Traveling fairs and carnivals of the

period introduced “strip shows” and other types of erotic performance (Slade 2001, 43). The financial success of these traveling shows led to the eventual establishment of permanent locations that featured live erotic shows.

The invention of photography, however, was undoubtedly most instrumental in establishing pornography in America. In 1839, Louis Daguerre introduced his daguerreotype and only a few years later pornographic daguerreotype plates began appearing (Slade 2001, 44). This demonstrates a phenomenon called Slade’s Law which states that whenever a new communication technology appears, someone will invent a sexual use for it (Slade 2001, 44). Slade’s Law has been demonstrated time and again with the development of new technologies: printing, photography, film, VCR and DVD recordings, computers, and the Internet.

The new boost in the pornography market in the later half of the nineteenth century brought about through the invention of photography, was accompanied by a renewed emphasis in the fight against such material. Anthony Comstock was perhaps the most influential leader in the fight against public obscenity. The Comstock Act of 1873 prohibited sending pornographic and obscene materials through the mail and was later amended to prohibit indecent radio communication (Slade 2001, 46). The following discussion will explore how the changing legal and political climate in America created a ready environment for the emergence of a lucrative and powerful pornography industry in America.

American Pornography in a Changing Legal Climate

Much of the legal climate in the late nineteenth and early twentieth centuries in America concerning pornographic material was based on an English legal precedent

established in *Regina v. Hicklin* in 1868. “In this case, an English court ruled that a work was obscene if it tended to corrupt and deprave minds that were open to such immoral influence and into whose hands the material might fall” (Roth 1997, 1234). The Hicklin ruling greatly influenced American law and, for the most part, rendered obscenity and pornography illegal until 1957 when it was challenged and the precedent overturned in *Roth v. United States*. This ruling took an absolutist view of the First Amendment stating the government should not prohibit speech or publication even if such speech or publication might have an undesirable impact (Roth 1997, 1234). *Roth v. United States* in effect opened the doors for the legal commercialization of pornography in every conceivable medium and with almost any conceivable content, and has been upheld against challenges in 1973, 1976, 1986 and 1987 (Roth 1997, 1234).

Following the historic ruling in *Roth v. United States* there was a period that has been called the sexual revolution which spanned the late 1950s and 1960s (Slade 2001, 67). During this period, the production of pornography greatly increased, and modern popular artists began filling galleries with sexually explicit, obscene, and bizarre photographs, sculptures, and paintings. The sexual candor instigated by the sexual revolution had a limited public backlash and resulted in some tightening of obscenity regulations. In 1969, the *New York Times* published an editorial called “Beyond the Garbage Pale,” in which the editors expressed concern over the increasingly obscene nature of pornography and live sex shows in New York (Rist 1975, 41-42).

Even with the backlash, however, public sexual expression and the distribution of pornography continued to increase with greater explicitness in what was

portrayed (Randall 1989, 232). In addition, the courts continued to take an increasingly libertarian position when dealing with obscenity and pornography.

***The President's Commission on
Obscenity and Pornography***

In 1967, President Johnson established the first President's Commission on Obscenity and Pornography to explore the issues surrounding the so called sexual revolution and the increased production and distribution of pornographic materials. "The commission gathered the largest corpus of research ever assembled on pornography in nine volumes of technical reports, but its real function, as with all public spectacles, was to dramatize the sexual revolution that had swept across the United States" (Slade 2001, 69).

In 1970, the commission issued its final report recommending that federal, state, and local legislation prohibiting the sale, exhibition, or distribution of sexual materials to consenting adults should be repealed. The commission report was based on research claiming that there was no evidence that sexually explicit materials caused any significant harm to individuals or society (Rist 1975, 65). The United States Senate eventually rejected the commission's report by a sixty to five vote, and President Nixon denounced its conclusions, calling them morally bankrupt (Melton 1989, xvii). Despite being rejected by both the president and the senate, the commission's report combined with an increasingly libertarian position of the courts helped to further deteriorate both legal and cultural resistance to pornography. This progressive deterioration of resistance to pornography established a cultural climate favorable to the introduction of Internet pornography. When Internet pornography was finally introduced, it found a broad audience primed and ready to embrace it.

*The Attorney General's Commission
on Pornography*

There were some indications, however, that a segment of American society was not willing to readily accept pornography in any form. In 1985, President Reagan, under pressure to address the problem of pornography, convened the Attorney General's Commission on Pornography which was also called the Meese Commission. This commission released its final report in 1986 and was widely regarded as an attempted counter to the liberal findings of the Johnson Commission (Melton 1989, xviii). "The Meese Commission concluded that violent forms of pornography had the potential to cause harmful effects and were becoming more prevalent. As a result of these conclusions, the commission called for the expansion of existing obscenity statutes" (Melton, 1989, xviii).

While the Meese Commission report supported tightening regulations against obscenity and pornography, the courts repeatedly overturned attempts to enact such legal changes (Melton 1989, xvii). As a whole, because of the intervention of the courts, the Meese Commission did little to stem the tide of obscene and pornographic material that was increasingly saturating American society. This intervention of the courts protected pornography in America and established the view that pornography is primarily about freedom of speech. The courts' view that pornography was a freedom of speech issue trumped all other views concerning pornography including, protection of American women and youth, morality, and community problems associated with the production and distribution of obscene media. Viewing pornography as primarily a freedom of speech issue set the stage for rapid expansion of the pornography industry and helped to shape the dialogue about pornography in the public arena.

The American Church and the Pornography Fight

Another segment of American society not willing to simply accept the production and distribution of pornography was the American church. The fight against pornography in America has been a truly ecumenical endeavor. When the Catholic Church in the United States established the Legion of Decency in 1934 to review motion pictures and to pressure Hollywood to remove objectionable content, it found ready allies among American Protestants (Melton 1989, xxi). In addition, in more recent times, churches have banded together to help establish the current motion picture rating system, picket adult bookstores and theaters, and fight the distribution of pornography, especially child pornography (Melton 1989, xxi).

Many denominations have also gone on record to condemn the use of pornography and to call for social action against it. The following churches are among those issuing official statements condemning pornography in America: Roman Catholic, American Baptist, Baptist General Conference, Christian Church, Christian Reformed, Church of God in Christ, Church of the Brethren, Church of the Nazarene, Episcopal, Evangelical Congregational, Evangelical Free Church of America, Evangelical Lutheran Church of America, Free Methodist, Greek Orthodox, Independent Fundamental Churches of America, Lutheran Church-Missouri Synod, National Association of Free Will Baptists, Churches of Christ, Presbyterian Church U.S.A., Reformed Church in America, Salvation Army, Seventh-day Adventist, Southern Baptist Convention, United Church of Christ, United Methodist, and Wesleyan (Melton 1989, v-vii).

Interestingly, however, the American Church's fight against pornography has largely been outwardly focused consisting of legislative and social action aimed at halting the production and distribution of pornography (Melton 1989, xxi). While these efforts have undoubtedly resulted in some local and temporary victories, the current prevalence of pornography indicates that the outwardly focused fight against pornography has largely failed. If the church is going to engage effectively in the fight against pornography, then it must focus first, not on outward legislative and social action, but on the inward battle, where pornography assaults the mind and spirit. The fight against Internet pornography is not primarily a legislative or social battle, but will be most effectively engaged on the spiritual front.

***Internet Pornography: Not a
Legislative or Social Fight***

The problem of Internet pornography will not be solved by legislation or social action. In 1998, Congress passed the Child Online Protection Act, or COPA, in an attempt to protect children from the harmful effects of Internet pornography. The law, however, was immediately challenged in the courts by pornography and freedom of speech advocates and was never enacted. Ultimately, the Supreme Court on January 21, 2009, refused to hear appeals from the lower courts, and effectively killed the bill (American Library Association 2009, scotuskillscopa.cfm). Again, the courts chose to embrace pornography as a freedom of speech issue instead of protecting America's youth. The United States government's failure to pass COPA demonstrates the need to engage the battle against Internet pornography on a front other than legislation.

In addition, the problem of Internet Pornography will not be effectively addressed with social action. In the past, citizens concerned with the growing presence

of adult bookstores or erotic entertainment venues in their neighborhoods would put pressure on these businesses through protests, petitions, and other direct social action (Melton 1989, xxi). Internet pornography, however, is anonymously distributed directly into homes and offices. The nature of Internet pornography, with electronic distribution, makes it a very difficult target for social action (Cooper 2002, 1).

With the legislative fight wavering, and the social action fight robbed of its most effective weaponry, another front must be established in the battle against Internet pornography. This researcher believes that the spiritual arena offers the best opportunity to stem the tide of Internet pornography's progress and that the spiritual fight against pornography offers the most powerful arsenal against its assault.

Internet Pornography: A Spiritual Fight

The most effective arena for the church to engage the fight against Internet pornography is the spiritual. Because of the effective and immediate distribution system provided by the Internet, pornography has very few barriers it must overcome to enter the hearts and minds of American men (Cooper et al. 2001, 270). There are no outer social barriers of visiting an adult book or video store, and few if any financial barriers to deter Internet pornography use. The only real barriers left for halting the advance of Internet pornography are inner personal and spiritual barriers.

The best chance to win the fight against Internet pornography is to develop a process that helps men develop inner barriers in their lives that provide a formidable defense against the temptation to consume Internet pornography. The church has a powerful spiritual arsenal at its disposal that can effectively defend against Internet pornography. The key to this defense, however, is in understanding the unique

temptation represented by Internet pornography, and how this temptation relates to spiritual life and practice.

The Next Sexual Revolution

Al Cooper refers to the Internet as the next sexual revolution. The astonishing growth of computers and technology and the rapid expansion of the Internet have provided an unrivaled medium for sexual expression and communication, and distribution of sexual information of every sort (Cooper 2002, 1). From its beginning, the Internet seemed to be uniquely suited for the propagation of sexually explicit material. In 1983 the World Wide Web was established, and only two years later commentaries and warnings began appearing concerning pornography's presence online (Griffin-Shelly 2003, 355). By the early 1990s, the growing problem of online pornography instigated a debate concerning whether the Internet was a valuable asset or a societal problem (Griffin-Shelly 2003, 355).

Internet Pornography

The Internet helped to change the way Americans think about and access pornography. Pornography was once limited in its distribution by the printing or production process, delivery of the produced medium, and physical distribution through stores or other outlets. The Internet effectively removes these barriers, enabling pornography producers to instantly produce and distribute pornographic material as demand dictates.

Al Cooper first identified the unique characteristics of the Internet that make it appealing for both pornography producers and consumers. According to Cooper, the Internet fuels pornography use with a Triple-A-Engine of accessibility—can be

accessed anytime and almost anywhere, affordability—very inexpensive or even free, and anonymity—perception that no one else knows what one is doing (Cooper 1998, 187-93). These three characteristics combine to make the Internet a particularly effective medium for producing and using pornography.

Accessibility

The first key feature of Internet pornography is accessibility. Accessibility refers to the ease at which virtually anyone can access pornography online. According to a 2006 report by the Pew Internet and American Life Project, an estimated 73% of Americans use the Internet. This usage is up from 66% in the previous year. The same report reveals that 42% of Americans access the Internet through broadband connections which is an increase over the 29% of Americans who reported having broadband connections in the previous year (Pew Internet and American Life Project 2006, report_display.asp). The increase in Internet usage, connection speed, and media quality is providing unprecedented opportunities to access pornography online.

Along with the growth of the Internet itself, the presence of online pornography has also experienced a dramatic increase. One indicator of the prevalence of online pornography is the amount of unsolicited sexually explicit material to which an individual may be exposed. A 2001 study by the Kaiser Family Foundation found that 70% of fifteen to seventeen year old youth admitted to stumbling upon pornography online, and 23% say this happens “somewhat” or “very” regularly (Kaiser Family Foundation 2002, internet.cfm).

A primary reason for inadvertent exposure to online pornography stems from the nature of the pornographic website industry. The great majority of pornographic

websites are free and serve as bait to lure people into the commercial websites (Alexander 2002, /PM.qst?a=o&d=5000791849). In addition, online pornographers use pop up ads, e-mail spam, and domain names that are similar to frequently used non-pornographic websites to deceitfully direct individuals to their pornographic sites.

Sex on the Internet is not segregated and signposted like in a bookstore, and it is not easy to avoid. Some heavy-duty imagery is incredibly easy to stumble upon . . . youth do not have to be all that active in exploring the Internet to run across sexual material inadvertently. (Alexander 2002, /PM.qst?a=o&d=5000791849)

For those who desire intentionally to seek out pornography, the Internet provides instant access to a virtually unlimited amount and variety of sexually explicit material, twenty four hours a day, seven days a week. In 2006, Philip Stark, a professor of statistics at the University of California, Berkeley, submitted an analysis of Internet content filtering in court, on behalf of the federal government's effort to sustain the Child Online Protection Act (COPA). Stark found that 1.1% of the web documents indexed by the two largest Internet search sites, Google and MSN, were sexually explicit (Stark 2006, [copa-censorware-stark-report.pdf](#)). Using unconfirmed estimates that the Google index contains 24 billion documents, there are an estimated 264 million sexually explicit web documents indexed by Google on the World Wide Web with approximately half of these originating from within the United States (Dark Reading 2006, [document.asp?doc_id=110858](#)).

Affordability

With computers and Internet access becoming increasingly more affordable, virtually everyone who desires to do so can gain access to the World Wide Web. Once on the web, a nearly inexhaustible supply of free pornography is available. Even the pay

pornographic sites, which charge membership fees to access, are less expensive than traditional forms of print or video media.

Anonymity

The perception of being anonymous while online may encourage some Internet users who would otherwise not view pornography to seek it out on the web.

Patrick Carnes, clinical director of sexual disorders services at the Meadows in

Wickenburg, Arizona, believes anonymity to be a huge factor in online sexual behavior:

People can be anyone they want on the Internet. They forgo the risk of being seen while visiting a porn shop or local massage parlor. They can download all of the pornography they can handle, in their own home. They can schedule prostitutes online, look at their prostitute's photos and bios, and even talk with them from their own home or office. The risk of being discovered is low. (Carnes 2001, 81)

Compared with offline pornographic pursuits, the Internet provides a level of anonymity and secrecy that may help some users feel more secure as they seek out and consume pornography.

The Internet's Power

The Internet opened up America to pornography in a way no other medium has been able to. The Triple-A-Engine of accessibility, affordability and anonymity has not only fueled production of pornography, but has also been a primary factor in increasing demand for pornography.

In a study reported in 2008, 93% of boys and 62% of girls (n=563), were exposed to Internet pornography before the age of 18 (Sabina, Wolak, and Finkelhor 2008, 691). This increased exposure to pornography at an early age is being blamed for much of the increased demand for Internet pornography and the growth of the online pornography industry. Sabina, Wolak, and Finkelhor conclude in their research, that the

young people in their sample had a considerable amount of exposure to Internet pornography during their teenage years (Sabina, Wolak, and Finkelhor 2008, 693).

Jerry D. Huson, conducted research with 18 male Christian college students who were struggling with Internet pornography addiction. All of these students indicated that the Internet helped them to watch pornography because of its availability and easy access (Huson 2005, 58). “In addition, these students, all agreed that the more Internet pornography they saw, the more they wanted to see, and the less they were satisfied” (Huson 2005, 62).

The Internet takes pornography viewing to a whole new level. The immediate and inexpensive access, and the variety of content available on the Internet fuel a desire in men to consume pornography in increasing doses. A student in Huson’s study explains, “The Internet provides a really, really private way of doing that—viewing pornography. If you just have an Internet connection in the privacy of your own home you can do it wherever, whenever” (Huson 2005, 59). Another student adds, “I just went online, put in a few little words, and the next thing I know I have my whole world right there—so those three things—free, easy, and discreet” (Huson 2005, 59).

The Internet makes pornography free, easy and discreet, and provides access to pornography for a much larger audience than was available with previous distribution methods. This increased access through the Internet, along with the sexual nature of the content help to increase both the demand for Internet pornography and the growth and acceptance of the pornography industry. The following section will explore the clinical psychological framework for understanding Internet pornography in an attempt to better understand the psychological factors associated with Internet pornography use and addiction.

***Internet Pornography and Those Who Use
It: A Clinical Psychological Framework***

Much of the discussion concerning the use of pornography originated from a clinical psychological framework and involves the exploration of psychological antecedents of pornography use. Because of the nature of the clinical psychological approach, a primary focus in pornography research has been the relationship between individual personality problems, psychological abnormalities, and pornography use.

Pornography use has long been considered deviant and aberrant behavior in the field of Psychology (Buzzell, Foss, and Middleton 2006, 96). Pornography on the Internet, however, may be challenging that view. The rapid increase in pornography use due to the Internet is making pornography more mainstream and is transitioning it, at least from the perspective of secular society, out of the realm of deviance.

Psychologists who study and counsel pornography users often focus on exploring the psychological factors, such as personality disorders, family history, or biological disorders, that compel individuals to seek out and in some cases become addicted to pornography (Stack Wasserman, and Kern 2004, 76). These psychological antecedents to pornography use can give insight into the compulsions and addictions related with pornography and help researchers understand the process by which pornography can overcome personal defenses and cause problem behaviors.

Antecedents of Non-Internet Pornography

One of the most comprehensive studies of personality factors affecting self-directed experience with sexually explicit non-Internet based media was conducted by Anthony Bogaert in 1993. Bogaert studied personality factors that incline individuals to seek out sexually explicit materials. Bogaert assessed a range of personality factors in a

sample of undergraduate men, including aggression, altruism, delinquency, dominance, hypermasculinity, Machiavellianism, psychoticism, sensation seeking, erotophobia, erotophilia, and attraction to sexual aggression (Fisher and Barak 2001, [qst?a=o&d=5000949309](#)). In this study, Bogaert found that certain genres of sexually explicit material were associated with specific personality factors. In 2001, Bogaert again addressed the issues of the relationship between personality factors and self-directed experience with sexually explicit media that confirmed his earlier research, indicating that specific personality factors can be associated with individual choices of sexually explicit material. This research, however, differed from the earlier study in that it included intelligence among the factors under investigation. The study found that intelligence did indeed influence an individual's choice in sexual media (Bogaert 2001, [PM.qst?a=o&d=5000986694](#)). In other words, Bogaert found that certain personality factors including intelligence can be associated with an individual's likelihood of choosing to view certain types of non-Internet based pornography.

The search for psychological antecedents to pornography use is valuable if pornography use is an isolated phenomenon. When only a relatively few people in a society use pornography, the question psychologists seek to answer is, "Why do some people use pornography and others do not?" These psychologists then seek to find common factors among the people who use pornography, then use those factors to explain pornography use.

When pornography becomes widely used, even prevalent, the discussion begins to shift from, the general use of pornography to problematic uses of pornography such as addiction and other specific personal problems that arise from pornography use (Griffin-Shelly 2003, 362). If the estimates are correct, in certain age ranges more

people use pornography than do not (Morgan 2008, 7). This extraordinarily high level of Internet pornography use has forced the change in the pornography discussion.

The current discussion coming from the psychological community, concerning pornography, is focused primarily on how to manage problems and consequences of pornography use. There seems to be a growing consensus among psychologists that pornography use is common among the larger population, and that it does not necessarily present a problem unless it turns into addiction, impacts spouses or families, or is accompanied by other problematic behaviors (Griffin-Shelly 2003, 362).

Problems and Consequences of Internet Pornography

In 2001, William Fisher and Azy Barak synthesized much of the available research concerning antecedents that affect an individual's choice of sexually explicit material, including research that dealt specifically with sexually explicit material on the Internet (Fisher and Barak 2001, [qst?a=o&d=5000949309](#)). They, like Bogaert, found that specific personality factors can be associated with individual choice to seek out certain types of sexually explicit materials on the Internet (Fisher and Barak 2001, [qst?a=o&d=5000949309](#)). In addition, Fisher and Barak, suggested that the virtually unlimited range and variety of sexually explicit materials available on the Internet may act to alter the sexual and personal dispositions that incline individuals to seek out Internet sexuality in the first place, by reinforcing sexual arousal and stimuli responses associated with online pornography (Fisher and Barak 2001, [qst?a=o&d=5000949309](#)). Fisher and Barak also addressed the consequences of Internet pornography on those who use it. They suggested that Internet pornography demonstrated a potential to alter the way a person thinks about sex and responds to sexual stimuli. In addition, because

of its wide variety of sexually explicit material—from relatively mundane eroticism to exceptionally bazaar, violent, and antisocial sexual behaviors—Internet pornography can shape an individual's preference concerning the types of sexual stimuli considered desirable. This is especially applicable when that person has little real world sexual experience.

Our Internet explorer settles on a stimulus theme that he finds idiosyncratically to be arousing. Over time, the Internet user finds that certain themes in general have become a conditioned erotic stimulus with the capacity to elicit high levels of physiological sexual arousal and with the ability to motivate preparatory sexual behaviors, sexual behaviors, and outcomes. Whether or not the acquisition of the theme as a conditioned erotic stimulus will ever be translated into covert fantasy or overt behavior involving the preferred theme will be a function of affective and cognitive responses which are simultaneously evoked by the sexually explicit Internet stimulus category in question and whose roles are also specified by the Sexual Behavior Sequence. (Fisher and Barak 2001, [qst?a=o&d=5000949309](#))

If Fisher and Barak are correct, then consistent exposure to Internet pornography possesses the potential to reprogram the human mind with regard to both mental and physiological responses to sexual stimuli. The Internet then, in some instances, becomes not only an alternative to sexuality and sexual fulfillment, but the only means to achieve sexual fulfillment, especially if a particular learned sexual stimulus is unobtainable offline. Certain individuals can become dependent on Internet pornography for sexual fulfillment, being unable to experience their preferred sexual stimulus in any other way.

The Internet Generation

A generation of young adults who have learned to respond to online sexual stimuli may present a significant challenge for addressing the problem of Internet pornography. Those who are currently in college grew up with the Internet, and are likely to have experienced online sexually explicit material from a relatively young age

(Sabina, Wolak, and Finkelhor 2008, 691). For these individuals, the current psychological discussion concerning Internet pornography offers limited hope.

The best hope for these individuals is to unlearn or reprogram their minds so they are no longer dependent on Internet pornography. The phenomenon of Internet pornography addiction might offer some insight concerning how this reprogramming might be possible.

Internet Pornography as Addiction

In 2001, Mark Griffiths summarized much of the available research on Internet sexual addiction (Griffiths 2001, PM.qst?a=o&d=5000949318). While recognizing the debate concerning the existence of non-chemical addictions such as gambling, pornography, and shopping, Griffiths suggested that pathological behavior relating to Internet pornography use could be considered a type of addiction, which he describes:

Internet sex becomes the most important activity in the person's life and dominates their thinking, feelings, and behavior. For instance, even if the person is not actually on their computer engaged in Internet sex they will be thinking about the next time they will be. (Griffiths 2001, PM.qst?a=o&d=5000949318)

Griffiths' work was based in part on the research of Kimberly Young who considered Internet sexual addiction a classification of Internet addiction. Young described five specific subtypes of Internet addiction:

Cybersexual addiction, typically involving (a) the compulsive use of adult websites for cybersex and cyberporn; (b) cyber-relationship addiction, typically involving the over-involvement in online relationships; (c) Net compulsions, typically involving obsessive/compulsive activities such as online gambling, shopping, day-trading, and so forth; (d) information overload, typically involving compulsive web surfing or database searching; and (e) computer addiction, typically involving obsessive computer game playing on games such as Doom, Myst, Solitaire etc. (Young 1999, editorials/351.html)

While each of these classifications of Internet addiction involves pathological behaviors associated with Internet use, there is some question as to the specific nature of the affected individual's addiction. In regard to sexually related Internet behavior, is it the sex or the Internet that is the basis for the addiction? Griffiths argues that Internet sex addicts are actually addicted to sex, and that the Internet is merely the place where they engage in the behavior. He does concede however that the Internet possesses certain characteristics that fuel addictive behaviors.

In these cases, the Internet may provide an alternative reality to the user and allow them feelings of immersion and anonymity (which may lead to an altered state of consciousness). This in itself may be highly psychologically and/or physiologically rewarding. The anonymity of the Internet has been identified as a consistent factor underlying excessive use of the Internet. (Griffiths 2001, PM.qst?a=o&d=5000949318)

Reprogramming the Mind

Addiction to Internet pornography is experienced when an individual's thinking is dominated by the desire to view pornography online (Griffiths 2001, PM.qst?a=o&d=5000949318). Internet pornography, in essence holds captive the addicted person's mind, making him unable to focus effectively on anything else. Career, school, family, religious commitment, and almost every other area of life is secondary in the mind of the addict.

When dealing with sexual addiction, one of the biggest obstacles an addict must overcome is the visual imagery stored in the brain and the fantasies that continue to dominate thinking. The mind, according to Mark Laaser, becomes conditioned to think in inappropriate ways and must be retrained. If the mind can be reprogrammed to stop the fantasies, then the behavior triggered by those fantasies can also be changed.

Laaser also recommends counseling and maintaining spiritual disciplines in the process of retraining the mind (Laaser 2004, 148-69).

Huson through his research with Christian college students, observes, “Addictions and near addictions can cloud the brain and cause one to play mind tricks that deceive” (Huson 2005, 52). Huson interviewed 18 male undergraduate college students who identified themselves as born-again Christians. These students were selected from five schools and all admitted to having problems with Internet pornography.

Huson found that all of the students in the study wanted to rid their lives of pornography (Huson 2005, 119). For these students however, their struggle continues to be ongoing. One student described his struggle by saying, “There are things in my head that will never go away and . . . will affect me the rest of my life” (Huson 2005, 69). Another student in the study, describes how he has found a level of success in his struggle:

Being with Christian men who surround me and understand the value system and moral system that I long to uphold. That is also something that I couldn't have done without. I would boil it down to those two things—biblical community and biblical study. (Huson 2005 65)

Throughout Huson's study, the struggle in the mind, against pornography is a reoccurring theme. All of the students had a significant level of difficulty dealing with their thoughts about pornography. This student summarizes:

If you are filling your mind with this (pornography) all the time, that's going to be, at least for myself, something that I'm thinking of a lot more of the time. And now, as Pornography dwindles, and masturbation dwindles, I see thoughts being more focused on those things of this world that are actually going to make an impact as far as spiritually—friends, and theology and things like that. (Huson 2005, 88)

Another issue that is being instigated by the growing presence of Internet pornography in American society is the problem of infidelity through sexual experiences on the Internet.

Internet Pornography and the Family

“Imagine a husband, who would never walk into an adult bookstore, finding out that he could download online pornography cheaply, quickly, and without detection” (Young et al. 2000, 60). Online sexual infidelity is becoming a problem for many couples who may have never had a problem with any other type of sexual unfaithfulness. The power of Internet pornography is a force that is not only destroying lives of American men. It also is destroying American families.

To understand the increased incidence of sexual infidelity online, the ACE model was introduced. According to the ACE model—anonymity, convenience, and escape—the Internet creates a “culture and climate of permissiveness that encourages and validates sexually adulterous and promiscuous online behavior (Young et al. 2000, 62).”

First, the anonymity of the Internet allows an individual to engage in sexual behavior with little fear of being caught. In addition, the lack of physical contact with an actual person gives a sense that the experience is not really infidelity. Many users of Internet pornography do not consider their behavior as being infidelity, though their spouses often do (Schneider 2000, 57).

In addition to being anonymous, the Internet also provides a very convenient medium for sexual expression and consumption of sexual content. Online sexual

behavior occurs in a familiar and comfortable environment of home or office and can become extremely seductive to the point of compulsivity (Young et al. 2000, 63).

Finally, Internet pornography can provide a seemingly harmless escape that has great potential to evolve into a controlling compulsion. More individuals are beginning to turn to sexual behavior online as a release from the stress and pressures of contemporary life. This release provides a level of reinforcement that can lead to addiction.

The evidence for online addiction and compulsivity is growing among helping professionals. Internet pornography can, as a user becomes more compulsive in his behavior, become less about sex and more of an “emotional escape mechanism from mental stress (Young et al. 2000, 63). This online sexual compulsivity is manifesting itself in problems and difficulties for the pornography user, and for the user’s spouse and family.

The Effect of Internet Pornography on the Family

While Internet pornography is most often consumed by a single household member in secret, the impact of Internet pornography use is usually felt by the entire family (Manning 2006, 138). The following discussion will examine the particular effects of Internet pornography on the marriage relationship and on children in the user’s family.

Some couples and clinicians claim pornography consumed in a mutual and open manner can be a positive factor for marital intimacy. It must be noted, however, that in most cultural and clinical settings, reported pornography use is neither mutual

nor open, but rather a secret and solitary pursuit with the potential for accompanying compulsive and addictive elements (Manning 2006, 138).

Survey research conducted by Bridges, Bergner, and Hesson-Mcinnis in 2003 showed married women were significantly more concerned with a partner's online pornography consumption than women in dating relationships. As with any addictive behavior within the context of family relationships, there is some expectation that cybersex addiction may have negative consequences for members of the pornography user's family. Perhaps one of the most informative studies of the impact of Internet sexual addiction on families was conducted by Jennifer P. Schneider (Schneider 2000, 31-58). Schneider used qualitative research methods to survey 94 individuals who had a spouse or partner who demonstrated Internet based sexual compulsivity. Of these 94 sexual compulsives, 92 were men.

When asked about the addict's behavior, all of the responses included viewing and, or downloading pornography along with masturbation. Schneider also found that 57 of the addicts did not engage in offline sexual affairs. Only 28 of the respondents reported that their addicted spouse did engage in offline affairs, with 9 reporting an unsure response. In addition, Schneider found that the addicts developed a tolerance to their Internet sexual activities that resulted in an escalation of online sexual behavior including increased amount of time online, a larger number of online partners, bizarre or riskier activities, or going from virtual to actual sexual encounters (Schneider 2000, 36-37).

Schneider also noted that cybersex had a significant impact on the non-addicted spouse or partner. Most of the respondents described some combination of devastation, hurt, betrayal, loss of self-esteem, mistrust, suspicion, fear, and a lack of

intimacy with their addicted spouses. Of the respondents who had children, the following negative effects were reported. The kids lost parental time and attention due to the parent's compulsive Internet use. Also, a number of the respondents reported that the children witnessed arguments and increased stress in the home because of the addict's behavior. Finally, some of the respondents reported that the children had been exposed to pornography on the computer or witnessed their father masturbating while at the computer (Schneider 2000, 56-58).

Schneider also discovered that cybersex addiction was a major contributing factor to separation and divorce. Nearly a quarter of the respondents were separated from their spouses and a number were contemplating divorce as a result of the addiction. In addition, in 68% of the couples, one or both of the partners had lost interest in relational sex. Wives in the study tended to compare themselves unfavorably with the online pornography models and felt hopeless about being able to compete with them. Finally, spouses reported overwhelmingly that the Cyber affairs were as emotionally painful to them as live offline affairs and they considered virtual affairs just as much adultery as live affairs (Schneider 2000, 57).

More men are turning to online sexual behavior, even preferring Internet sexuality to a sexual relationship with a spouse. This compulsive sexual behavior can have negative consequences for the user and his family. Understanding how these behavioral problems evolve may help in developing effective strategies for addressing them.

The Psychological Framework

The psychological framework seeks to understand the issues and problems of

Internet pornography within the context of mental processes and psychological factors. According to psychologists, these mental processes and psychological factors hold both the antecedents and solutions to Internet pornography addiction. Effectively dealing with addiction to Internet pornography, involves understanding and addressing the psychological antecedents and the mental processes from which the addiction arises and seeking to change the faulty thinking processes that fuel the addiction (Griffiths 2001, PM.qst?a=o&d=5000949318)

This researcher believes that the psychological framework is at least partially correct. Changing faulty thinking processes is a foundational step in dealing with the problem of Internet pornography. Ephesians 4:22-23 reads, “You took off your former way of life, the old man that is corrupted by deceitful desires; you are being renewed in the spirit of your minds.” This passage indicates that a changed life is possible if individuals will actively put off their old selves and, in so doing, allow God to transform their minds. Effectively addressing the problem of Internet pornography involves teaching people how to be made new in the spirit or attitudes of their minds. In essence, individuals who struggle with Internet pornography must be trained to embrace a new way of thinking that frees their minds from the stranglehold of pornography (Morgan 2008, 7).

***Internet Pornography and Those Who Use
It: A Social Control Theory Framework***

As detailed in the previous discussion, much of the scholarly research on Internet pornography and those who use it has been dominated by psychologists and mental health clinicians. This clinical psychological framework seeks to apply psychological antecedents to explain the use of Internet pornography. Because the

clinical psychological approach focuses primarily on the relationship of specific personality factors and disorders associated with Internet pornography use, it has largely ignored Internet pornography use by the general public while focusing on those individuals who demonstrate addiction, psychological, or personality problems. In 2004, Steven Stack, Ira Wasserman, and Roger Kern explored Social Control Theory as a theoretical framework for understanding Internet pornography use among the broader American population (Stack, Wasserman, and Kern 2004, 76).

Social Control Theory

According to Social Control Theory, all people are inherently predisposed to deviant behavior. Social bonds or stakes in conformity reduce the likelihood that an individual will succumb to inherent deviant behavior by establishing social boundaries that guard against such behavior (Stack, Wasserman, and Kern 2004, 77). Some of the most powerful social boundaries that contribute to the prevention of deviancy result from social bonds in key areas of life: marriage and family, religion, conservative beliefs, and economics (Stack, Wasserman, and Kern 2004, 77-78).

Social Control Theory holds that deviance is a function of constraints to which people are exposed (Tittle 1995, 7). Travis Hirschi, one of the most well known proponents of Social Control Theory, contends that everyone is motivated toward deviance but that only those people who lack sufficient social constraints manifest their deviant motivations in unacceptable behavior (Hirschi 1969, 18).

Hirschi, in an effort to explain juvenile delinquency in terms of Social Control Theory, hypothesized that delinquent acts resulted when an individual's bond to society was weak or broken (Hirschi 1969, 16). Social bonds, according to Hirschi,

resulted from the interplay of various key elements: attachment to others in society, commitment to a conventional lifestyle, involvement in conventional activities, and belief in a common system of societal beliefs or values (Hirschi 1969, 16-23).

Social Control Theory has the potential to inform the discussion concerning the relationship between Christian spiritual disciplines and Internet pornography use. Some sociologists are beginning to study how certain spiritual disciplines such as church attendance and Christian fellowship function as social bonds that influence a person against certain types of deviant behavior deemed unacceptable by their particular social group.

Social Bonds and Internet Pornography

The research of Stack, Wasserman, and Kern sought to examine the social antecedents of Internet pornography use across a wide spectrum of people in an effort to better understand Internet pornography's rapid expansion and saturation of American society (Stack, Wasserman, and Kern 2004, 75). In examining adult social control variables that revolve around marriage, work, and ties to the greater community, Stack, Wasserman, and Kern hypothesized that individuals who reported the strongest social bonds in key areas would be less likely to use Internet pornography.

For their research, Stack, Wasserman, and Kern used data from the General Social Survey for the year 2000 (Davis 2001). They restricted their analysis to adult persons who reported having used the Internet and for which complete data were available (N=531). The respondents were asked if they had visited a sexually explicit website in the last 30 days. Persons who reported visiting such a site were coded as 1, all others were coded as 0. The self-reported answer to this question served as a

dichotomous dependent variable since the score had only 2 possibilities, 1 or 0. The researchers then used logistic regression techniques to examine the relationship between this dependent variable and a number of social control factors that served as independent variables: marital bonds, religious bonds, bonds to conservative belief, and socioeconomic bonds. The researchers also examined incidences of deviant sexual behavior and opportunity factors as independent variables (Stack, Wasserman, and Kern 2004, 80).

In analyzing the data, Stack, Wasserman, and Kern found that three indicators of social bonds bore significant relationships to Internet pornography use net of controls. Church attendance was measured on a seven-point Likert scale. A one point increase on the scale in self-reported church attendance was associated with a 26% decrease in the likelihood of using Internet pornography. In addition, persons who reported being happily married were 61% less likely to use Internet pornography than those who were not happily married. Finally, also measured on a seven-point Likert scale, a one point increase on the scale in self-reported political liberalism was associated with a 19% increase in the likelihood of using Internet pornography (Stack, Wasserman, and Kern 2004, 82).

The research of Stack, Wasserman, and Kern seeks to better understand why some individuals or groups of people use Internet pornography and others do not. In addition, the results of the study tend to be consistent with a related theory-testing subfield: the study of factors affecting the formation of attitudes toward pornography (Stack, Wasserman, and Kern 2004, 82). And, while the study found that individuals who attended church, were happily married, and had conservative beliefs were less likely to use Internet pornography, it did not consider the nature of these factors:

whether they should be considered the ultimate antecedents or are merely expressions of deeper intrinsic motivations.

With specific regard to religious bonds, Stack, Wasserman, and Kern theorized that those individuals who had strong religious bonds would be less likely to consume Internet pornography. Among the religious factors considered, church attendance showed the greatest inverse correlation with Internet pornography use. The question arises, however, concerning how exactly church attendance functions to deter pornography use: as primarily an external social or internalized personal control.

If church attendance is merely a social bond, then its effect as a deterrent to Internet pornography would be related to the visibility of Internet pornography use within the social group. However, since Internet pornography is primarily a secretive and anonymous act, there is some question as to the utility of viewing church attendance as merely a social bond.

Recently, there have been efforts to understand the relationship between personal self control and deviant behaviors related to the Internet. There is a growing field of researchers who are beginning to suspect that individuals are acting in ways on the Internet that are uncharacteristic to ways they act in offline social interactions. In essence, the Internet may be functioning as a catalyst that prompts people to shed their inhibitions when they are online. Understanding the relationship between self-control and morality may shed light on this phenomenon (Wallace 1999, 239).

Self-Control Theory and Morality

A 1999 article in the *Journal of Personality* explored the relationship between self-control and morality. Baumeister and Exline suggested that the modern

geographical and social mobility of contemporary American culture plays a significant role in the general decline of personal self-control that contributes to the erosion of morality and virtue in American society (Baumeister and Exline 1999, 1165-94).

In the past, most Americans lived the entirety of their lives within a given geographical region, rarely leaving the communities in which they were born. Community life was necessary to survival, and people were forced to curtail their selfish inclinations in order to promote harmony and stability within the community (Baumeister and Exline 1999, 1188). With developments in technology and national infrastructure, people were able to move from one community to another and to live in large cities. The resulting geographical mobility and urban life decreased the necessity for people to live harmoniously within stable communities.

The most relevant result of this mobility is that social relationships tend to be transient. Over a 5-year period, a person may very well end friendships and begin new ones, acquire a new job with a new set of colleagues, divorce and remarry, and move away from family and lose touch with some relatives. If you are rude or even dishonest when dealing with a checkout clerk in a store, you never need to interact with that person again, in sharp contrast to life in the small villages and closed networks that characterized much of human history. (Baumeister and Exline 1999, 1184)

Self-control as the foundation of morality while once an essential part of community life, is rapidly losing its value as a necessary component of human personality.

In recent years, the Internet has functioned as a catalyst to further accelerate the erosion of self-control and morality in American society. No longer constrained by the limits of mere geographical mobility, the Internet user can instantly access a virtual global community. This increased global mobility and anonymity of cyberspace enables a person to behave in practically any manner imaginable, with little fear of the consequences that would normally accompany the abandonment of self-control.

In essence, the Internet is changing the dynamics of social control and social barriers to aberrant behavior. Cyberspace provides a whole new community in which a person can interact with others and seek new experiences with little fear of being judged by others within his social group.

The Internet and Accountability

Patricia Wallace indicates that the potential exists for the Internet to negatively influence a person's level of self control by providing an environment where individuals have little or no accountability for their actions:

Weaving through the environments on the Internet and mediating their effects on us is the degree of anonymity and accountability we feel when we are in them. People can act in very uninhibited ways when they think that no one can find out who they really are. (Wallace 1999, 239)

With regard to the use of Internet pornography or participating in other inappropriate behaviors, the Internet provides an environment that may decrease a person's level of self-control if that self-control is based primarily on external social barriers rather than interior personal barriers. The following section engages further in this discussion with regard to self-control on the Internet being related to the opportunities for deviance that are presented through the anonymity and lack of accountability in cyberspace. Especially pertinent to this discussion are recent research studies from the field of criminology that explore the relationship between personal self-control and online deviant behavior.

Self-Control Theory and Internet Pornography

There is a growing body of research based on criminological theory relating to online deviant behaviors. In 2005, Higgins, Wilson, and Fell examined the issue of

online piracy of music and software from a deterrence theory and criminology framework. The researchers found that low self-control was linked to software piracy, and that with regard to copying, distributing, or downloading copyrighted material, “temptation is too much for an individual with low self-control to resist” (Higgins, Wilson, and Fell 2005, featured%20article%202.pdf).

A study reported in 2006 in the *Journal of Criminal Justice and Popular Culture* examined the relationship between low self-control and two online behaviors: downloading pornographic images and visiting sexually explicit sites (Buzzell, Foss, and Middleton 2006, 96-116). This study examined Internet pornography use based on theory from the fields of deviance and criminology. According to the authors, “criminological theory may have some utility in explaining emerging deviant behaviors in an online context” (Buzzell, Foss, and Middleton 2006, 98).

In the Buzzell, Foss, and Middleton study, “a web-based survey was conducted using a snowball sampling method to contact students attending two small Midwestern universities” (Buzzell, Foss, and Middleton 2006, 100). Dependent variables were defined in terms of two online activities: downloading pornography from the Internet and visiting websites with sexually explicit images (Buzzell, Foss, and Middleton 2006, 101). Independent variables were identified as self-control and opportunity. Self-control was measured using a scale that evaluated six cognitive dimensions of self-control: impulsivity, simple tasks, risk seeking, physical activity, self-centeredness, and temper. Opportunity was measured based upon relationship between social contexts, settings in the subjects social environment, and Internet pornography use. The dimensions of opportunity studied were: access, sophistication, and monitoring (Buzzell, Foss, and Middleton 2006, 101).

The results of the study supported the hypothesized relationship between low self-control and online pornography use. “The bivariate correlations reported in the study showed that visiting pornographic websites and downloading pornography both have positive, moderate associations with low self-control.” These correlations were $r = .35$ and $r = .33$, respectively (Buzzell, Foss, and Middleton 2006, 108).

A growing body of evidence indicates that the Internet may represent, for individuals with low self-control, an irresistible temptation to engage in deviant behavior. In addition, because of the nature of contemporary American society and its impact on individual personality, low self-control may be a widespread personality characteristic among contemporary Americans. Finally, the research suggests that implementing strategies for reinforcing personal self-control may represent an effective approach for addressing the issue of Internet pornography use (Buzzell, Foss, and Middleton 2006, 108).

Self-control appears to have at least some level of linear relationship with social control and the accountability provided by the influence of a social group to which an individual belongs. On the Internet, however, much of this socially influenced self-control disappears. The environment of anonymity and lack of accountability of the Internet may function to reduce a person’s level of self-control and present an irresistible temptation to engage in deviant behaviors.

Externally Motivated and Internally Motivated Self Control

The preceding section discussed self-control as it relates to external factors such as social bonds and social accountability. This type of self-control is externally motivated because it is based on factors that are external to the essential personality of

the individual. Externally motivated self-control has some value in influencing behavior when that behavior is observable by the individual's social group. Behaviors that are not readily observable by the social group, however, are not as susceptible to the influence of external self-control. In these instances, internal self-control is more effective for influencing behavior.

Much of the foundation of this research is based on the assumption that the practice of Christian spiritual disciplines is an effective way to develop internally motivated self-control. Practicing spiritual disciplines is transformative for the personality, enabling an individual to behave in a way that conforms to the teachings and commands of Christ, regardless of the anonymity, lack of accountability, or opportunity to do otherwise. The following section will explore the nature of Christianity and Christian spirituality in establishing internally motivated self-control, especially as it relates to the problem of Internet pornography use.

Internet Pornography Use in the Context of Religiosity

In 2006, Abell, Steenbergh, and Boivin reported findings from a study concerning Internet pornography use in the context of religiosity. They surveyed 124 men in four Midwest collegiate institutions, including two evangelical Christian universities. The median age of the study participants was 20.67 years. The test instrument consisted of four scales with their respective subscales. Two widely used instruments, The Spiritual Well-Being Scale (SWBS) and the Systems of Belief Inventory (SBI-15R), were used to measure participants' religiosity. In addition, the Sexual Addiction Screening Test (G-SAST) and the Cyberporn Compulsivity Scale (CCS) was used to measure problematic sexual and Internet pornography related

behaviors (Abell, Steenbergh, and Boivin 2006, 155-71). The study was advertised on the college campuses by word of mouth and 190 survey packets were distributed. Of the 190 packets 128 were returned though three of those were incomplete. The final sample size was 125 resulting in a response rate of 65.8%.

Abell, Steenbergh, and Boivin discovered that Internet pornography use on the college campuses was common. Thirty-one percent of participants (n=38), responded affirmatively to the question, "It has been difficult for me to surf the Internet without the urge to seek out cyberporn locations" (Abell, Steenbergh, and Boivin 2006, 168). To examine the relationship between religiosity and sexual behaviors, Pearson coefficients were calculated for the spirituality measures, as well as their subscales, and the sexual involvement measures (Abell, Steenbergh, and Boivin 2006, 168).

Abell, Steenbergh, and Boivin found that scores on the SWBS and SBI-15R were inversely associated with GSAST scores, suggesting that persons reporting greater levels of religiosity were less involved with behaviors associated with sexual addiction (Abell, Steenbergh, and Boivin 2006, 168). Surprisingly, however, a statistically significant positive correlation between religiosity and Internet pornography use was discovered when the scores of the SBI-15R were compared to those of the CCS.

These results suggest that nearly a third of college men struggle with the urge to seek out pornography while using the Internet. If this sample is representative of college men in general, this represents a potentially serious problem which can hinder students' educational pursuits, quality of life, and emotional, social, and spiritual development (Abell, Steenbergh, and Boivin 2006, 169). In addition, the researchers' findings of a significant positive relationship between spiritual belief scores and Internet pornography use may be indicative of an emerging trend, among people with strong

spiritual beliefs, that view non-intercourse sexual activity, such as cyberporn use, as an acceptable substitute for sexual activity with a partner.

In an unpublished 2006 survey of over 260 single men and women at a Christian university and a large state university 11% of respondents at the Christian university reported having sexual intercourse compared to 65% of the secular university sample. Thirty percent of the Christian university sample, however, reported having oral sex, compared to 69% of the secular university sample (Abell, Steenbergh, and Boivin 2006, 169). This higher level of sexual involvement with oral sex may support the finding in cyberporn study, suggesting that Christian college students struggle with sexual integrity issues, substituting non-intercourse sexual behavior for sexual intercourse with a partner.

Christian Spiritual Disciplines

The problem of Internet pornography use by Christians is a spiritual issue. The nature of the Internet and the power of its Triple-A-Engine provide a conduit for Internet pornography that bypasses outward physical and social barriers, and directly assaults the inner person. As discussed in the previous section, there is a growing body of evidence suggesting that a transformed mind and a greater level of personal self-control can play a key role in enabling individuals to resist online deviant behaviors such as Internet pornography use. If this is indeed the case, questions must be asked concerning effective methods for transforming the minds of individuals and developing high levels of personal self-control that can establish inner spiritual boundaries and enable an individual to resist the powerful assault of Internet pornography.

To develop a spiritual approach to dealing with Internet pornography,

Richard Foster describes one of the problems—spiritual superficiality—that must be overcome.

Superficiality is the curse of our age. The doctrine of instant satisfaction is a primary spiritual problem. The desperate need today is not for a greater number of intelligent people, or gifted people, but for deep people. The classical Disciplines of the Christian life call us to move beyond surface living into the depths. They invite us to explore the inner caverns of the spiritual realm. They urge us to be the answer to a hollow world. (Foster 1988, 1)

From the beginning of the Christian era, the practice of personal spiritual disciplines has been encouraged as a way to promote personal spiritual depth and life transformation (Whitney 1991, 19). In recent years, however, there has been some indication that, in the contemporary Christian church, the practice of spiritual disciplines is on the decline. The following discussion will examine the biblical, theological, and historical foundations of Christian spiritual disciplines in an attempt to better understand their role in establishing inner spiritual boundaries and inform the discussion surrounding the problem of Internet pornography use by Christians.

Spiritual Disciplines in the Bible

First Timothy 4:7 addresses a topic that may seem foreign in the contemporary church: training or disciplining oneself for godliness, “But have nothing to do with irreverent and silly myths. Rather, train yourself in godliness.” The Greek word used in this passage for training is *gymnaze*, which refers to physical training practiced by an athlete. Using *gymnaze* in the context of purposeful Christian spirituality suggests a practice of spiritual exercise that has the potential to produce godliness (Earle 1978, 373). In referring to this passage, Donald Whitney explains, “The spiritual disciplines are God-given means we are to use in the Spirit-filled pursuit of Godliness” (Whitney 1991, 17).

In Matthew 11:29, Jesus told those who would desire to become His followers, “Take My yoke upon you and learn from Me,” suggesting that Christian discipleship required disciplines related to learning and obeying Jesus Christ. In Luke 9:23, Jesus described further the discipline involved in discipleship, “Then He said to them all, ‘If anyone wants to come with Me, he must deny himself, take up his cross daily, and follow Me.’” To be a disciple of Jesus involves daily disciplines of denying one’s own selfish desires and ambitions and following the example of Jesus (Whitney 1991, 20).

Paul, in his letter to the Galatians warns believers, in that city, against indulging in selfish and sinful behavior, admonishing them instead to: “Walk by the Spirit.”

I say then, walk by the Spirit and you will not carry out the desire of the flesh. For the flesh desires what is against the Spirit, and the Spirit desires what is against the flesh; these are opposed to each other, so that you don’t do what you want. But if you are led by the Spirit, you are not under the law. (Galatians 5:16-18)

In this passage, Paul directs Galatian believers to “walk by the Spirit.” The word here for “walk” is an imperative verb, indicating a command or requirement that necessitates an active choice on the part of the hearers (Boice 1976, 494). Paul, tells the Galatians to walk, or live, in such a way that they are led by the Spirit.

Paul explains that being led by the Spirit will lead to the cultivation of Spiritual fruit in a believer’s life.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, gentleness, self-control. Against such things there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, we must also follow the Spirit. (Galatians 5:22-25)

In this passage, Paul describes the way of life for those who have crucified the flesh.

The verb crucified, here is in the active voice, indicating what the believer must himself do. Boice, in his exposition of this passage explains,

Paul uses the vivid image of crucifixion. This is an image he has used in other Places; it was a favorite with him. But, here he uses it in a slightly different way From the way he used it in Romans 6:6 or Galatians 2:20, for example. In these other instances, the verb is in the passive voice “was crucified,” “have been crucified,” and the reference is to what has been done for the believer as a result of Christ’s death. But, in this passage, the verb is in the active voice “have crucified” and points rather to what the believer has himself done and must continue to regard as being done. (Boice 1976, 499)

With the imperative to “walk in the Spirit” and the active “have crucified” referring to what believers have done and must continue to do, Paul communicates the necessity for believers to take an active role in participating in their own spiritual growth and development. This is not to say that individuals have complete personal control over their spiritual lives, either in regeneration or sanctification, but at some level they can participate with God in growing toward spiritual maturity and Christ-likeness. This is what Paul refers to in his message to Timothy, “Train yourself in godliness” (1 Timothy 4:7).

Practicing the Christian Spiritual Disciplines

Throughout the history of Christianity, church leaders, theologians, and ministry practitioners taught and wrote about the practice of Christian spiritual disciplines. In recent times, Richard Foster has been widely known for his writing on this topic. In his book *Celebration of Discipline*, Foster groups the spiritual disciplines into three categories: inward disciplines, outward disciplines, and corporate disciplines. The inward disciplines include meditation, prayer, fasting, and study. The outward

disciplines consist of simplicity, solitude, submission, and service. The corporate disciplines include confession, worship, guidance, and celebration.

Foster describes these disciplines as classical disciplines, in that they have been central to Christianity in one form or another and have been affirmed throughout the history of the church (Foster, 1988, 1). According to Foster, there is currently an “abysmal ignorance” of the practical aspects of the classic spiritual disciplines, contributing to low levels of personal spirituality within the church and an increasing inability for Christians to overcome sin in their lives (Foster 1988, 3).

Foster calls the spiritual disciplines a door to liberation, “The purpose of the disciplines is liberation from the stifling slavery to self-interest and fear” (Foster 1988, 2). In addition, the spiritual disciplines can be an effective way to help believers overcome sin and initiate inner transformation,

In this regard it would be proper to speak of the path of disciplined grace. It is grace because it is free; it is disciplined because there is something for us to do. In *The Cost of Discipleship* Dietrich Bonhoeffer makes it clear that grace is free, but it is not cheap. The grace of God is unearned and unearnable, but if we ever expect to grow in grace, we must pay the price of a consciously chosen course of action which involves both individual and group life. Spiritual growth is the purpose of the disciplines. (Foster 1988, 8)

Donald Whitney includes the following among the Christian spiritual disciplines: Bible intake, prayer, worship, evangelism, serving, stewardship, fasting, silence and solitude, journaling, and learning. Practicing these Christian spiritual disciplines, according to Whitney, is a means to personal godliness (Whitney 1991, 17). Practicing Christian spiritual disciplines is a way for Christians to place themselves in the path of God’s grace for the purpose of being transformed into Christ-likeness (Whitney 1991, 19).

Concerning the practice of Christian spiritual disciplines, Dallas Willard

writes,

A baseball player who expects to excel in the game without adequate exercise of his body is no more ridiculous than the Christian who hopes to be able to act in the manner of Christ when put to the test without the appropriate exercise in godly living. As is obvious from the record of His own life, Jesus understood this fact well and lived accordingly. (Willard 1991, 4-5)

According to Willard, the Christian spiritual disciplines are essential to Christian living and acting.

Our mistake is to think that following Jesus consists in loving our enemies, going the second mile, turning the other cheek, suffering patiently and hopefully—while living the rest of our lives just as everyone else around us does. This is like the aspiring young baseball player mentioned earlier. It's a strategy bound to fail and to make the way of Christ difficult and left untried. In truth, it is not the way of Christ anymore than striving to act in a certain manner in the heat of a game is the way of the champion athlete. (Willard 1991, 6)

For Willard, practicing the Christian spiritual disciplines is “the way of Christ.” The disciplines are God’s means to transform a person and enable him to effectively live in a Christ-like manner.

Foster, Whitney, and Willard, all warn against a type of Christianity that is primarily outward focused. They call for a Christian spirituality that begins in the inner person and transforms an individual first on the inside. Huson describes this process especially as it relates to the spiritual formation of college students:

From Bible classes to science and philosophy, the courses of study during the college years are designed to equip the students mind. The focus is not to produce students who are able to manufacture a certain programmed response but to develop thinkers. Ethics courses offer an opportunity to consider morality and the basis for the human code of conduct; history courses explore the past and how the past affects the future; English is the written record of thinkers throughout history, and mathematics is the logic that balances chaos with the rest. It is during the study of these disciplines that a student’s mind is molded and changed; it is during the course of these changes that a Christian student’s spiritual life changes from theory passed down from parent to practice throughout his or her daily life. This is spiritual transformation. (Huson 2005, 79)

Spiritual transformation is the process by which a person moves from theory about Christ to daily life in Christ. This process happens when an individual intentionally and consistently moves into the stream of God's grace through the practice of Christian spiritual disciplines.

Measuring Spirituality

In 1969, James Dittes published a chapter on the psychology of religion in *The Handbook of Social Psychology* (Dittes 1969, 602-59). "Dittes warned that religious researchers were amassing a great deal of empirical observations, but that in most cases, they lacked the necessary theoretical frameworks to make those observations useful" (McIntosh and Spilka 1997, 4). Empirical observations involving religious or spiritual matters must be evaluated in light of appropriate theoretical frameworks. Thayer, in discussing Dittes' 1969 work, observes four possible suggested frameworks:

- (1) Instancing—In events regarded by participants as religious, the same variables and relationships are found as in other events;
- (2) Uniquely prominent relationships—Certain relationships among certain variables, which may exist outside religion, are particularly discernable within religious events;
- (3) Unique relationships—The basic variables in religious behavior are essentially those found in any behavior, but they interact with some variables within religion to provide relationships unlike those found elsewhere;
- (4) Basically unique variables—The basic variables operating within religion are different and separate from those outside religion. (Thayer 2004, 195)

Empirical investigations involving religion or religious experience requires choosing one of Dittes' frameworks to guide the research process. Of the four suggested frameworks, this researcher believes number 3 to be the most appropriate: "The basic variables in religious behavior are essentially those found in any behavior, but they interact with some variables within religion to provide relationships unlike those found

elsewhere” (Thayer 2004, 195). Much of contemporary Christian education is based on understanding represented by Dittes’ third framework. The variables in religious learning are essentially the same as those in any other type of learning. In addition, personal religious growth or maturity follows a pattern similar if not identical to other types of personal growth.

The Christian Spiritual Participation Profile

The Christian Spiritual Participation Profile used in this study is based on the conceptual framework that emerges from the relationship between growing and maturing in the spiritual dimension and growing and maturing in the cognitive or affective dimensions (Thayer 2004, 195). Thayer describes the theoretical basis for the CSPP:

To study human growth and transformation in the cognitive/affective dimensions, the social sciences use empirical research grounded in learning theory. Because of the assumed analogical relationship between the spiritual dimension and the cognitive/affective dimensions, learning theory was used to develop the CSPP, a measure for predicting spiritual growth. The CSPP measures the intensity of a person’s involvement in a process that leads to desirable change. It does not purport to assign a level of achievement or maturity. (Thayer 2004, 196)

Thayer chose Kolb’s experiential learning theory as the basis for the CSPP because “its compatibility with transformation logic makes it appropriate to use with spiritual development” (Thayer 2004, 196). The CSPP measures participation in spiritual disciplines by focusing on behaviors (Thayer 2004, 196). In addition, these behaviors can be classified into four spiritual development modes which can help an individual grow toward maturity in Christ (Thayer 2004, 196).

While a number of research instruments have been developed to measure various aspects of religiosity or spirituality, the CSPP which measures an individual’s

self reported participation in key spiritual disciplines, is uniquely suited for the purposes of this study. A primary assumption of this research is that the practice of Christian spiritual disciplines are essential for mature spirituality that results in meaningful life change, personal godliness, and conformity to the example and teachings of Jesus Christ. The CSPP provides the means to measure the practice of Christian spiritual disciplines.

CSPP Spiritual Disciplines

The CSPP is designed to measure participation in ten spiritual disciplines: Bible reading, evangelism, fellowship, meditation, prayer, examination of conscience, repentance, service, stewardship, and worship. Each of the spiritual disciplines is measured through a subscale in the CSPP consisting of four to seven items each. CSPP spiritual discipline scores are obtained by calculating the means for the items in each of the spiritual discipline subscales.

CSPP Spiritual Development Modes

In addition to measuring participation in ten spiritual disciplines, the CSPP also measures participation in four spiritual development modes: Transcendent, Reflection, Vision, and New Life. Each of the spiritual development modes is measured through a subscale in the CSPP consisting of ten to sixteen items each. CSPP spiritual development mode scores are obtained by calculating the means for the items in each of the spiritual development mode subscales.

The Transcendent Mode of spiritual development relates to the vertical dimension of spirituality and the experiential relationship with God. The subscale that measures the Transcendent Mode of spiritual development includes select CSPP items

from the following spiritual disciplines: prayer, examination of conscience, repentance, service, stewardship, and worship.

The Reflection Mode of spiritual development relates to the quest of an individual to live out his or her Christian faith commitment. The subscale that measures the Reflection Mode of spiritual development includes select CSPP items from the following spiritual disciplines: Bible reading, examination of conscience, and stewardship.

The Vision Mode of spiritual development relates to motivation and beliefs within the Christian faith. The subscale that measures the Vision Mode of spiritual development includes select CSPP items from the following spiritual disciplines: Bible reading, fellowship, meditation, stewardship, and worship.

The New Life Mode of spiritual development relates to an individual's relationship with others. The subscale that measures the New Life Mode of spiritual development includes select CSPP items from the following spiritual disciplines: evangelism, fellowship, service, and stewardship.

Christian Spiritual Disciplines and Internet Pornography Use

This researcher believes that practicing Christian spiritual disciplines may offer the best hope for individuals who struggle with compulsions to use Internet pornography. If Foster, Whitney, and Willard are correct, the Christian spiritual disciplines function as a type of spiritual exercise that enable Christians to live like Christ and overcome controlling and sinful behaviors. By actively engaging in the Christian spiritual disciplines, individuals put themselves in the path of God's grace and

greatly increase the likelihood of personal transformation and conformity to the image of Christ.

In addition, Christian spiritual disciplines may present an effective strategy for dealing with the problem of Internet pornography by teaching individuals how to renew their minds and embrace a new way of thinking that frees their thoughts from the stranglehold of pornography. Finally, Christian spiritual disciplines may help individuals to develop internally motivated self-control that provides an effective defense against the temptation to consume Internet pornography.

CHAPTER 3

METHODOLOGICAL DESIGN

The problem of Internet pornography use by Christians in America may stem from the American church's giving too little attention to the transforming nature of the Christian life through an intimate, personal, and interactive relationship with God. Engaging in Internet pornography is unlike many other problem behaviors faced by Christians in that there are no immediate outward social barriers to serve as boundaries for behavior. The computer can function as an instant and secret conduit for pornographic material—always accessible, extremely affordable, and seemingly anonymous. With no external social boundaries in place, too many Christians, when confronted with the lure of Internet pornography and the power of the Triple-A-Engine, are seemingly unable to muster inner spiritual defenses based upon lives transformed by God and a desire for godliness.

The issue of Internet pornography use by Christians underscores the American church's need for a renewed emphasis on personal spiritual transformation. Donald Whitney describes three primary catalysts that God uses to transform people into Christ-likeness: interaction with other people, circumstances, and spiritual disciplines. Of the three catalysts, only the practice of spiritual disciplines is largely under an individual's personal control (Whitney 1999, 17-18). The spiritual disciplines, according to Whitney, are spiritual exercises that promote godliness in a person's life:

The Spiritual Disciplines then are also like channels of God's transforming grace. As we place ourselves in them to seek communion with Christ, His grace flows to us and we are changed. That's why the Disciplines must become the priority for us if we will be Godly. (Whitney 1991, 19)

Whitney views the practice of spiritual disciplines as essential not only for meaningful and lasting life change, but to fulfill the purpose of the Christian life: to be conformed to the likeness of Christ (Whitney 1991, 20).

Whitney's view, if correct, concerning the function of spiritual disciplines in the lives of Christians, will help the church formulate an appropriate response to the issue of Internet pornography. This response is based on the assumption that a renewed emphasis on the transforming nature of the Christian life through the intentional practice of spiritual disciplines will encourage and equip Christians to live godly lives and become increasingly conformed to the likeness of Christ.

The research design employed in this study was informed by a thorough understanding of relevant precedent literature. In addition, the study involved a quantitative research design that was correlational. The research analyzed the relationship between the practices of Christian spiritual disciplines and Internet pornography use in male college students in the United States who were at least eighteen years of age and who identified themselves as Christians.

Research Question Synopsis

To analyze effectively the relationship between the practices of Christian spiritual disciplines and Internet Pornography use, three lines of inquiry were considered.

1. What level of involvement do Christian male college students report with Internet pornography?

2. To what extent do Christian male college students practice spiritual disciplines?
3. What is the relationship between the practice of Christian spiritual disciplines and involvement with Internet pornography among Christian male college students?

Hypothesis

The practice of Christian spiritual disciplines among Christian male college students shows an inverse relationship with Internet pornography use.

Research Design Overview

Based on a foundation of relevant precedent literature and generally accepted research methodologies for social sciences, this study analyzed a sample of individuals taken from a target population consisting of male college students who were eighteen years and older and who identified themselves as Christians.

In selecting a target population, undergraduate college students were chosen because they tend to have ready access to the Internet and recent research indicates that Internet pornography use is pronounced among this group (Abell, Steenbergh, and Boivin 2006, 168). In addition, men were chosen because past research indicates that men are more likely to be involved with pornography (Carnes 2001b, iv).

The design for this research study was influenced by a recent study by Jesse W. Abell, Timothy A. Steenbergh, and Michael J. Boivin, "Cyberporn Use in the Context of Religiosity," in which the authors analyzed the relationship between sexual compulsivity, Internet pornography use, and religiosity in a sample of male college and university students (Abell, Steenbergh, and Boivin 2006). The research completed in this study followed a design similar to that of Abell, Steenbergh, and Boivin: employing similar data gathering and analysis techniques.

The research in this study, however, deviated from the Abell, Steenbergh, and Boivin study in several significant ways. While this study employed a slightly modified version of the CCS used in the earlier study, it employed the CSPP to measure the practice of spiritual disciplines rather than the religiosity measures used by Abell, Steenbergh, and Boivin. In addition, this research employed different statistical procedures as appropriate to the research instruments used.

A sample of male college students in the United States who were eighteen years and older and who identified themselves as Christians were selected and surveyed. The survey consisted of two measurement instruments: the CCS and the CSPP, as well as a questionnaire that gathered basic biographical information.

Onsite research assistants were recruited from each institution participating in the study. Research assistants were responsible for collecting research data by distributing a pen and paper survey instrument or by forwarding an online survey link to college students at their respective institutions. The onsite research assistant at each institution selected research participants through a voluntary process using methods appropriate to each respective institution to advertise the study and solicit participation through either the pen and paper or the online method. Once the data were collected, the onsite research assistants returned the pen and paper research instruments to the researcher through the United States Postal Service. The online survey data were downloaded from the online survey host.

After the research data were gathered and returned to the researcher, they were compiled onto a Gnumeric spreadsheet table consisting of scores for the CCS, CSPP, and the CSPP subscales. The data were then analyzed using appropriate statistical methods.

Population

The target population for this study included male undergraduate college students in selected colleges and universities who were at least 18 years old and who identified themselves as Christians.

Sample

A study sample was obtained from a population of male college students in selected universities who were at least eighteen years old and who identified themselves as Christians. A number of colleges and institutions were selected from which this sample was obtained. Because access to study participants was mediated through institutional gatekeepers and because of the sensitive nature of the research topic resulting in a high level of ethical protocols, the method of selecting institutions for the research study included non-probability techniques and was based on prospective colleges and universities agreeing to participate. The research institutions were selected through a snowball methodology beginning with institutions personally recruited by the researcher. Additional institutions were selected to participate based on recommendations from representatives from other participating institutions.

Delimitations

While pornography is produced and consumed in various forms: print, video and broadcast formats, and the Internet, Internet pornography is unique in its potential to produce problem behaviors in people who previously have had no indications of sexual compulsivity (Cooper et al. 2001, 270). For this reason, this research was delimited to the study of Internet pornography use to the exclusion of other forms of pornography. In addition, because men are more likely than women to be involved with

Internet pornography, this research was delimited the study population to males (Cooper, Scherer, et al. 1999, 154-64). For ethical reasons surrounding research of a sexual nature involving minors, this study was delimited to men ages eighteen years and older. The study population was also delimited to include only those adult men who are currently enrolled in a collegiate undergraduate program. Finally, because this research was concerned with the relationship between the practice of Christian spiritual disciplines and Internet pornography use, the sample was further delimited to include only those men who identified themselves as Christians.

Limitations of Generalization

The researcher recognized the possibility of systematic sampling errors when conducting research with non-probability samples. The nature of this research involving institutional gatekeepers, volunteer samples, and sensitive data requiring active informed consent and anonymity makes probability sampling prohibitively complex. Therefore, it is important to note that any potential findings of this study should be given consideration based on the limits of generalization inherent in the research design and methodology. Because the sample was chosen from a population of adult college males, there is no implication that the study results can be generalized to other populations of adult males. Likewise, while the study population consisted of college males in selected colleges and universities who identified themselves as Christians, findings may not be generalized to all Christian males or even all Christian male college and university students.

Instrumentation

The research involved the use of two pre-existing measurement instruments.

The Cyberporn Compulsivity Scale (CCS) was employed to measure an individual's level of compulsivity with Internet pornography. The Christian Spiritual Participation Profile (CSPP) was employed to measure participation in ten spiritual disciplines. Results from each instrument were then evaluated to produce two sets of scores: one representing compulsivity of Internet pornography use, and another representing practice of Christian spiritual disciplines. Finally, the relationship between these scores was analyzed using appropriate statistical measures.

Cyberporn Compulsivity Scale

The CCS is a brief Likert Scale instrument consisting of four items with responses ranging from 1 (Not at all like me) to 4 (Very Much like Me). The CCS was developed by Jesse W. Abell, Timothy A. Steenbergh, and Michael J. Boivin for use in their research study "Cyberporn Use in the Context of Religiosity" (Abell, Steenbergh, and Boivin 2006, 165-71). The following describes the development of the CCS.

The Cyberporn Compulsivity Scale (CCS) was adapted and condensed for the purposes of this study from the Sexual Compulsivity Scale (Kalichman & Rompa, 1995), so that it would specifically address sexual behaviors relating to Internet-based pornography. The scale consisted of four items that described sexual behaviors connected with cyberporn with responses ranging from "1" (Not at all like me) to "4" (Very much like me). The items were "My sexual appetite for cyberporn has gotten in the way of my relationships," "Because of cyberporn, my sexual thoughts and behaviors are causing problems in my life," "My desires to view cyberporn have disrupted my daily life," and "It has been difficult for me to surf the Internet without the urge to seek out cyberporn locations." (Abell, Steenbergh, and Boivin 2006, 166-67)

For the purposes of this study, the researcher made several modifications to the CCS in an attempt to decrease the likelihood of confounding factors during statistical analysis. Because the researcher used multiple regression analysis, it was appropriate to convert the CCS to a 6-point Likert scale instead of the 4-point scale

developed for the Abell, Steenbergh, and Boivin study (Garson 2007, statnote.htm). In addition, the CCS utilizing the 6-point scale conformed to the six-point scale used in the CSPP, further decreasing the likelihood of analysis and interpretation errors. The new six point scale for the CCS and the CSPP included the following responses: (0) Never, (1) Very Rarely, (2) Rarely, (3) Occasionally, (4) Frequently, and (5) Very Frequently.

Christian Spiritual Participation Profile

The CSPP was created by O. Jane Thayer as a measure to predict spiritual growth. Thayer developed the CSPP based on the assumption that that processes of learning and processes of spiritual growth are analogous. Basic spiritual disciplines and Kolb's experiential learning theory were integrated in the development of the measure. The CSPP can be used to measure an individual's participation in each of ten spiritual disciplines, and four spiritual development modes (Thayer 2004, 204). Thayer describes the development and testing of the CSPP.

The CSPP is a paper-and-pencil measure consisting of fifty items producing scores on four scales, each scale representing a spiritual development mode. The items are drawn from ten spiritual disciplines (prayer, repentance, worship, meditation, examination of conscience, Bible reading and study, evangelism, fellowship, service, and stewardship) and developed into scales based on the 4 learning modes of Kolb's (1984) experiential learning theory. Data collection and analysis were done to determine the reliability and validity of each scale. The conceptual framework of the CSPP posits that the balance and depth of participation in each spiritual development mode are indicators of the commitment to and the potential for spiritual growth. (Thayer 2004, 203-04)

The CSPP was used in this study to measure participation in ten spiritual disciplines resulting in ten distinct scores which provided a comprehensive profile of an individual's practice of spiritual disciplines. In addition, "the CSPP included a subscale that produced four scores each indicating the extent to which a person uses one of four

spiritual development modes” (Thayer 2004, 195). The study also included analyses using both the spiritual discipline scores and the spiritual development mode scores.

Procedures

The research process involved a number of procedures designed to ensure that the study met the highest possible standards of ethicality, validity, reliability, and rigor. In addition, as a representative of the Christian Church, The Southern Baptist Convention, and The Southern Baptist Theological Seminary, the researcher sought to demonstrate the highest degree of Christian integrity and character.

Selecting Institutions

The research involved distributing surveys at a number of colleges and universities; both Christian and secular. Participant institutions were selected through a process that included contacting representatives from a number of colleges and universities. In most cases, this representative was a campus minister, chaplain, leader of an on campus Christian organization, or faculty or staff member of the institution. The researcher began soliciting participation from institutions in Florida and Georgia. In addition, the researcher employed a snowball process, asking institutional representatives agreeing to participate in the study to recommend friends and colleagues at other institutions who might likewise be interested in participating in the study. The researcher then contacted the recommended individuals concerning participation in the study.

Collecting Data

The initial data collection process was as follows. After the appropriate ethical guidelines were established, onsite volunteer research assistants were recruited

at each college or university selected for the study: a total of seven institutions. In each case, the research assistants served as either a campus minister, chaplain, leader of an on campus Christian organization, or a faculty or staff member of the institution. The research assistants were given all necessary instructions and information to administer the survey instrument within the established guidelines and protocols.

All necessary research instruments and instructions were delivered to the onsite research assistants through the United States Postal Service. To ensure research integrity and validity, there was limited personal interaction concerning the research study between the researcher and any research assistants with which the researcher had personal contact. Any personal interaction was limited to answering questions concerning ethical and informed consent standards, clarifying survey instructions, and giving deadline reminders for the data gathering process. The researcher refrained from giving advice in recruiting volunteers or advertising the study, with the exception of any recommendations concerning these matters that are printed in the research survey packet received by each research assistant.

The onsite research assistant at each institution selected research participants through a voluntary process using methods appropriate to each respective institution to advertise the study and solicit participation. Methods of advertisement included word of mouth, institutional announcements, and notices posted in appropriate areas of the campus. A sufficient period of time was given to administer the survey instruments at each institution with deadlines for their return clearly communicated to each onsite research assistant. One week before the return deadline expired, an email reminder was sent to the onsite research assistant notifying the individual of the impending deadline. The researcher then made a number of follow up reminders and encouragements in an

effort to collect the research instruments. After a number of follow up contacts, the surveys were returned to the researcher by mail.

In addition to the surveys distributed through a physical distribution process by mail to onsite research assistants, an additional round of survey distribution and collection was necessary. Seven schools initially agreed to participate in this study through the physical distribution process. Only four of the schools actually followed through and returned surveys and then only after repeated reminders and follow up contacts by the researcher.

For the second round of survey distribution, the researcher secured an online service to host the survey and engaged in an online survey distribution. This second round also included onsite research assistants, but instead of using a physical distribution process, they distributed the survey via email link to students. This distribution process was much more efficient and the researcher quickly obtained the necessary responses to complete the research. The online distribution process was highly efficient with regard to response time and necessary contacts by the researcher with the onsite research assistant.

Data Gathering Timeline

The data gathering process began with recruiting participant institutions and onsite research assistants. This step was accomplished between the months of August and September 2008. After the necessary institutions were recruited and research assistants were in place, survey packets were sent out at the start of the 2008 fall semester during September and October 2008. Onsite research assistants were given a deadline of October 31 to return all completed survey packets to the researcher. By late

November, the researcher received a total of four research packets out of the seven sent out.

After it was determined that a second round of survey distribution was required, the online survey was constructed and hosted during the months of December and January 2009. A new set of onsite research assistants were then contacted during January and February 2009 using similar methods as the previous round. The surveys were distributed to these research assistants via email link and then sent to the appropriate students by email. These online surveys were completed during the months of February and March 2009. A total of 203 completed surveys were collected by both pen and paper and online methods after partial and disqualified surveys were discarded.

CHAPTER 4

ANALYSIS OF FINDINGS

After collecting the surveys, the data were analyzed and interpreted using appropriate statistical procedures. The first step in the data analysis was to create a data compilation table using Gnome Office's Gnumeric software. This table represented the research sample and compiled descriptive statistics using univariate analysis of basic biographical information and research data from the survey instruments. In addition, inferential statistics were compiled using multivariate analysis with Graph Pad InStat software.

Compilation Protocol

After the surveys were returned to the researcher, those that were completed on paper were hand-coded, in ink, at the top of each survey instrument's front page. The participant code included a letter to identify the institution attended by the participant in addition to a distinct participant identification number. While basic biographical information was identified with each survey, no procedures were employed to identify a participant's name, in keeping with SBTS anonymity protocols. After the surveys were coded, the participant codes were entered into the data compilation table. The online survey data were then added to the data compilation table by downloading it from the survey site in CSV format.

To compile the research data, scores for the CCS were calculated for each research participant by summing the responses to the four items that make up the

measure. These scores for each respective study participant were entered into the data compilation table.

Next, scores for the CSPP were calculated by computing the mean numerical response for each of the ten spiritual disciplines. In addition, a mean numerical response score was computed for each of the four spiritual development modes in the CSPP spiritual development mode scales. The CSPP scores for the ten spiritual disciplines and the four spiritual development modes for each study participant were then entered into the data compilation table. The final data compilation table consisted of a participant identification code, a CCS score, ten CSPP spiritual discipline scores, and four CSPP spiritual development mode scores for each study participant.

Research Variables

Once the scores were recorded onto the data compilation table, they were statistically analyzed through univariate and multivariate procedures to examine the relationship between the ten CSPP spiritual discipline scores and the CCS scores. The ten CSPP spiritual discipline scores were considered multiple independent variables with the CCS scores functioning as a single dependent variable. A second analysis was performed to examine the relationship between the four CSPP spiritual development modes and the CCS scores. In this analysis, the four CSPP spiritual development modes were considered multiple independent variables with the CCS scores functioning as a single dependent variable.

Statistical Procedures

The relationship between the independent and dependent variables was statistically analyzed using Graph Pad InStat statistical analysis software. The first step

in the data analysis included compiling basic descriptive statistics for the sample participants' biographical characteristics as well as for the survey instrument data. Univariate analysis is necessary for addressing the first two questions in this study: (1) What level of involvement do male college students report with Internet pornography? (2) To what extent do male college students practice spiritual disciplines?

After preliminary descriptive statistics were calculated, an inferential statistical analysis was performed to address the third research question in this study: What is the relationship between the practice of Christian spiritual disciplines and involvement with Internet pornography among male college students? This analysis involved two stages. The first stage employed multiple regression analysis to examine the relationship between the ten CSPP spiritual discipline scores and the CCS scores. The second stage used multiple regression analysis to examine the relationship between the four CSPP spiritual development mode scores and the CCS scores. Because the CSPP spiritual development mode scores are directly related to scores of the CSPP spiritual discipline scores—they are based on concentration of spiritual discipline practices, suggesting domains of preference—they have the potential to provide further insight into the relationship between the practice of Christian spiritual disciplines and Internet pornography use.

The analysis of the research variables in this study—involving multiple variables with ordinal data—necessitates some discussion concerning the appropriate statistical methods to be employed. G. David Garson, Professor of Public Administration at North Carolina State University, describes the issue surrounding the use of multivariate analyses, such as regression analysis, with non-interval variables.

In a recent review of the literature on this topic, Jaccard and Wan summarize,

"for many statistical tests, rather severe departures (from intervalness) do not seem to affect Type I and Type II errors dramatically (Jaccard and Wan 1996)." Standard citations to literature showing the robustness of correlation and other parametric coefficients with respect to ordinal distortion are Labovitz and Kim (Labovitz 1967, 1970; Kim 1975). Others are Binder and Zumbo and Zimmerman (Binder 1984; Zumbo and Zimmerman 1993). Use of ordinal variables such as 5-point Likert scales with interval techniques is the norm in contemporary social science. Use of scales with fewer values not only violates normality assumptions but also runs a heightened risk of confounding difficulty factors. (Garson, statnote.htm)

In some research situations, multivariate analyses, such as regression analysis, are generally considered appropriate only for use with interval data. As Garson explains, however, these analyses have been widely regarded in the social sciences as appropriate for use with ordinal variables such as Likert Scales of five points or greater. Based on the nature of the research data in this study and an understanding of the conventions of social science research, multiple regression analysis was employed to analyze the research data in an attempt to determine the nature of the relationship between the practice of Christian spiritual disciplines and Internet pornography use.

Addressing Multicollinearity in the Statistical Model

This study in analyzing the relationship between the practice of Christian spiritual disciplines and Internet pornography use relied on a number of survey responses that served as independent variables. Because each of the independent variables relates to some aspect of spiritual practice, a high degree of correlation among the independent variables was suspected, which may have resulted in a high standard error. For this reason, the researcher considered collinearity statistics for the variables before considering the beta weights for the relative contribution of each of the ten CSPP spiritual discipline scores in effecting the variance of the dependent variable.

When analyzing the relationship between the four spiritual development modes, however, analysis of the individual impact of each mode was less likely to be affected by multicollinearity. “Because the four scores of the CSPP provide a fine discrimination across a wide range. Preliminary tests on the CSPP show only moderate correlations between the four development modes ranging from .64 to .75” (Thayer 2004, 202). For this reason, beta weights for the relative contribution of each of the CSPP four spiritual development modes were considered in addition to their additive effects on the dependent variable.

Findings and Displays

The following findings and displays represent the data gathered by the researcher for this study. The tables and figures along with their accompanying descriptions include an analysis based on both the descriptive and inferential procedures described in the preceding discussion.

Participants

The study sample consisted of participants who were enrolled in eleven undergraduate institutions of higher learning. Seven of the institutions were secular schools, while the other four identified themselves as being either a Christian college or university. The institutions participating in this study are located in six states: Alabama, Arizona, Florida, Georgia, Illinois, and Kentucky.

After partial survey responses were removed, 209 students completed surveys for this study. Of these 209 participants, 6 responded negatively to the biographical question asking if they were Christians. These 6 surveys were removed from consideration in the study since, by the design of this research, only those college

students who identified themselves as Christians were eligible to participate. All respondents identified themselves as church members.

Demographics

Each participant was asked to indicate his age according to the following options: 18, 19, 20, 21, 22, and 23 or older. Of the 203 participants in this study, the distribution of participants' ages are as follows: 18 were 18 years, 54 were 19 years, 43 were 20 years, 38 were 21 years, 30 were 22 years, and 20 were 23 years or older (Figure 1).

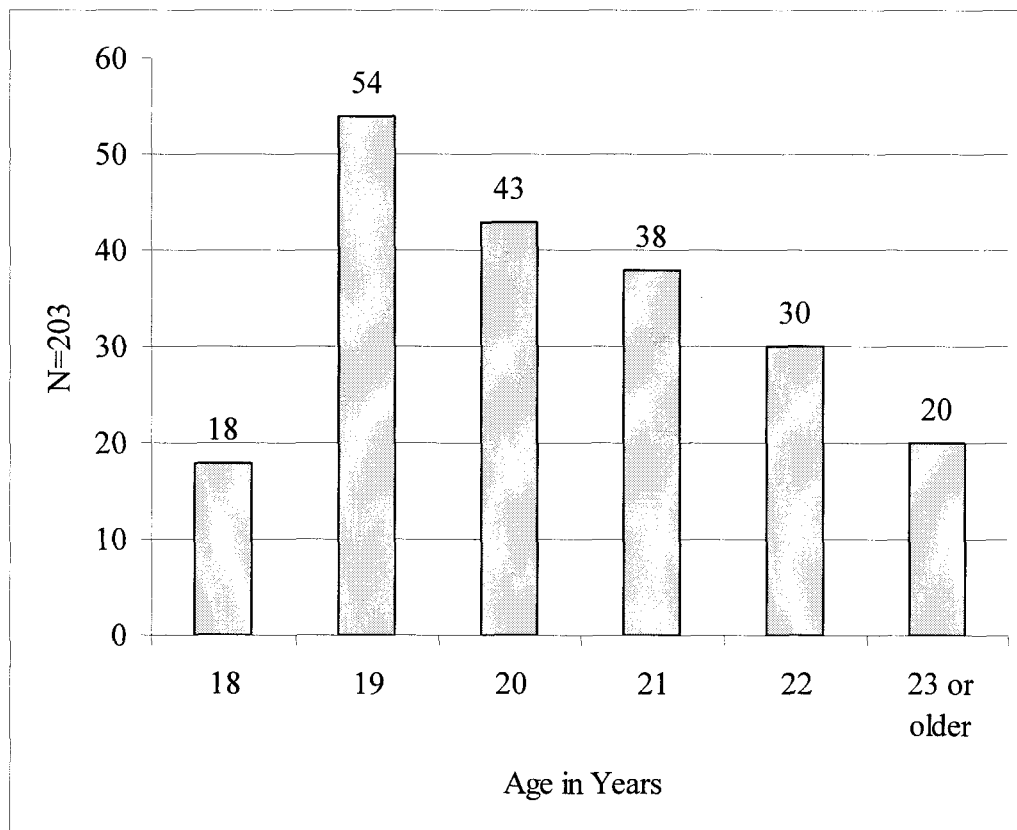


Figure 1. Age distribution of participants

In addition, each participant was also asked to indicate his college classification with the following options: freshman, sophomore, junior, or senior. The college classification of the participants, N=203, were distributed as follows: 35 freshmen, 66 sophomores, 47 juniors, and 55 seniors (Figure 2).

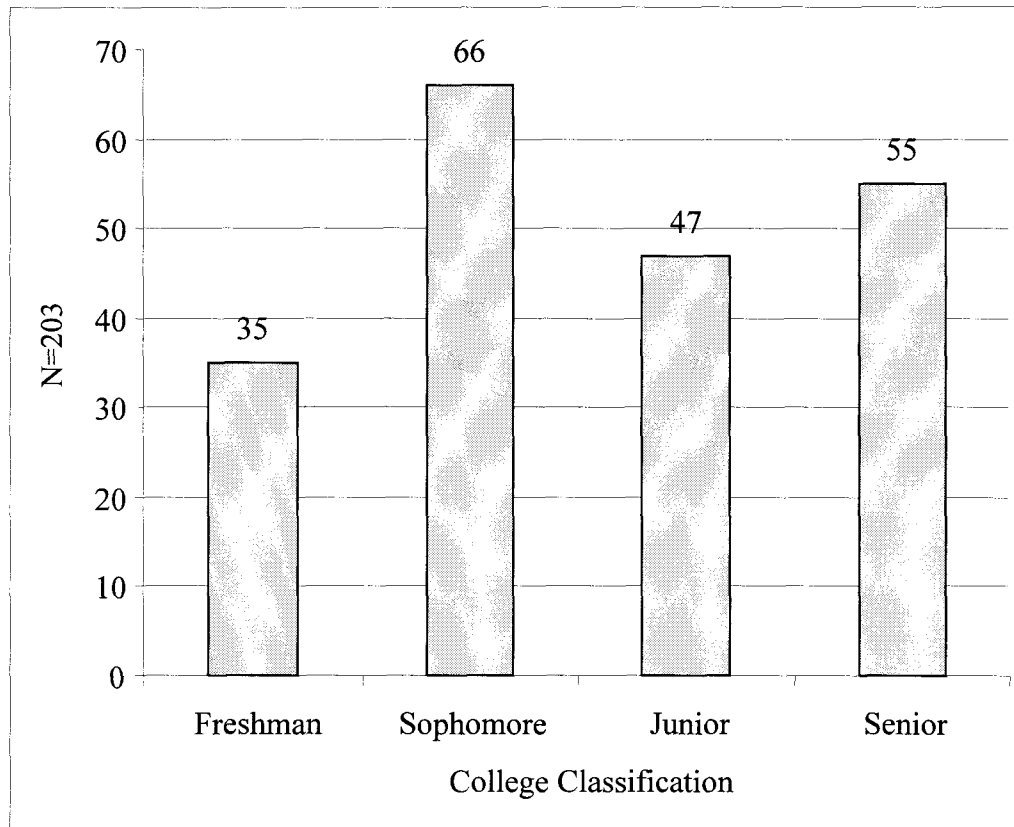


Figure 2. College classification of participants

Finally, each participant was asked to indicate his church's denomination. Among the participants, N=203, Baptist was the most represented denomination, with 76 participants. The denomination with the next highest number of participants was Nazarene, with 54 participants, followed by Non-denominational with 37 participants. There were 8 participants who indicated they belonged to a Methodist or Wesleyan

church and 5 who belonged to an Evangelical Free Church. Assemblies of God, Catholics, and Reformed Churches were represented with 4 participants each. There were 2 participants from Churches of God, and 1 each from the following denominations: Orthodox, Pentecostal, Salvation Army, and Church of Christ. Five participants, while indicating they were members of a church, did not indicate their church's denomination (Figure 3).

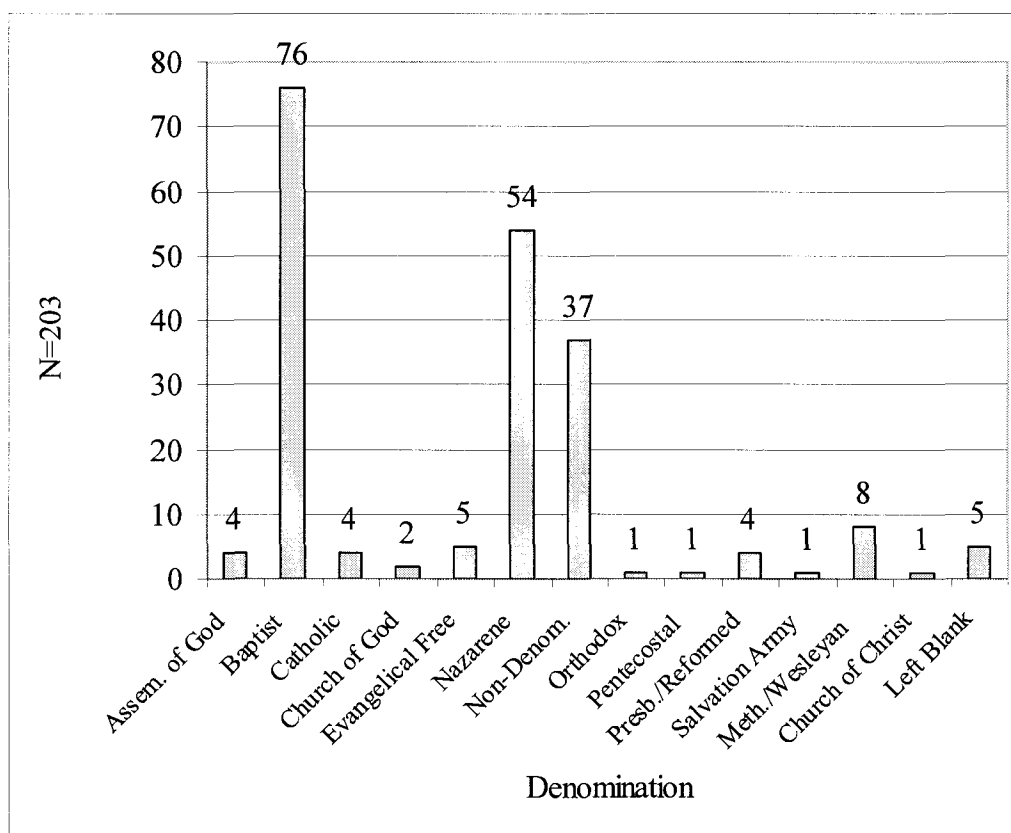


Figure 3. Denominational distribution

Involvement with Internet Pornography

The first research question listed in this study asks, “What level of involvement do Christian male college students report with Internet pornography?” In

an effort to answer this question, scores for the CCS were compiled and analyzed. The CCS included four statements: (1) My sexual appetite for Internet pornography has gotten in the way of my relationships, (2) Because of Internet pornography, my sexual thoughts and behaviors are causing problems in my life, (3) My desires to view Internet pornography have disrupted my daily life, (4) It has been difficult to surf the Internet without the urge to seek out Internet pornography. Each participant was asked to rate his agreement with each statement with a Likert Scale response: 0-never, 1-very rarely, 2-rarely, 3-occasionally, 4-frequently, and 5-very frequently. Two types of scores were calculated from the CCS: composite scores and CCS item scores.

Participants' composite scores on the CCS were calculated by adding the scores from the four items on the CCS. These composite scores which range from 0 to 20 represent the level of difficulty a student experiences in his life due to Internet pornography. A CCS composite score of 0 represents no difficulty, while 20 represents the highest degree of difficulty. Twenty three participants had a composite score of 0, meaning that they experienced no problems or difficulties with Internet pornography with regard to the four items of the CCS. One person had a CCS composite score of 20, indicating that he has very frequent problems and difficulties in his life due to Internet pornography. The sample for this study had a CCS mean composite score of 7.02, with a standard deviation of 5.16 (Figure 4).

In addition to calculating the composite scores for the CCS, the distribution of individual scores for each item of the CSS was calculated and displayed as a percentage of the overall range of scores. The distribution of students' scores across this range provides valuable indicators of the level of involvement Christian male college students report with Internet pornography.

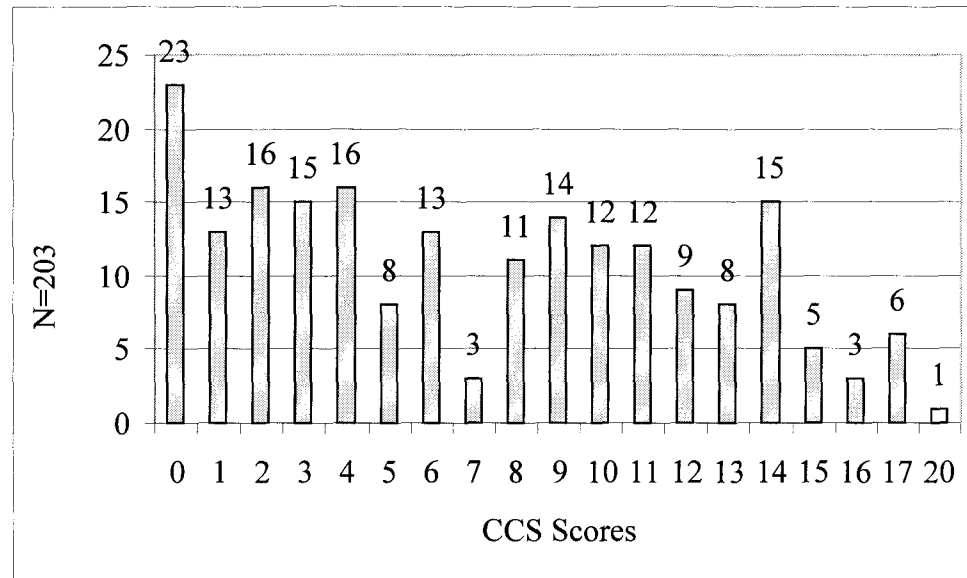


Figure 4. CCS composite scores

Internet Pornography Has Gotten in the Way of My Relationships

Item 1 on the CCS asked participants to respond to the statement: “My sexual appetite for Internet pornography has gotten in the way of my relationships.”

There were 82 participants, 40% of the sample, who responded with a score of 0, indicating that Internet pornography has never gotten in the way of their relationships.

Thirty-four participants, 16% of the sample, responded with a score of 1, indicating that Internet pornography very rarely gets in the way of their relationships. Thirty

participants responded with a score of 2, 15% of the sample, indicating that Internet pornography rarely gets in the way of their relationships. Forty-six participants

responded with a score of 3, 23% of the sample, indicating that Internet pornography occasionally gets in the way of their relationships. Eight participants, 4% of the sample,

responded with a score of 4, indicating that Internet pornography frequently gets in the

way of their relationships. Finally, 3 participants responded with a score of 5, 2% of the

sample, indicating that Internet pornography very frequently gets in the way of their relationships. The mean response for CCS item 1 is 1.4 and the standard deviation is also 1.4 (Table 1; Figure 5).

Table 1. Scores for CCS Item 1

Score	CCS Item 1						m	sd
	0	1	2	3	4	5		
N=203	82	34	30	46	8	3	1.4	1.4

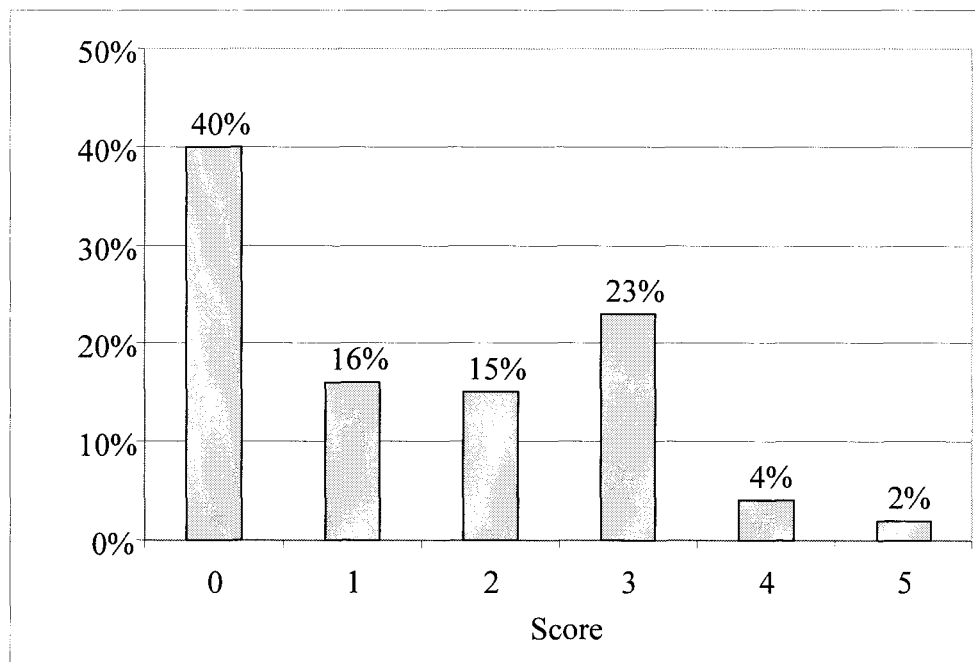


Figure 5. Internet pornography has gotten in the way of my relationships

**My Sexual Thoughts and Behaviors
Are Causing Problems in My Life**

Item 2 on the CCS asked participants to respond to the statement: “Because

of Internet pornography, my sexual thoughts and behaviors are causing problems in my life.” There were 48 participants, 24% of the sample, who responded with a score of 0, indicating that sexual thoughts and behaviors due to Internet pornography never cause problems in their lives. Forty-three participants, 21% of the sample, responded with a score of 1, indicating that sexual thoughts and behaviors due to Internet pornography very rarely cause problems in their lives. Thirty-three participants responded with a score of 2, 16% of the sample, indicating that sexual thoughts and behaviors due to Internet pornography rarely cause problems in their lives. Forty-four participants responded with a score of 3, 22% of the sample, indicating that sexual thoughts and behaviors due to Internet pornography occasionally cause problems in their lives. Twenty-nine participants, 14% of the sample responded with a score of 4, indicating that sexual thoughts and behaviors due to Internet pornography frequently cause problems in their lives. Finally, 6 participants responded with a score of 5, 3% of the sample, indicating that sexual thoughts and behaviors due to Internet pornography very frequently cause problems in their lives. The mean response for CCS item 2 is 1.9 and the standard deviation is 1.5 (Table 2; Figure 6).

Table 2. Scores for CCS Item 2

Score	CCS Item 2						m	sd
	0	1	2	3	4	5		
N=203	48	43	33	44	29	6	1.9	1.5

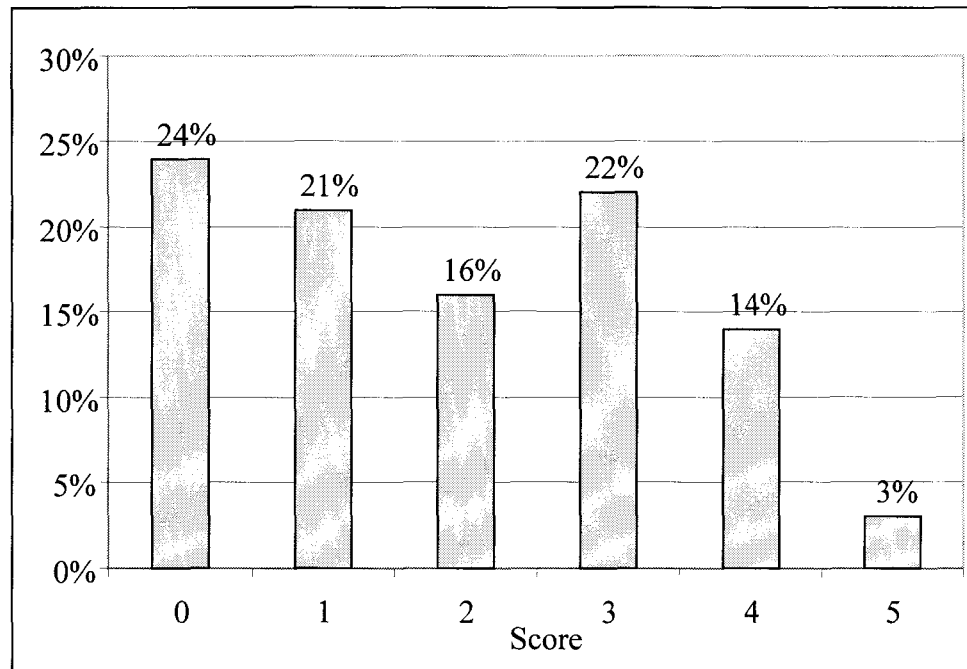


Figure 6. My sexual thoughts and behaviors are causing problems in my life

My Desires to View Internet Pornography Have Disrupted My Daily Life

Item 3 on the CCS asked participants to respond to the statement: “My desires to view Internet pornography have disrupted my daily life.” There were 55 participants, 27% of the sample, who responded with a score of 0, indicating that their desires to view Internet pornography have never disrupted their daily lives. Forty-four participants, 22% of the sample, responded with a score of 1, indicating that their desires to view Internet pornography have very rarely disrupted their daily lives. Thirty participants responded with a score of 2, 15% of the sample, indicating that their desires to view Internet pornography have rarely disrupted their daily lives. Forty-eight participants responded with a score of 3, 23% of the sample, indicating that their desires to view Internet pornography have occasionally disrupted their daily lives. Twenty-two

participants, 11% of the sample responded with a score of 4, indicating that their desires to view Internet pornography have frequently disrupted their daily lives. Finally, 4 participants responded with a score of 5, 2% of the sample indicating that their desires to view Internet pornography have very frequently disrupted their daily lives. The mean response for CCS item 3 is 1.8 and the standard deviation is 1.5 (Table 3; Figure 7).

Table 3. Scores for CCS Item 3

Score	CCS Item 3						m	sd
	0	1	2	3	4	5		
N=203	55	44	30	48	22	4	1.8	1.5

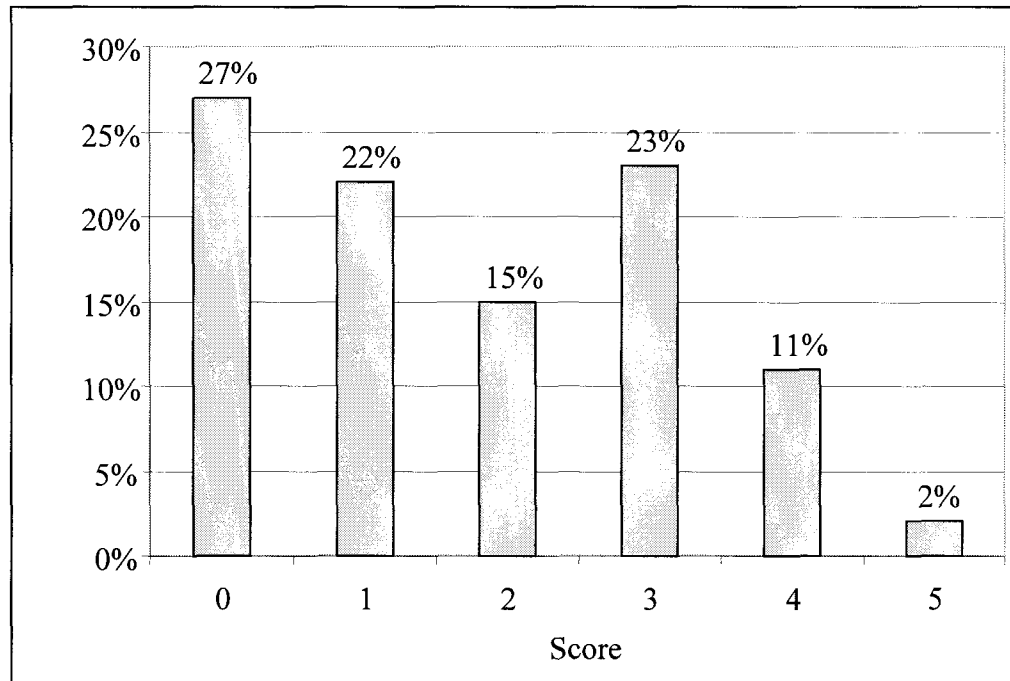


Figure 7. My desires to view Internet Pornography have disrupted my daily life

**It Has Been Difficult to Surf the Internet
without the Urge to Seek out
Internet Pornography**

Item 4 on the CCS asked participants to respond to the statement: “It has been difficult to surf the Internet without the urge to seek out Internet pornography.” There were 35 participants, 17% of the sample, who responded with a score of 0, indicating that it is never difficult for them to surf the Internet without the urge to seek out Internet pornography. Fifty-six participants, 27% of the sample, responded with a score of 1, indicating that it is very rarely difficult for them to surf the Internet without the urge to seek out Internet pornography. Twenty-eight participants responded with a score of 2, 14% of the sample, indicating that it is rarely difficult for them to surf the Internet without the urge to seek out Internet pornography. Fifty-two participants responded with a score of 3, 26% of the sample, indicating that is occasionally difficult for them to surf the Internet without the urge to seek out Internet pornography. Twenty-four participants, 12% of the sample responded with a score of 4, indicating that is frequently difficult for them surf the Internet without the urge to seek out Internet pornography. Finally, 8 participants responded with a score of 5, 4% of the sample, indicating that is very frequently difficult for them to surf the Internet without the urge to seek out Internet pornography. The mean response for CCS item 4 is 2 and the standard deviation is 1.4 (Table 4; Figure 8).

Table 4. Scores for CCS Item 4

	CCS Item 4							
Score	0	1	2	3	4	5	m	sd
N=203	35	56	28	52	24	8	2	1.4

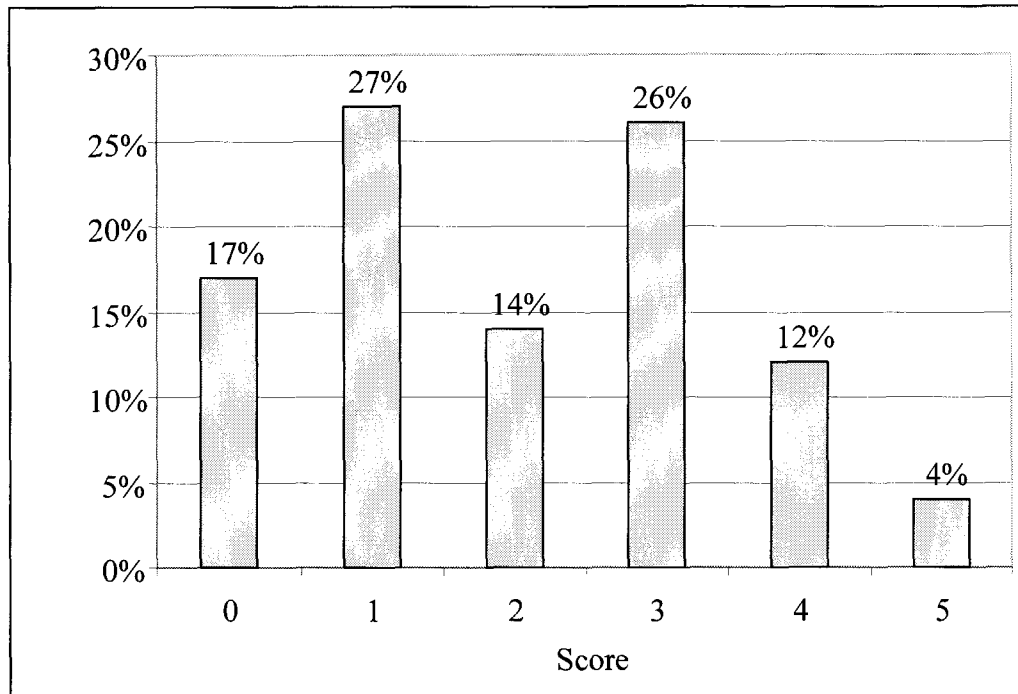


Figure 8. It has been difficult to surf the Internet without the urge to seek out Internet pornography

CCS Item Scores Summary

Specific item scores for the CCS help to demonstrate the level at which college students who participated in this study experience problems with Internet pornography. Forty-two percent of study participants ($n=83$) scored 3 or greater on at least one item on the CCS. This indicates that these students at least occasionally have significant problems or difficulties in their lives due to Internet pornography. Sixteen percent of the study participants ($n=34$) scored a 4 or greater on at least one item of the CCS, indicating that they have frequent problems or difficulties in their lives due to Internet pornography. Finally, 4% ($n=5$) of the study participants scored a 5 on at least one item of the CCS, indicating that they very frequently have problems or difficulties in their lives due to Internet pornography. Overall 42% of

students who participated in this study occasionally, frequently, or very frequently have significant difficulties or problems in their lives due to Internet pornography. The mean and standard deviation for the CCS were 7.02 and 5.16 respectively (Table 5).

Table 5. CCS item scores
3 or greater

CCS Item Scores	n	Percentage
3 or Greater	83	42%
4 or Greater	34	16%
5	5	4%

Participation in Spiritual Disciplines

The second research question for this study asked, “To what extent do Christian male college students practice spiritual disciplines?” The Christian Spiritual Participation Profile was employed in this study in an effort to understand the extent to which college students in this study practice Christian spiritual disciplines.

The Christian Spiritual Participation Profile measures participation in 10 spiritual disciplines: prayer, repentance, worship, meditation, examination of conscience, Bible reading and study, evangelism, fellowship, service, and stewardship. The CSPP includes 50 statements relating to the practice of these 10 Christian spiritual disciplines. Participants were asked to respond to these statements with the same Likert Scale response that was used for the CCS: 0-never, 1-very rarely, 2-rarely, 3-occasionally, 4-frequently, 5-very frequently. CSPP discipline scores were achieved by summing the items in each of the 10 spiritual discipline scales and calculating the mean for those items. For each participant, there were 10 CSPP scores ranging from 0 to 5.

Prayer

Of the 10 spiritual disciplines measured, participants scored highest in the discipline of prayer. The CSPP measured participation in this discipline through a subscale of 6 items. Each of the 6 items in this subscale measured a different component of the Christian prayer life through participants' responses of 0 to 5. Zero represents the lowest level of participation and 5 the highest. The subscale items for prayer had a mean of 4.14 and a standard deviation of 0.69.

No participants, scored between 0 and 1 in the discipline of prayer, and only 1 participant, 0.5% of the sample, scored between 1 and 2, indicating a low level of participation in the discipline of prayer. Fifteen participants, 7% of the sample, scored between 2 and 3, indicating a moderate level of participation in the discipline of prayer. A high level of participation in the discipline of prayer was evidenced by 56 participants, 28% of the sample who scored between 3 and 4. Finally, 131 participants, 64.5% of the sample, scored between 4 and 5, indicating a very high level of participation in the discipline of prayer (Table 6; Figure 9).

Table 6. CSPP prayer scores

	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
Prayer	0	1	15	56	131	4.14	0.69

Repentance

Participants demonstrated the second highest level of participation in the

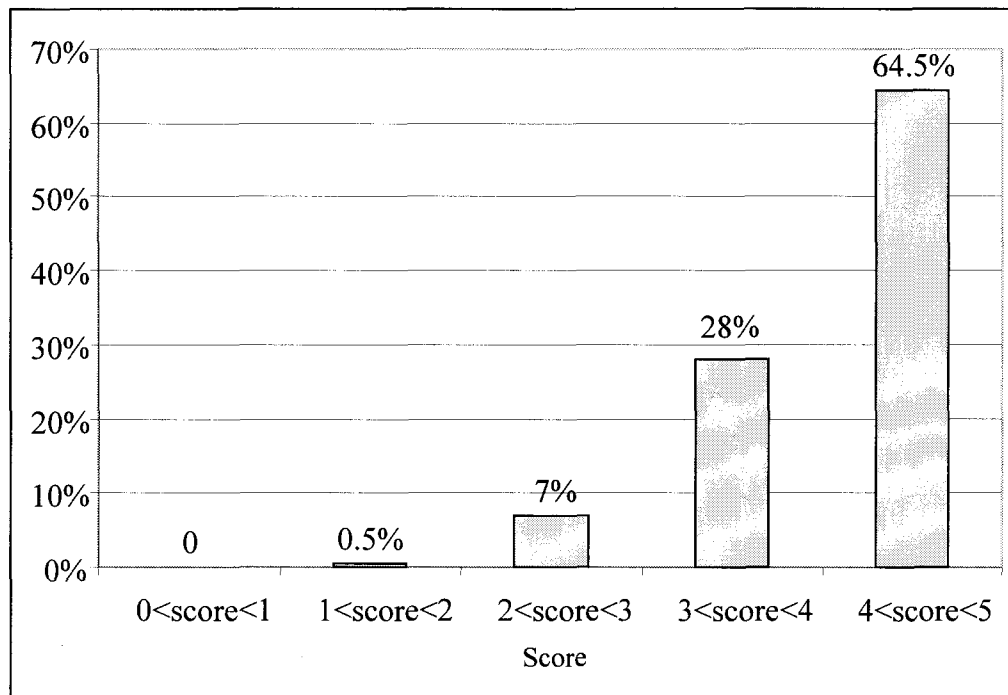


Figure 9. Participation in prayer

discipline of repentance. Repentance was measured by the CSPP through a subscale of 4 items which measured specific elements of Christian repentance through participants' responses of 0 to 5. Zero represents the lowest level of participation in the discipline of repentance, and 5 represents the highest. The subscale items for repentance had a mean of 4.05 and a standard deviation of 0.66. One participant, 0.5% of the sample, scored between 0 and 1, indicating a very low level of participation in the discipline of repentance, while no participants scored between 1 and 2. Sixteen participants, 8% of the sample, scored between 2 and 3, indicating a moderate level of participation in the discipline of repentance. Eighty participants, 39.5% of the sample, scored between 3 and 4, indicating a high level of participation in the discipline of repentance. The very highest level of participation in the discipline of repentance was evidenced by 106 participants, 52% of the sample (Table 7; Figure 10).

Table 7. CSPP repentance scores

	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
Repentance	1	0	16	80	106	4.05	0.66

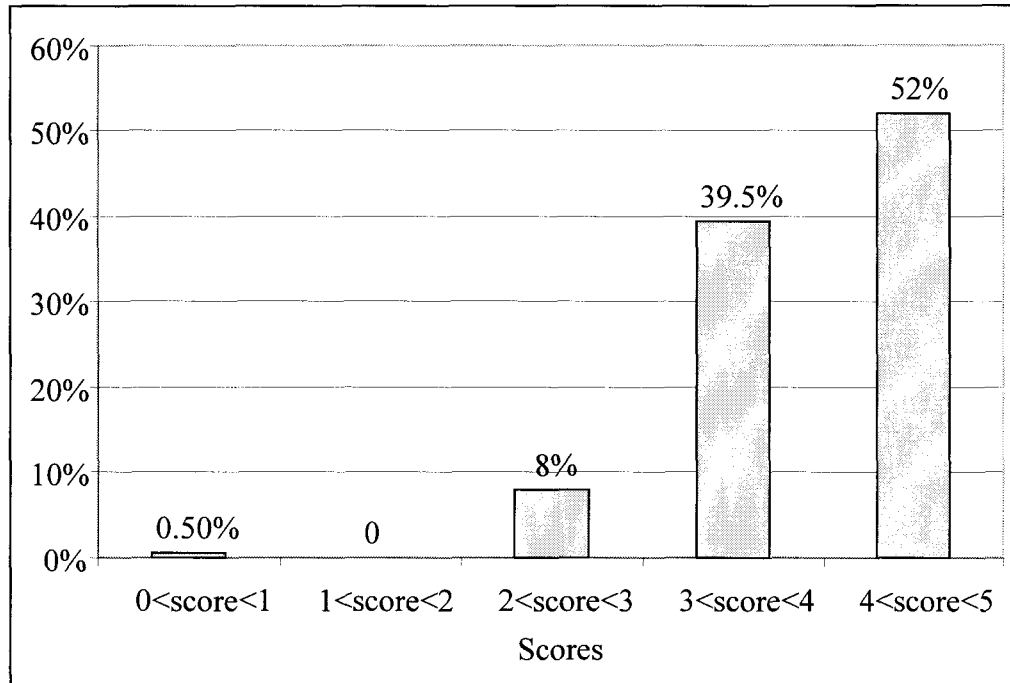


Figure 10. Participation in repentance

Worship

Participants scored third highest in the discipline of worship. The CSPP measured participation in worship through a subscale of 4 items. Each of the 4 items sought to measure the level of participation in a component of the worship discipline by responses ranging from 0 to 5. Zero represents the lowest level of participation and 5 the highest. The individual scores for the subscale items were summed and the mean and standard deviation were calculated as 4.04 and 0.67 respectively. With regard to

worship, no participants scored between 0 and 2. Twenty-four participants, 12% of the sample, scored between 2 and 3, indicating a moderate level of participation in worship. Seventy-three participants, 36% of the sample, scored between 3 and 4, indicating a high level of participation in worship, while 106 participants, 52% of the sample scored between 4 and 5, indicating a very high level of participation in worship (Table 8; Figure 11).

Table 8. CSPP worship scores

	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
Worship	0	0	24	73	106	4.04	0.67

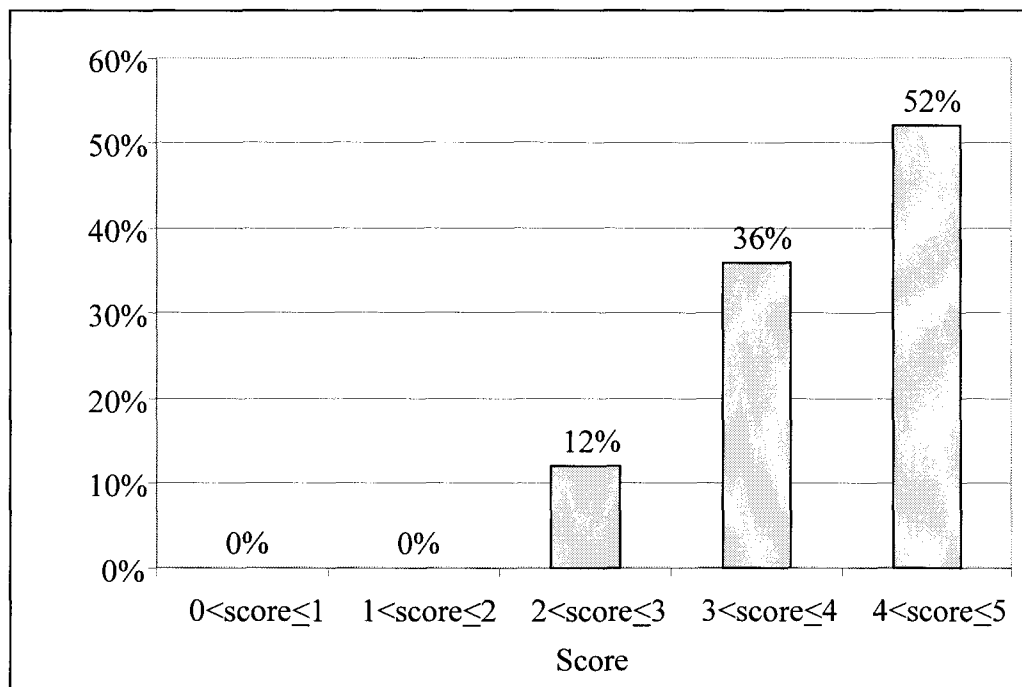


Figure 11. Participation in worship

Examination of Conscience

The participants scored the fourth highest in the discipline of examination of conscience. The CSPP measured participation in examination of conscience through a subscale of 8 items. Each of the 8 items sought to measure the level of participation in a component of the examination of conscience discipline by responses ranging from 0 to 5. Zero represents the lowest level of participation and 5 the highest. The individual scores for the subscale items were summed and the mean and standard deviation were calculated as 3.83 and 0.75 respectively.

With regard to examination of conscience, 2 participants, 1% of the sample, scored between 0 and 1, indicating a very low level of participation in examination of conscience. Four participants, 2% of the sample, scored between 1 and 2, indicating a low level of participation. Twenty-four participants, 12% of the sample, scored between 2 and 3, indicating a moderate level of participation. Ninety-five participants, 47% of the sample, scored between 3 and 4, indicating a high level of participation, while 78 participants, 38% of the sample, scored between 4 and 5, indicating a very high level of participation in examination of conscience (Table 9; Figure 12).

Table 9. CSPP examination of conscience scores

	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
Worship	2	4	24	95	78	3.83	0.75

Bible Reading and Study

The discipline of Bible reading study had the fifth highest scores among the

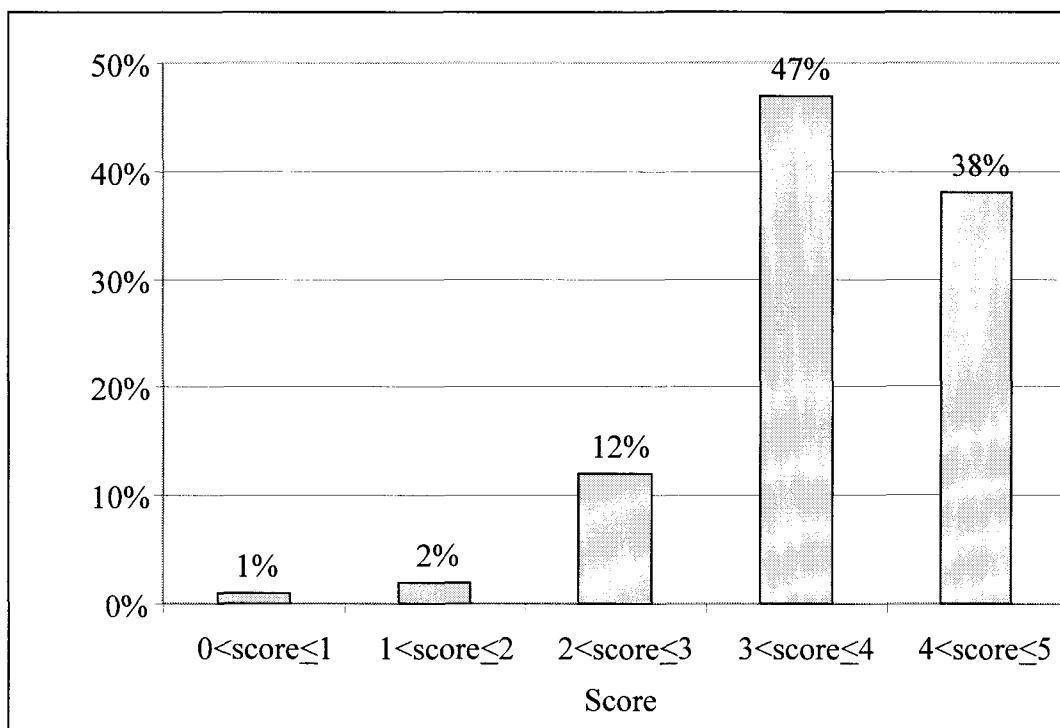


Figure12. Participation in examination of conscience

study sample. The CSPP measured the discipline of Bible reading and study through a subscale of 6 items. Each of the 6 items sought to measure the level of participation in a component of the spiritual discipline by responses ranging from 0 to 5. Zero represents the lowest level of participation and 5 the highest. The individual scores for the subscale items were summed and the mean and standard deviation were calculated. The mean sample score for Bible reading and study was 3.26 and the standard deviation was 0.78.

One participant, 0.5% of the sample, had a CSPP score between 0 and 1, indicating a very low level of participation in Bible reading and study. Ten participants, 5% of the sample, scored between 1 and 2, indicating a low level of participation in Bible reading and study. Fifty-eight participants, 28.5% of the sample, scored between 2 and 3, indicating a moderate level of participation in Bible reading and study. A high

level of participation in Bible reading and study was reported by 108 participants, 53% of the study sample. And, 26 participants, 13% of the sample indicated a very high level of participation in Bible reading and study, scoring between 4 and 5 (Table 10; Figure 13).

Table 10. CSPP Bible reading and study scores

	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
Bible Reading and Study	1	10	58	108	26	3.26	0.78

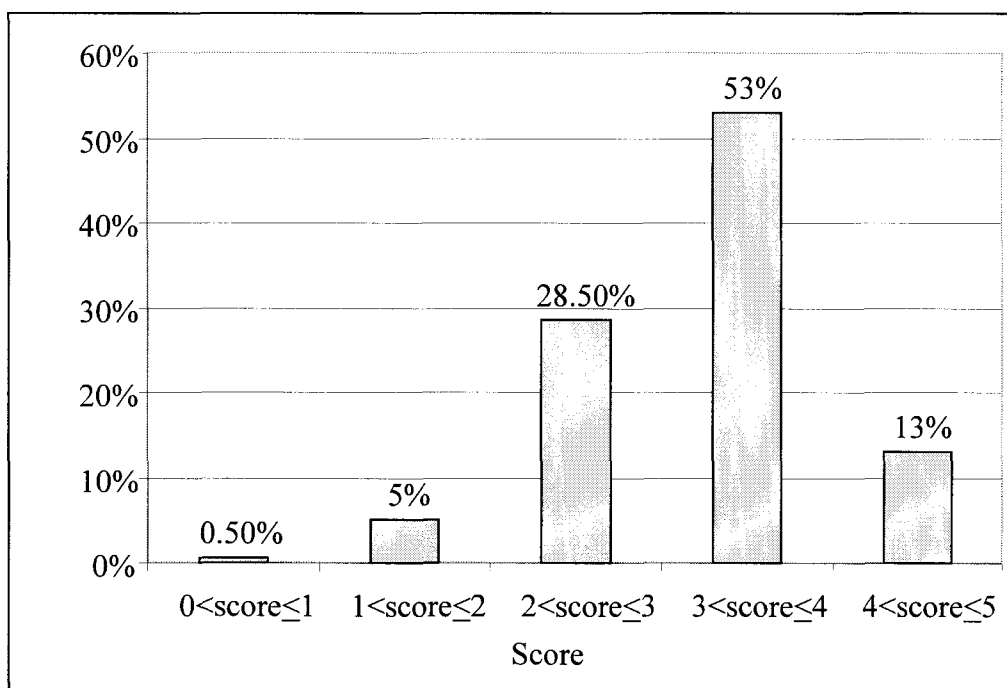


Figure 13. Participation in Bible reading and study

Fellowship

The discipline of fellowship had the sixth highest scores among the study sample. The CSPP measured the discipline of fellowship through a subscale of 5 items. Each of the 5 items sought to measure the level of participation in a component of the spiritual discipline by a response 0 to 5. Zero represented the lowest level of participation and 5 the highest. The individual scores for the subscale items were summed and the mean and standard deviation were calculated, measuring 3.23 and 0.87 respectively.

Three participants, 1.5% of the sample, had a CSPP score between 0 and 1, indicating a very low level of participation in fellowship. Seventeen participants, 8.5% of the sample, scored between 1 and 2, indicating a low level of participation in fellowship. Sixty-one participants, 30% of the sample, scored between 2 and 3, indicating a moderate level of participation in fellowship. A high level of participation in fellowship was reported by 93 participants, 46% of the study sample. And, 29 participants, 14% of the sample, indicated a very high level of participation in fellowship, scoring between 4 and 5 (Table 11; Figure 14).

Table 11. CSPP fellowship scores

	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
Fellowship	3	17	61	93	29	3.23	0.87

Meditation

Participants demonstrated the seventh highest level of participation in the

discipline of meditation. The CSPP measured the discipline of meditation through a

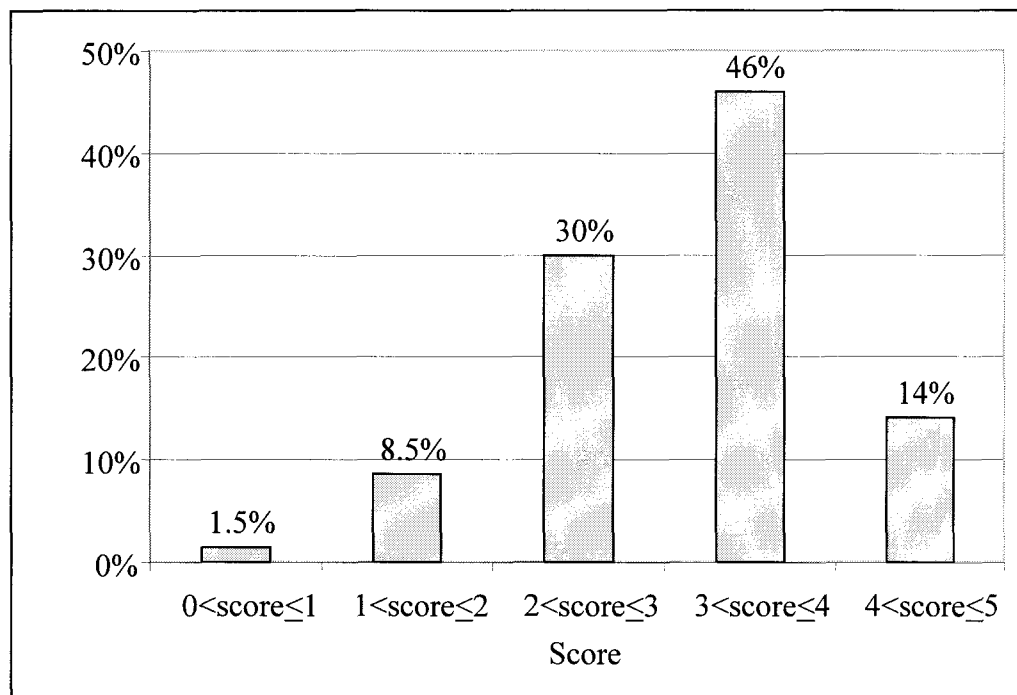


Figure 14. Participation in fellowship

subscale of 4 items. Each of the 4 items sought to measure the level of participation in a component of the spiritual discipline by a response 0 to 5. Zero represented the lowest level of participation and 5 the highest. The mean and standard deviation for the discipline of meditation were 3.17 and 0.77 respectively.

One participant, 0.5% of the sample, scored between 0 and 1, indicating a very low level of participation in the discipline of meditation. Eighteen participants, 9% of the sample, scored between 1 and 2, indicating a low level of participation in the discipline of meditation. Seventy participants, 36% of the sample, scored between 2 and 3, indicating a moderate level of participation in the discipline of meditation. Ninety-three participants, 45.5% of the sample scored between 3 and 4, indicating a high level

of participation in the discipline of meditation. Finally, 18 participants demonstrated a very high level of participation in the discipline of meditation, scoring between 4 and 5 (Table 12; Figure 15).

Table 12. CSPP meditation scores

	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
Meditation	1	18	73	93	18	3.17	0.77

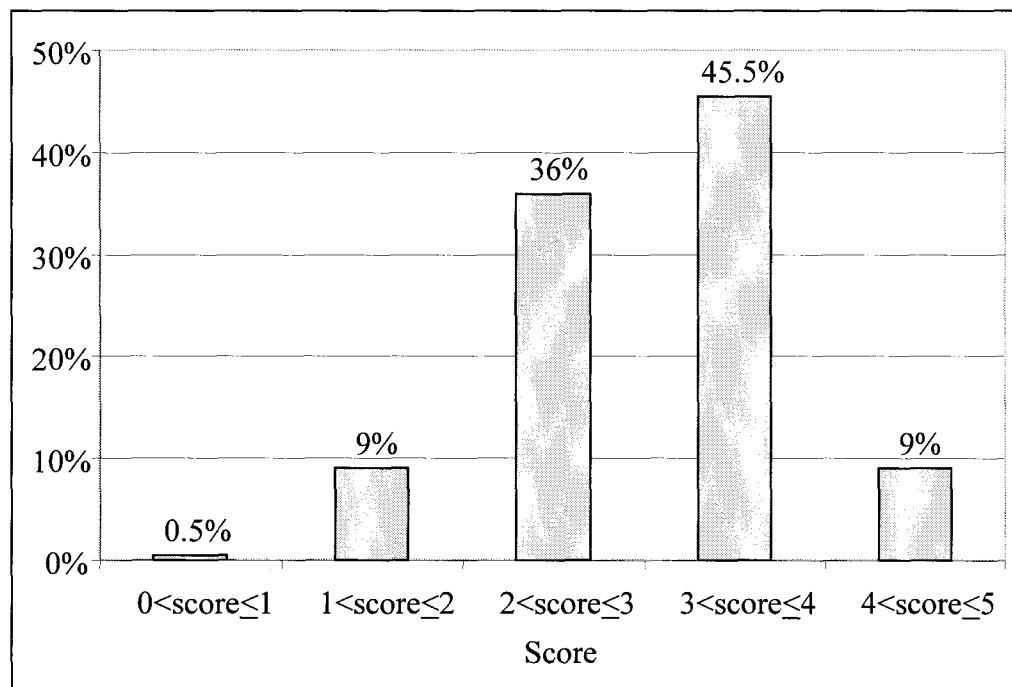


Figure 15. Participation in meditation

Stewardship

Participants demonstrated the eighth highest level of participation in the discipline of stewardship. The CSPP measured participation in the discipline of

stewardship through a subscale of 4 items. Each of the 4 items sought to measure the level of participation in a component of the spiritual discipline by a response 0 to 5. Zero represents the lowest level of participation and 5 the highest. The mean and standard deviation for the discipline of stewardship were 3.14 and 0.85 respectively.

Four participants, 2% of the sample, scored between 0 and 1, indicating a very low level of participation in stewardship. Twenty-one participants, 10% of the sample scored between 1 and 2, indicating a low level of participation in stewardship. Seventy participants, 35% of the sample, scored between 2 and 3, indicating a moderate level of participation in the discipline of stewardship. Eighty-two participants, 40% of the sample scored between 3 and 4, indicating a high level of participation in stewardship. Twenty-six participants, 13% of the sample, scored between 4 and 5, indicating a very high level of participation in stewardship (Table 13; Figure 16).

Table 13. CSPP stewardship scores

	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
Stewardship	4	21	70	82	26	3.14	0.85

Service

Participants demonstrated the ninth highest level of participation in the discipline of service. The CSPP measured participation in the discipline of service through a subscale of 4 items. Each of the 4 items sought to measure the level of participation in a component of the spiritual discipline by a response 0 to 5, 0 being the lowest level of participation and 5 being the highest. The mean and standard deviation

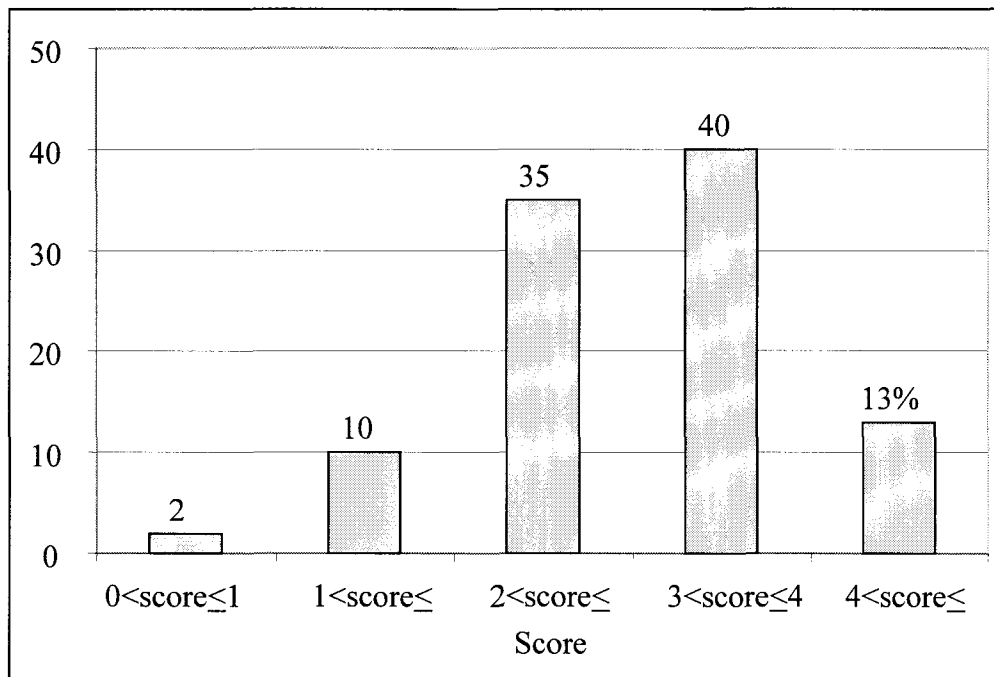


Figure 16. Participation in stewardship

for the discipline of service were 2.97 and 0.97 respectively.

Eight participants, 4% of the sample, scored between 0 and 1, indicating a very low level of participation in the discipline of service. Thirty participants, 15% of the sample, scored between 1 and 2, indicating a low level of participation in the discipline of service. Seventy-four participants, 37% of the sample, scored between 2 and 3, indicating a moderate level of participation in the discipline of service. Seventy participants, 34% of the sample, scored between 3 and 4, indicating a high level of participation in the discipline of service. Finally, 21 participants, 10% of the sample, scored between 4 and 5, indicating a very high level of participation in the discipline of service (Table 14; figure 17).

Evangelism

Participants demonstrated the lowest level of participation in the discipline

Table 14. CSPP service scores

	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
Service	8	30	74	70	21	2.97	0.97

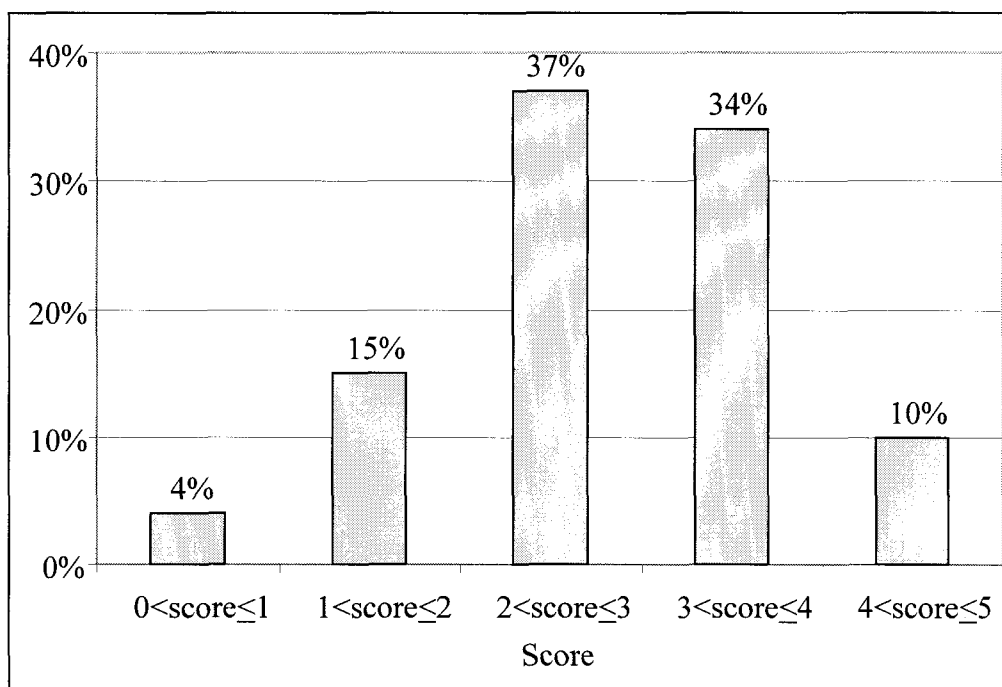


Figure 17. Participation in service

of evangelism. The CSPP measured participation in the discipline of evangelism through a subscale of 4 items. Each of the 4 items sought to measure the level of participation in a component of the spiritual discipline by a response 0 to 5. Zero represents the lowest level of participation and 5 the highest. The mean and standard deviation for the discipline of service were 2.89 and 1.03 respectively.

Eleven participants, 6% of the sample scored between 0 and 1, indicating a very low level of participation in the discipline of evangelism. Twenty-seven

participants, 13% of the sample, scored between 1 and 2, indicating a low level of participation. Seventy-six participants, 37% of the sample scored between 3 and 4, indicating a moderate level of participation. Seventy participants, 35% of the sample, scored between 3 and 5, indicating a high level of participation. Finally, 19 participants, 9% of the sample scored between 4 and 5, indicating a very high level of participation in the discipline of evangelism (Table 15; Figure 18).

Table 15. CSPP evangelism scores

	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
Service	11	27	76	70	19	2.89	1.03

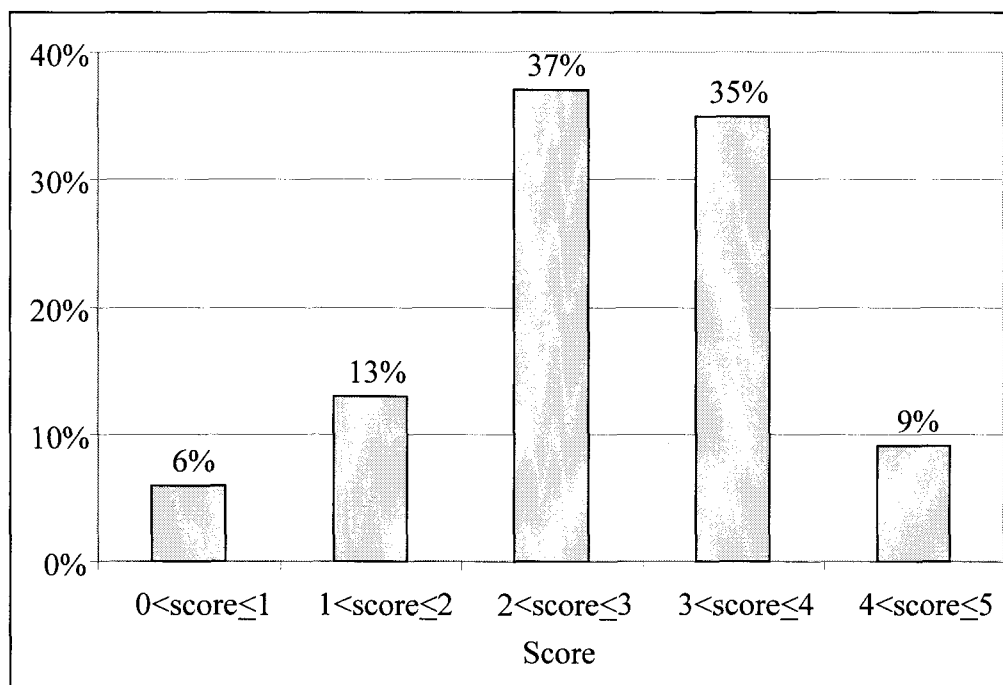


Figure 18. Participation in evangelism

Participation in Spiritual Development Modes

In addition to measuring participation in 10 spiritual disciplines, the CSPP also measured participation in 4 spiritual development modes: Transcendent, Vision, Reflection, and New Life. The Transcendent Mode is measured by a 16-item subscale in the CSPP and assesses one's participation in a relationship with God. The Reflection mode is measured by a 10-item subscale in the CSPP and assesses one's participation in critical reflection of culture and one's own life. The Vision Mode is measured by a 12-item subscale in the CSPP and assesses one's participation with the word of God. The New Life mode is measured by a 12-item subscale in the CSPP and assesses one's participation in relationships with others (Thayer 2004, 200).

Transcendent Mode

Of the four spiritual development modes measured by the CSPP, participants scored the highest in the Transcendent Mode, with a mean of 4.0 and standard deviation of 0.59. No participants scored between 0 and 1. One participant, 0.5% of the sample, scored between 1 and 2, indicating a low level of participation in the Transcendent Mode of spiritual development. Thirteen participants, 6% of the sample, scored between 2 and 3, indicating a moderate level of participation in the Transcendent Mode of spiritual development. Eighty participants, 40% of the sample, scored between 3 and 4, indicating a high level of participation in the Transcendent Mode of spiritual development. Finally, 109 participants, 54% of the sample scored between 4 and 5, indicating a very high level of participation in the Transcendent Mode of spiritual development (Table 16; Figure 19).

Table 16. CSPP Transcendent Mode scores

	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
Transcendent Mode	0	1	13	80	109	4.0	0.59

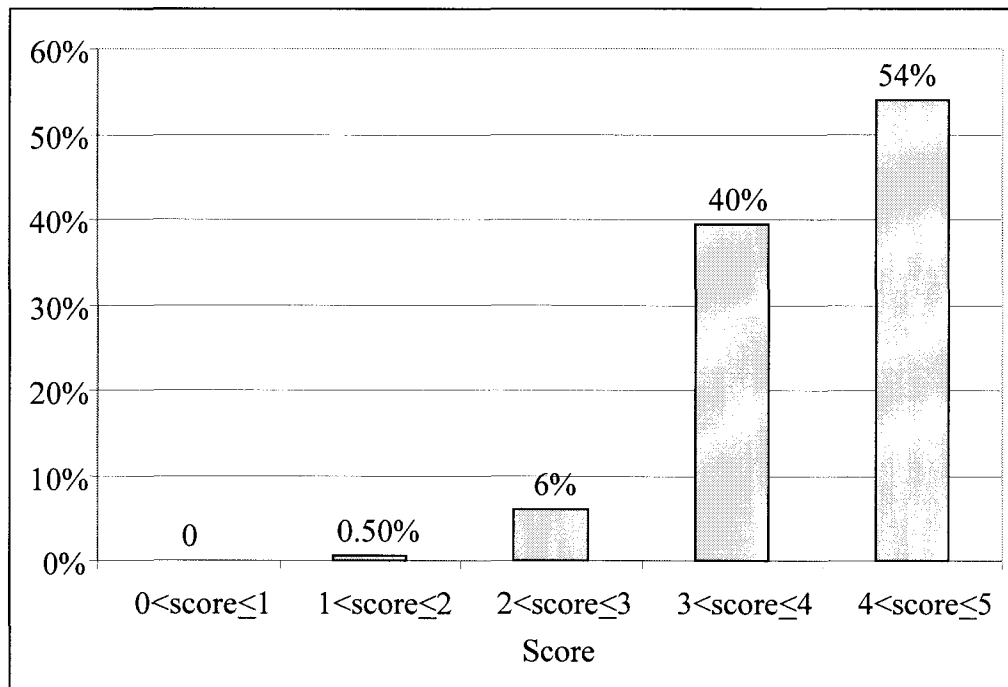


Figure 19. Transcendent mode

Reflection Mode

Participants had the second highest level of participation in the Reflection Mode of spiritual development with a mean of 3.62 and standard deviation of 0.67. One participant, 0.5% of the population, scored between 0 and 1, indicating a very low level of participation in the Reflection Mode of spiritual development. Two participants, 1% of the population, scored between 1 and 2, indicating a low level of participation in the Reflection Mode of spiritual development. Thirty-seven participants, 18.5% of the

population, scored between 2 and 3, indicating a moderate level of participation in the Reflection Mode of spiritual development. A high level of participation in the Reflection Mode of spiritual development was demonstrated by 106 participants, 52% of the sample, who scored between 3 and 4. Finally, 57 participants, 28% of the sample, scored between 4 and 5, indicating a very high level of participation in the Reflection Mode of spiritual development (Table 17; Figure 20).

Table 17. CSPP Reflection Mode scores

Reflection Mode	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
Reflection Mode	1	2	37	106	57	3.62	0.67

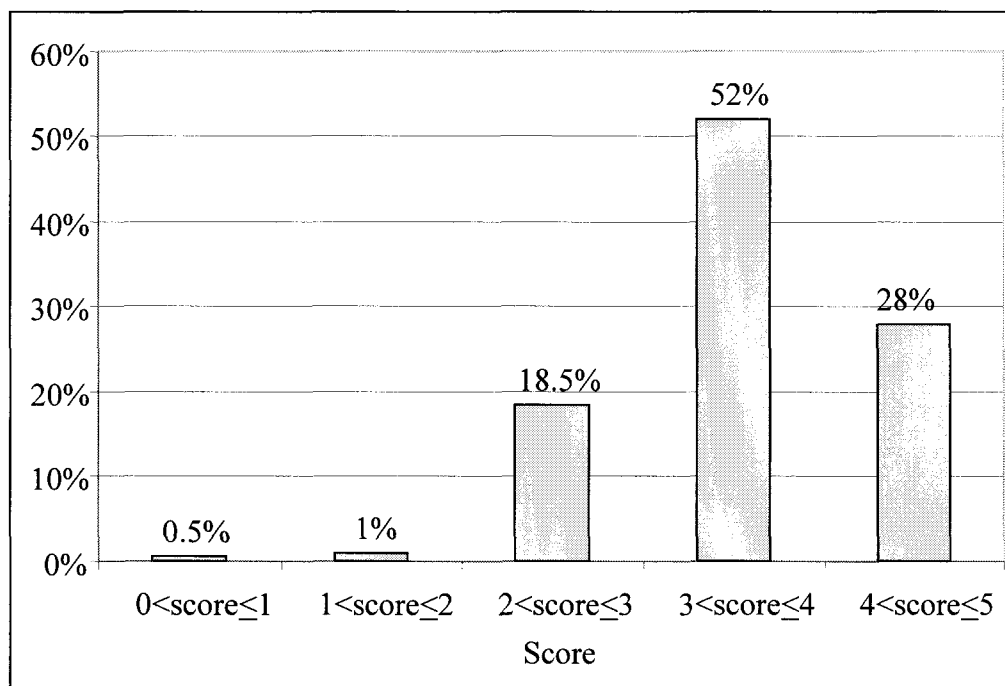


Figure 20. Reflection Mode

Vision Mode

Participants had the third highest level of participation in the vision mode of spiritual development with a mean of 3.43 and standard deviation of 0.70. One participant, 0.5% of the sample, scored between 0 and 1, indicating a very low level of participation in the Vision Mode of spiritual development. Nine participants, 5% of the sample, scored between 1 and 2, indicating a low level of participation in the Vision Mode of spiritual development. Thirty-two participants, 16% of the sample, scored between 2 and 3, indicating a moderate level of participation in the Vision Mode of spiritual development. A high level of participation in the Vision Mode of spiritual development was indicated by 126 participants, 62% of the sample. Finally, 35 participants, 17% of the sample scored between 4 and 5, indicating a very high level of participation in the Vision Mode of spiritual development (Table 18; Figure 21).

Table 18. CSPP Vision Mode scores

	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
Vision Mode	1	9	32	126	35	3.43	0.70

New Life Mode

Participants had the lowest level of participation in the New Life Mode of spiritual development with a mean of 2.93 and standard deviation of 0.87. Five participants, 2.5% of the sample scored between 0 and 1, indicating a very low level of participation in the New Life Mode of spiritual development. Thirty participants, 15%

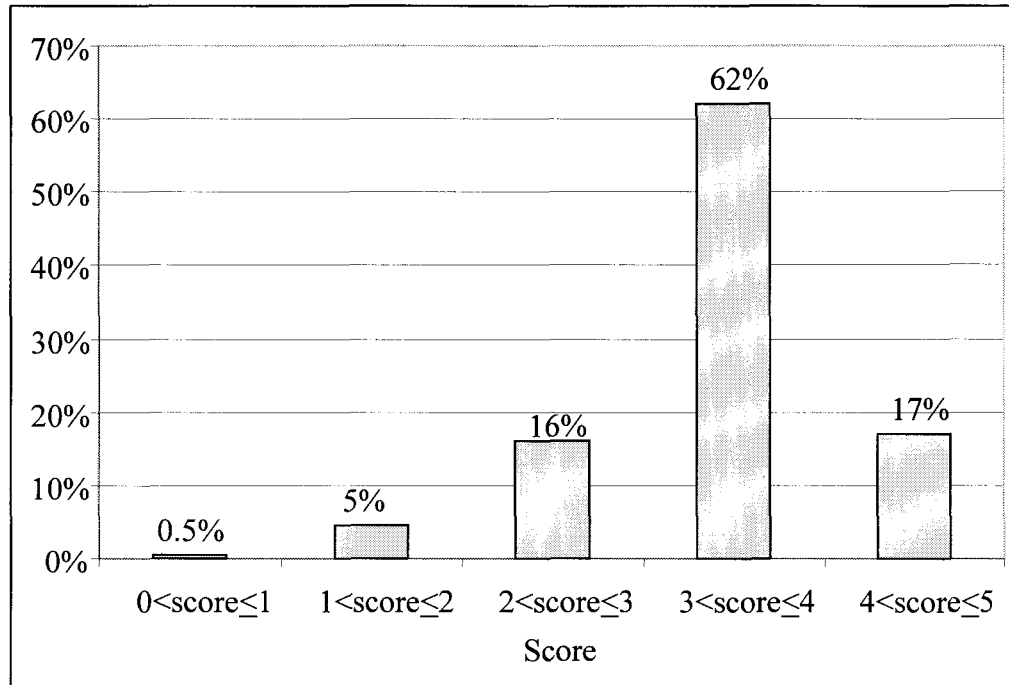


Figure 21. Vision Mode

of the sample, scored between 1 and 2, indicating a low level of participation in the New Life Mode of spiritual development. Seventy-four participants, 36.5% of the sample, scored between 2 and 3, indicating a moderate level of participation in the New Life Mode of spiritual development. Seventy-nine participants, 39% of the sample scored between 3 and 4, indicating a high level of participation in the New Life Mode of spiritual development. Finally, 15 participants, 7% of the sample scored between 4 and 5, indicating a very high level of participation in the New Life Mode of spiritual development (Table 19; Figure 22).

Relationship between Practice of Spiritual Disciplines and Internet Pornography Use

The third research question for this study asks, “What is the relationship

Table 19. CSPP New Life scores

	CSPP Scores					<i>m</i>	<i>sd</i>
	0<score≤1	1<score≤2	2<score≤3	3<score≤4	4<score≤5		
New Life Mode	5	30	74	79	15	2.93	0.87

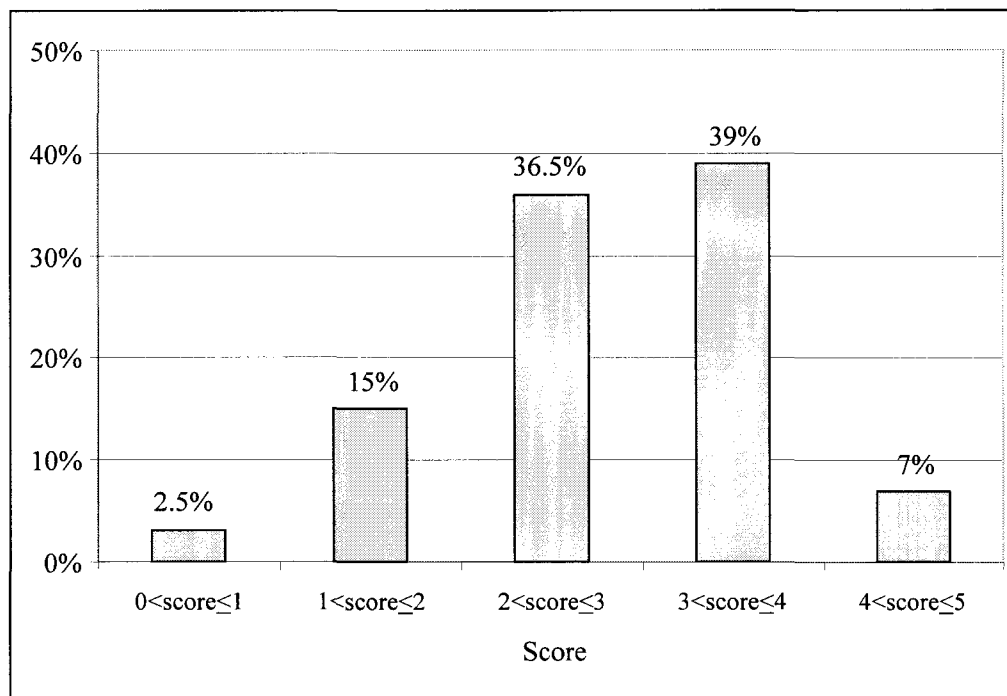


Figure 22. New Life Mode

between the practice of Christian spiritual disciplines and involvement with Internet pornography among Christian male college students?" In an effort to answer this question a two stage analysis was used. The first stage employed multiple regression analysis to examine the relationship between the 10 CSPP spiritual discipline scores and the CCS scores. The second stage used multiple regression analysis to examine the relationship between the 4 CSPP spiritual development mode scores and the CCS scores.

CSPP Spiritual Discipline Scores and CCS Scores

Multiple regression analysis was employed, with the 10 CSPP spiritual discipline scores being considered multiple independent variables and the CCS scores functioning as a single dependent variable. The multiple regression analysis yielded two primary results for consideration of the overall model. The first result, the r squared value, gives the percent of the variance in the dependent variable that is explained by the model. The r squared value in this instance was 0.1761 indicating that 17.61% of the variance in the dependent variable can be explained by the influence of the dependent variables (Table 20).

The second result for consideration of the overall model is the P value, which measures the significance of the model. In this case, the P value was .0001 which indicates that the model is considered highly significant at greater than a 99% level of confidence (Table 20).

Table 20. Multiple regression 1

r square	F	P
0.1761	4.1049	0.0001

Specifically, the significance of the model reveals that a statistically significant relationship exists between the scores on the CCS and the scores on the CSPP, and that there is less than a .01% probability that the relationship between the CCS scores and the CSPP scores is a result of chance.

In addition to the results for the overall model, the multiple regression

analysis also provides an analysis of the relative contribution of each of the independent variables on the dependent variable. In order to consider the relative contribution of a particular independent variable, however, the possibility of multicollinearity among the independent variables must be ruled out. To test for multicollinearity, VIF values were calculated for each of the independent variables. The highest of any of the VIF values was 3.22, indicating that multicollinearity is not a problem in this model and there is no confounding linear correlation between the independent variables (Table 21).

Table 21. Multicollinearity 1

Spiritual Discipline	VIF	r Square With Other X
Bible Reading	2.54	0.6
Evangelism	2.46	0.59
Fellowship	3.22	0.69
Meditation	2.19	0.54
Prayer	2.74	0.64
Examination of Conscience	2.33	0.57
Repentance	2.61	0.62
Service	2.53	0.6
Stewardship	1.99	0.5
Worship	1.82	0.45

Analyzing the Contribution of Each Spiritual Discipline

In the first multiple regression analysis which measured the relationship

between the practice of Christian spiritual disciplines and Internet pornography use, the relative contribution of each of the independent variables was assessed by analyzing their partial regression coefficients.

Bible Reading and Study

The spiritual discipline of Bible reading and study had a P value of 0.861 which failed to meet the threshold criteria of a 95% level of confidence. This indicates that while the overall impact of the model did show a significant relationship between the practice of Christian spiritual disciplines and Internet pornography use, the spiritual discipline of Bible reading and study as an individual discipline did not make a significant contribution (Table 22).

Table 22. Significance of Bible reading and study

	beta weight	t ratio	P value
Bible Reading and Study	0.120	0.175	0.861

Evangelism

Like Bible reading and study, the spiritual discipline of evangelism failed to meet the threshold criteria of a 95% level of confidence, having a P value of 0.564. This indicates that while the overall impact of the model did show a significant relationship between the practice of Christian spiritual disciplines and Internet pornography use, the spiritual discipline of evangelism as an individual discipline did not make a significant contribution (Table 23).

Table 23. Significance of evangelism

	beta weight	t ratio	P value
Evangelism	-0.297	0.578	0.564

Fellowship

Fellowship likewise did not meet the threshold criteria of a 95% level of confidence, having a P value of 0.918. This indicates that while the overall impact of the model did show a significant relationship between the practice of Christian spiritual disciplines and Internet pornography use, the spiritual discipline of fellowship as an individual discipline did not make a significant contribution (Table 24).

Table 24. Significance of fellowship

	beta weight	t ratio	P value
Fellowship	-0.072	0.103	0.918

Meditation

The spiritual discipline of meditation did not meet the threshold criteria of a 95% level of confidence, having a P value of 0.096. This indicates that while the overall impact of the model did show a significant relationship between the practice of Christian spiritual disciplines and Internet pornography use, the spiritual discipline of meditation as an individual discipline did not make a significant contribution (Table 25).

Table 25. Significance of meditation

	beta weight	t ratio	P value
Meditation	1.081	1.675	0.096

Prayer

The spiritual discipline of prayer did not meet the threshold criteria of a 95% level of confidence, having a P value of 0.059. While the P value for prayer did not meet a 95% level of confidence, it did meet a 94% level of confidence. This indicates that while the overall impact of the model did show a significant relationship between the practice of Christian spiritual disciplines and Internet pornography use, the spiritual discipline of prayer as an individual discipline came extremely close to making a significant contribution but did not make a significant contribution (Table 26).

Table 26. Significance of prayer

	beta weight	t ratio	P value
Prayer	-1.539	1.896	0.059

Examination of Conscience

The spiritual discipline of examination of conscience did not meet the threshold criteria of a 95% level of confidence, having a P value of 0.065. This indicates that while the overall impact of the model did show a significant relationship between the practice of Christian spiritual disciplines and Internet pornography use, the spiritual discipline of examination of conscience as an individual discipline did not make a

significant contribution (Table 27).

Table 27. Significance of examination of conscience

	beta weight	t ratio	P value
Examination of Conscience	1.275	1.856	0.0650

Repentance

The spiritual discipline of repentance did not meet the threshold criteria of a 95% level of confidence, having a P value of 0.275. This indicates that while the overall impact of the model did show a significant relationship between the practice of Christian spiritual disciplines and Internet pornography use, the spiritual discipline of repentance as an individual discipline did not make a significant contribution (Table 28).

Table 28. Significance of repentance

	beta weight	t ratio	P value
Repentance	0.900	1.094	0.275

Service

Service as a spiritual discipline failed to meet the threshold criteria of a 95% level of confidence, having a P value of 0.502. This indicates that while the overall impact of the model did show a significant relationship between the practice of

Christian spiritual disciplines and Internet pornography use, the spiritual discipline of service as an individual discipline did not make a significant contribution (Table 29).

Table 29. Significance of service

	beta weight	t ratio	P value
Service	.373	.672	0.502

Stewardship

The spiritual discipline of stewardship did meet the threshold criteria of a 95% level of confidence, having a P value of 0.0001. This indicates that the spiritual discipline of stewardship as an individual discipline did make a significant contribution to the overall model (Table 30).

Table 30. Significance of stewardship

	beta weight	t ratio	P value
Stewardship	-2.23	3.97	0.0001

In addition to considering the P value of stewardship, the partial regression coefficient for stewardship was also analyzed. The beta weight of -2.23 indicates that for every one standard deviation of increase in the scores for stewardship on the CSPP, there is a predicted decrease of 2.23 standard deviations for scores on CCS. This indicates a negative correlation between practicing the spiritual discipline of stewardship as measured on the CSPP and mean composite scores on the CCS.

Worship

The spiritual discipline of worship likewise met the threshold criteria of a 95% level of confidence, having a P value of 0.014. This indicates that the spiritual discipline of worship as an individual discipline did make a significant contribution to the overall model (Table 31).

Table 31. Significance of worship

	beta weight	t ratio	P value
Worship	-1.71	2.49	0.014

In addition to considering the P value of worship, the partial regression coefficient for worship was also analyzed. The beta weight of -1.71 indicates that for every one standard deviation of increase in the scores for stewardship on the CSPP, there is a predicted decrease of 1.71 standard deviations for scores on CCS. This indicates a negative correlation between practicing the spiritual discipline of worship as measured on the CSPP and mean composite scores on the CCS.

Analysis of CSPP Spiritual Development Mode Scores and CCS Scores

Multiple regression analysis was employed, with the 4 spiritual development mode scores being considered multiple independent variables and the CCS scores functioning as a single dependent variable. The multiple regression analysis yielded two primary results for consideration of the overall model. The first result, the r squared value, gives the percent of the variance in the dependent variable that is explained by

the model. The r squared value in this instance was 0.096 indicating that 9.6% of the variance in the dependent variable can be explained by the influence of the dependent variables (Table 32).

The second result for consideration of the overall model is the P value, which measures the significance of the model. In this case, the P value was .0005 which indicates that the model is considered highly significant at greater than a 99% level of confidence (Table 32).

Table 32. Multiple regression 2

r square	F	P
0.096	5.2387	0.0005

Specifically, the significance of the model reveals that a statistically significant relationship exists between the scores on the CCS and the scores on the CSPP, and that there is less than a .05% probability that the relationship between the CCS scores and the CSPP spiritual development scores is a result of chance.

In addition to the results for the overall model, the multiple regression analysis also provides an analysis of the relative contribution of each of the independent variables on the dependent variable. In order to consider the relative contribution of a particular independent variable, however, the possibility of multicollinearity among the independent variables must be ruled out. To test for multicollinearity, VIF values were calculated for each of the independent variables. The highest of any of the VIF values was 2.89, indicating that multicollinearity is not a problem in this model and there is no

confounding linear correlation between the independent variables (Table 33).

Table 33. Multicollinearity 2

Spiritual Development Mode	VIF	r Square With Other X
Transcendent Mode	1.74	0.425
Reflection Mode	2.89	0.654
Vision Mode	2.51	0.6016
New Life Mode	2.31	0.5663

Analyzing the Contribution of Each Spiritual Development Mode

In the second multiple regression analysis which measured the relationship between participation in the four spiritual development modes and Internet pornography use, the relative contribution of each of the independent variables was assessed by analyzing their partial regression coefficients.

Transcendent Mode

The Transcendent Mode of spiritual development did meet the threshold criteria of a 95% level of confidence, having a P value of .0005. This indicates that the Transcendent Mode of spiritual development, when considered alone, did make a significant contribution to the overall model (Table 34).

In addition to considering the P value for the Transcendent Mode, the partial regression coefficient for this mode was also analyzed. The beta weight of -2.77

Table 34. Significance of the Transcendent Mode

	beta weight	t ratio	P value
Transcendent Mode	-2.77	3.54	0.0005

indicates that for every one standard deviation of increase in the scores for the Transcendent Mode on the CSPP, there is a predicted decrease of 2.77 standard deviations for scores on CCS. This confirms a negative correlation between participating in the Transcendent Mode of spiritual development as measured on the CSPP and mean composite scores on the CCS.

Reflection Mode

The Reflection Mode of spiritual development did not meet the threshold criteria of a 95% level of confidence. This indicates that the Reflection Mode of spiritual development, when considered alone, did not make a significant contribution to the overall model (Table 35).

Table 35. Significance of the Reflection Mode

	beta weight	t ratio	P value
Reflection Mode	0.974	1.100	0.272

Vision Mode

The Vision Mode of spiritual development did not meet the threshold criteria of a 95% level of confidence. This indicates that the Vision Mode of spiritual

development, when considered alone, did not make a significant contribution to the overall model (Table 36).

Table 36. Significance of the Vision Mode

	beta weight	t ratio	P value
Vision Mode	.704	0.893	0.373

New Life Mode

The New Life Mode of spiritual development did not meet the threshold criteria of a 95% level of confidence. This indicates that the New Life Mode of spiritual development, when considered alone, did not make a significant contribution to the overall model (Table 37).

Table 37. Significance of the New Life Mode

	beta weight	t ratio	P value
New Life Mode	-1.017	1.665	0.098

Evaluation of the Research Design

The following section will include an evaluation of the strengths and weaknesses of the research design, including the instrumentation and the research process employed. First, the surveys, including the survey distribution methods, used to gather data will be discussed. Next, the overall research design will be examined in an effort to shed light on any practices or methods that proved difficult or problematic.

Finally, suggestions will be offered concerning improvements that can be made to the research design.

Evaluation of Instrumentation

Two survey research instruments were used in this study for the collection of data. Each of the surveys was previously developed and used in published research prior to its use in this study. Each of these instruments will be examined separately.

The Cyberporn Compulsivity Scale

The CCS was developed by Jesse W. Abell, Timothy A. Steenbergh, and Michael J. Boivin for use in a research study published in 2006 (Abell, Steenbergh, and Boivin 2006, 165-71). This scale was adapted and condensed for the purposes of this study from the Kalichman Sexual Compulsivity Scale (Abell, Steenbergh, and Boivin 2006, 167). The CCS used by Abell, Steenbergh, and Boivin consisted of four items that described sexual behaviors related to Internet pornography. Responses for each CCS item were based on a 4-point Likert scale. For the purposes of this study, the 4-point Likert scale was replaced with a 6-point Likert scale to match the 6-point Likert scale responses of the other instrument employed, and to align more closely with the conventions of Social Science research using multiple regression analysis with ordinal data (Garson, [statnote.htm](#)).

The CCS items were straightforward and easy to understand. The 6-point Likert scale used for the CCS, however, might have provided too many options to get an accurate picture of a person's actual level of involvement with Internet pornography. The response options: 0-never, 1-very rarely, 2-rarely, 3-occasionally, 4-frequently, and 5-very frequently, while appropriate for the statistical analysis employed, may have

provided a scale where responses were too narrowly classified.

Finally, the CCS did not directly measure the participants' behaviors as they related to the use of Internet pornography. Instead, the CCS measured participants' self-perceived levels of difficulty in their lives due to Internet pornography. This allowed for a certain level of subjectivity with regard to CCS responses which might have caused a level of inconsistency among the responses.

The Christian Spiritual Participation Profile

The CSPP was developed by Jane Thayer to measure practice in Christian spiritual disciplines. Thayer used a rigorous process of testing and evaluation to ensure the CSPP met high standards of reliability and validity (Thayer 2004, 200-03). The CSPP is a fine example of Christian scholarship integrated with scientific methodology.

The CSPP is unique among the various scales currently used to measure faith and spirituality, in that it measures self reported behaviors rather than attitudes or beliefs. Overall, the CSPP was ideally suited for this research study.

Survey Distribution

Initially, the surveys were intended for physical distribution by mail to onsite research assistants. However, after one round of distribution and collection, it became quite evident that this form of distribution was very inefficient. Seven schools initially agreed to participate in this study through this physical distribution process. Only four of the schools actually followed through and returned surveys, and then, for several institutions, only after repeated reminders and follow up contacts by the researcher.

After obtaining permission from the dissertation chairperson, the researcher

secured an online service to host the survey and engaged in a second round of survey distribution. This second round also included onsite research assistants, but instead of using a physical distribution process, they distributed the survey via email link to students. This distribution process was much more efficient and the researcher quickly obtained the necessary responses to complete the research. The online distribution process was highly efficient with regard to response time and necessary contacts by the researcher with the onsite research assistant.

Evaluation of Research Process

The research process included both strengths and weaknesses in terms of overall design and methodology. The research model, the selection of the sample, and the statistical procedures employed all deserve examination and scrutiny.

Research Model

This research is based on a social science model using a quantitative research design and a correlational methodology. The social science research model is appropriate for the purposes of this study. While a qualitative design offers a number of valuable qualities with regard to social sciences research, this researcher believed a quantitative design offered superior potential to understand the nature of the relationship between the variables under study. Finally, since the study intent was to understand the relationship between two variables, a correlational methodology was chosen.

Sample Selection

One of the most difficult parts of this study was obtaining a research sample.

Because of the controversial and highly personal nature of the subject matter, a number of institutions were reluctant to participate. For this reason, the sample was chosen based on a snowball methodology beginning with individuals known by the researcher and who had some influence in an institutional or ministry setting that would allow the researcher access to potential participants. Ultimately, the study sample consisted of participants who were enrolled in eleven undergraduate institutions of higher learning. Seven of the institutions were secular schools, while the other four identified themselves as being either a Christian college or university. The institutions participating in this study are located in six states: Alabama, Arizona, Florida, Georgia, Illinois, and Kentucky.

Statistical Procedures

Understanding that the statistical procedures used in this study are intended for use with a probability sample, the researcher proposes that the sample employed in this study, though not selected using a probability methodology, may retain the potential to inform the discussion concerning the relationship between the practice of Christian spiritual disciplines and Internet pornography use among Christian college students. For this reason, the prescribed statistical procedures, namely multiple regression analyses, were permitted and their results were included in this study.

Strengths of the Design

The strengths of the research design include the breadth of the sample. The study sample consisted of participants from a number of undergraduate institutions across a geographically diverse spectrum of the United States. In addition, the participating institutions represented both Christian and state run schools. This broad

sample, while not selected by a probability methodology, does give a good picture of college and university students in the United States.

The research instruments also added to the strength of this study. The CSPP, as previously mentioned, was ideally suited for this study and has been rigorously tested to ensure the highest levels of reliability and validity. The CCS was also ideally suited for this study. While the CCS did not undergo the same level of testing as the CSPP, it has been used in prior research and has been demonstrated to be a reliable research instrument.

Another strength of this study was the participation of the onsite research assistants. Working with individuals on college campuses helped facilitate participant selection. In addition, using onsite research assistants helped to ensure a high level of ethical and academic integrity.

Weaknesses of the Design

While the researcher worked very hard to ensure that the study met the highest standards and quality, it was not without its shortcomings. First among these shortcomings was the distribution and collection process of the research instruments. The high level of interaction and follow up involved in distributing the instruments to onsite research assistants, then distributing them to students, then collecting them from the students, and finally returning the instruments to the researcher was both clumsy and overly involved. The second round of distribution, using an online survey and email distribution was much more effective and would be recommended if this research were replicated.

Another weakness of this research design was the selection methodology

used to obtain the study sample. Because of institutional gatekeepers and the nature of the research topic, it was difficult to recruit participating institutions to obtain a study sample. For this reason, the researcher was required to actively recruit participant institutions and college ministries who were sympathetic to the research.

CHAPTER 5

CONCLUSIONS

The present chapter will present conclusions drawn from a thorough understanding of the precedent literature, and the pertinent data gathered through the research process. These conclusions represent a thorough exploration of the relationship between the practice of Christian spiritual disciplines and Internet pornography use among Christian college students.

This chapter also represents an exploration of the research hypothesis with implications for rejecting the null hypothesis. In addition, practical applications are offered with regard to personal spirituality, pastoral and Christian counseling, Christian higher education, and church ministry. Finally, limitations of the study and suggestions for further research are discussed.

Research Purpose

This study analyzed the relationship between the practice of Christian spiritual disciplines and Internet pornography use among Christian male college students.

Research Implications

The issue of Internet pornography use by Christians underscores the American church's need for a renewed emphasis on personal spiritual transformation that provides the necessary inner personal resources to resist the type of temptation

presented by Internet pornography. If the research hypothesis presented in this study is correct in stating, “The practice of Christian spiritual disciplines among Christian male college students shows an inverse relationship with Internet pornography use,” then this research has the potential to inform the discussion concerning how to effectively counsel Christian men concerning the issue of Internet pornography.

In addition, the research implications for this study may be broader than merely the issue of Internet pornography. If the practice of Christian spiritual disciplines is demonstrated to have an influence on a problem as difficult to deal with as Internet pornography, then it may be effective for dealing with a whole host of other sin related issues that plague the human condition. A principle assumption of this study is that Christian spiritual disciplines are transformative and are capable of providing inner personal resources that assist an individual in overcoming a range of personal difficulties, temptations, and problems. Donald Whitney’s admonition concerning the practice of Christian spiritual disciplines summarizes the assumption:

The Spiritual Disciplines then are also like channels of God's transforming grace. As we place ourselves in them to seek communion with Christ, His grace flows to us and we are changed. That's why the Disciplines must become the priority for us if we will be Godly. (Whitney 1991, 19)

The Research Hypothesis

The research hypothesis for this study states, “The practice of Christian spiritual disciplines among Christian male college students will show an inverse relationship with Internet pornography use.” To test this hypothesis, the researcher employed two research instruments designed to measure participants’ levels of involvement with Internet pornography and the extent to which the participants practice Christian spiritual disciplines.

In order to reject the null hypothesis, “The practice of Christian spiritual disciplines shows no inverse relationship with Internet pornography use,” the research data, when statistically analyzed through multiple regression analysis must meet two conditions. The first condition necessary to reject the null hypothesis is that there must be a statistically significant relationship between the practice of Christian spiritual disciplines and Internet pornography use. The second condition that must be met in order to reject the null hypothesis is that the relationship between Christian spiritual disciplines and Internet pornography use must be inverse.

In this study, the multiple regression analysis involving Christian spiritual disciplines and Internet pornography use yielded two primary results for consideration. The first result, the r squared value, gives the percent of the variance in the dependent variable that is explained by the model. The r squared value in this instance was 0.1761 indicating that 17.61% of the variance in the dependent variable can be explained by the influence of the independent variables. The second result for consideration of the overall model is the P value, which measures the significance of the model. In this case, the P value was .0001 which indicates that the model is considered highly significant at greater than a 99% level of confidence. Based on the P value meeting the threshold criteria of significance, the first condition for rejecting the null hypothesis has been met.

A second regression analysis was completed involving spiritual development modes based on the practice of Christian spiritual disciplines and Internet pornography use. This regression analysis also yielded two primary results for consideration. The first result, the r squared value, gives the percent of the variance in the dependent variable that is explained by the model. The r squared value in this instance was 0.096 indicating that 9.6% of the variance in the dependent variable can be explained by the

influence of the independent variables. The second result for consideration of the overall model is the P value, which measures the significance of the model. In this case, the P value was .0005 which indicates that the model is considered highly significant at greater than a 99% level of confidence. Based on the P value meeting the threshold criteria, the first condition for rejecting the null hypothesis is reinforced.

In addition to the results for the overall model, the multiple regression analysis also provides an analysis of the relative contribution and direction of each of the independent variables on the dependent variable. The multiple regression analysis involving Christian spiritual disciplines and Internet pornography use showed two of the spiritual disciplines under study, stewardship and worship, as having a significant impact on the dependent variable. In both cases, these independent variables demonstrated an inverse relationship with Internet pornography having beta weights of -2.23 and -1.71 respectively.

The second multiple regression analysis involving spiritual development modes based on the practice of Christian spiritual disciplines and Internet pornography showed the Transcendent Mode of spiritual development as having a significant impact on the dependent variable with a beta weight of -2.77, indicating an inverse relationship with Internet pornography.

With regard to the second condition necessary to reject the null hypothesis, the significant independent variables demonstrate an inverse relationship with Internet pornography. By meeting both necessary conditions, the null hypothesis can be rejected with some confidence.

Implications of the Research Hypothesis

The research hypothesis has implications with regard to how the church can effectively address the issue of Internet pornography use. Any strategy that seeks to help men who struggle with Internet pornography use should be informed by the understanding that the practice of Christian spiritual disciplines has been demonstrated to have an inverse relationship with Internet pornography use. In addition, an understanding of this relationship may also assist church and ministry leaders in developing strategies intended to prevent the problem of Internet pornography use in the first place. Finally, understanding the relationship between the practice of Christian spiritual disciplines and Internet pornography use may have implications for developing the understanding of transformative spirituality with regard to the larger Christian context and community.

The Practice of Christian Spiritual Disciplines

The practice of Christian spiritual disciplines by Christian college students was measured in this study through the use of the CSPP. The results of the data collected through this process have several implications for Christian college students and for the larger Christian community.

First, the participants of this study demonstrated a relatively high level of participation in Christian spiritual disciplines with the mean for each of the spiritual disciplines scores ranging from 4.14 to 2.89. The means for each of the observed spiritual discipline scores were concentrated in the higher end of the overall range of possible scores.

The relatively high level of participation in spiritual disciplines by Christian college students is encouraging. For instance, 92.5% of the participants scored above 3 on the CSPP in the spiritual discipline of prayer, indicating a high to very high level of participation in the practice of prayer.

Stewardship and worship were the two spiritual disciplines that demonstrated a significant level of contribution to the variance in the CCS scores. With regard to worship, 88% of participants scored above 3, indicating a high to very high level of participation in that spiritual discipline. Participation in stewardship was more evenly distributed, with only 53% scoring above 3. It is interesting that while participation in stewardship demonstrated the highest level of correlation with the CCS scores, it had the second lowest mean sample score (2.97) among the CSPP spiritual discipline scores.

With regard to the spiritual development modes, the Transcendent Mode had the greatest correlation with the CCS scores. The Transcendent Mode of spiritual development relates to the vertical dimension of spirituality and the experiential relationship with God. The subscale that measures the Transcendent Mode of spiritual development includes select CSPP items from the following spiritual disciplines: prayer, examination of conscience, repentance, service, stewardship, and worship.

Understanding these findings concerning participation in Christian spiritual disciplines suggests that strategies to increase participation in worship and stewardship may have a significant impact on Internet pornography use among male Christian college students. In addition, strategies to raise participation of college students in the Transcendent Mode of spiritual development may likewise have a significant impact on Internet pornography use among male Christian college students.

This understanding of the relationship between Christian spiritual disciplines

and Internet pornography use is reinforced when considering the research completed by Stack, Wasserman, and Kern. These researchers found that church attendance had a significant negative correlation with Internet pornography use. Stack, Wasserman, and Kern measured church attendance on a seven-point Likert scale and discovered that a one point increase on the scale in self-reported church attendance was associated with a 26% decrease in the likelihood of using Internet pornography (Stack, Wasserman, and Kern 2004, 77) .

In the findings of the Stack, Wasserman, and Kern study, and in the findings of this study, spiritual practices suggest a significant influence on scores relating to Internet pornography use. Church attendance, a significant independent variable correlating negatively with Internet pornography use in the Stack, Wasserman, and Kern study is a foundational Christian spiritual discipline that relates directly to the spiritual discipline of worship, a significant independent variable demonstrating a negative correlation with the use of Internet pornography in this study.

Church Attendance and Worship

What is it about church attendance and worship that might have an influence on a person's level of Internet pornography use? Stack, Wasserman, and Kern theorized that church attendance constituted a strong social bond that exerted a level of positive pressure on an individual to refrain from inappropriate behavior (Stack, Wasserman, and Kern 2004, 84). According to the Stack, Wasserman, and Kern study, church attendance functioned as an exterior social control that influenced behavior through social pressure to conform to societal norms (Stack, Wasserman, and Kern 2004, 77).

While social pressure to conform to societal norms may influence behaviors

that are socially observable, Internet pornography is primarily a secretive act that often goes on without being observed. This researcher believes that there is more to the influence of church attendance on Internet pornography use than merely the social component.

Based on his research with male undergraduate Christian college students who use pornography, Huson found that the overwhelming majority of the students in his study who used pornography did so, at least in part, out of an immediate need to relieve emotional pain (Huson 2005, 107). For many people, Internet pornography use is more than simply a desire for sexual stimulation. It can become a coping mechanism for the pressures and stresses of life. The students in Huson's study seemed to rely on Internet pornography to give them the sense of emotional well-being they needed to deal with emotional stress.

In a recent article published in Science Daily, researchers found that individuals who regularly attend religious services were 30% less likely to experience depression in their lives (Temple University 2008, 081023120228.htm). Perhaps regular church attendance and participation in Christian worship helps to build the necessary inner personal resources a person needs to overcome emotional and psychological problems like depression. These same inner personal resources may be effective in overcoming other problems such as Internet pornography use.

This researcher believes that in addition to providing inner personal resources, the practice of Christian spiritual disciplines facilitates spiritual transformation and conformity to Christ-likeness. Foster calls the spiritual disciplines a door to liberation, "The purpose of the disciplines is liberation from the stifling slavery to self-interest and fear" (Foster 1988, 2). In addition, the spiritual disciplines can be an

effective way to help believers overcome sin and initiate inner transformation. Foster believes that the spiritual disciplines are a way to unleash the power of God in the lives of Christians, and that this power can free people from the bondage of sin in their lives.

Stewardship

The Christian spiritual discipline of stewardship also had a significant impact on Internet pornography use as measured by the CSPP. Stewardship relates to using the blessings of God in life in a way that is pleasing to God and beneficial to the work of God on earth. Donald Whitney describes practicing the spiritual discipline of stewardship as living as if “We don’t own anything. God owns everything and we are His managers” (Whitney 1991, 141).

Practicing the spiritual discipline of Stewardship is one of the most difficult spiritual disciplines because it involves both trust and sacrifice. Stewardship involves trusting that God is the giver of all good gifts and that He will supply the needs of His followers. The practice of stewardship is a tangible expression of trusting God.

In addition to expressing trust, Stewardship also expresses a heart of sacrifice. Christian stewardship involves giving of one’s provisions to accomplish the work and the will of God. The degree to which an individual is willing to sacrifice for the work and will of God is reflective of that person’s spiritual condition and degree of spiritual maturity.

In light of this understanding of the Christian spiritual discipline of stewardship, the following implications surface concerning the relationship between this discipline and the use of Internet pornography. Among the participants of this study, scores for stewardship were the third lowest of all the disciplines measured. Only

service and evangelism had lower scores. It is likely that a person who demonstrates a high level of participation in the spiritual discipline of stewardship is a person who has developed a high level of internally motivated self-control. Giving in the church is mostly anonymous. For a person to give freely and sacrificially of his or her personal resources there is usually a powerful internal motivator. The same type of internal motivation that enables a person to give sacrificially for the work of God may also influence a person to avoid the anonymous practice of Internet pornography use.

The Transcendent Mode of Spiritual Development

The Transcendent Mode of spiritual development relates to the vertical dimension of spirituality and the experiential relationship with God. This mode showed a significant inverse relationship with the use of Internet pornography as measured by the CCS. The primary spiritual practices associated with the Transcendent Mode of spiritual development are prayer, repentance, and worship. In addition, there are several items on the CSPP associated with the Transcendent Mode that relate to examination of conscience, service, and stewardship.

There may be a number of reasons why the Transcendent Mode of spiritual development is inversely related to Internet pornography use. First, since the Transcendent Mode shares a number of qualities in common with the spiritual discipline of worship, there may be some linear relationship between the two. The same may be said for stewardship, though according to the items on the CSPP, the Transcendent Mode shares fewer qualities in common with stewardship than with worship.

The Transcendent Mode of Spiritual development consists of a person's practices that express a desire to be in right relationship with God. When a person

engages in activities designed to build a personal relationship with God, there is greater likelihood that spiritual transformation will take place. Spiritual transformation then provides the type of resilient spirituality necessary to overcome the type of temptation presented by Internet pornography.

As reviewed in the literature, Jankowski relates subjective centered postmodern spirituality with an inability to deal with life's problems and make meaningful life changes. He recommends a process that moves a person toward a resilient spirituality that fosters inner spiritual transformation and life change. This process includes reemphasizing theology and doctrine, building spiritual community, and strengthening a person's relationship with God (Jankowski 2002, 69).

This researcher believes that participating in the Transcendent Mode of spiritual development may be the type of process to which Jankowski is referring: a process that moves a person toward resilient spirituality and inner spiritual transformation. A high degree of participation in the Transcendent Mode of spiritual development may therefore help a person overcome the temptation to consume Internet pornography.

Involvement with Internet Pornography

Involvement with Internet pornography use by Christian college students was measured by participants' scores on the CCS. An analysis of the CCS scores, revealed that 42% of the participants scored a 3 or greater on at least one of the CCS items. This is significant in that it indicates that a relatively high number of Christian male college students have significant difficulties in their lives due to their using Internet pornography. This relatively high level of difficulty with Internet pornography use has a

number of implications for students and college or university officials.

First, difficulty with Internet pornography may negatively impact the college experience and interfere with the educational process. In addition, for colleges with a distinctly Christian mission, this research has implications regarding the potential for spiritual formation as part of the college experience.

In the study conducted by Abell, Steenbergh, and Boivin, a relatively high level of involvement with Internet pornography was demonstrated by Christian college students (Abell, Steenbergh, and Boivin 2006, 168). This finding has been upheld in this study as well. The Abell, Steenbergh and Boivin study however found a statistically significant positive correlation between religiosity and Internet pornography use. Perhaps the reason for this positive correlation in the Abell, Steenbergh, and Boivin study, in light of this study's negative correlation between the practice of Christian spiritual disciplines and Internet pornography use, may be in the nature of the phenomena being measured in each of the studies.

In both studies, Internet pornography use was measured using the CCS. The Abell, Steenbergh, and Boivin study, however, used a religiosity scale that measured attitudes and perceptions about a relationship with God and about a person's religious beliefs. This study used a scale that measured behavior as it relates to participation in Christian spiritual disciplines. When analyzed, the scores relating to participation in Christian spiritual disciplines proved to have a negative correlation with Internet pornography while the scores relating to attitudes and perceptions had a positive correlation. Perhaps behavior as it relates to spiritual practice is a better indicator of spirituality and Christian commitment than attitudes and perceptions about one's relationship with God and one's spiritual beliefs.

Research Applications

This research may have applications for personal spirituality, pastoral and Christian counseling, Christian higher education, and church ministry. There may also be specific applications concerning family ministry, college ministry, and men's ministry.

Personal Spirituality

The research findings revealed in this study indicate that the practice of Christian spiritual disciplines have a significant influence on involvement with Internet pornography as measured through participants' scores on the CCS. This suggests that practicing Christian spiritual disciplines may aid in personal spiritual transformation that enables a person to resist temptations and problems surrounding the issue of Internet pornography use. It also suggests that practicing Christian spiritual disciplines could be recommended for those who desire to undergo a process of intentional spiritual growth in addition to those who are dealing with Internet pornography issues.

Pastoral and Christian Counseling

This research may have applications in pastoral and Christian counseling with regard to strategies for dealing with Internet pornography compulsivity and addiction issues. By integrating the practice of Christian spiritual disciplines into the counseling process, more effective strategies for dealing with Internet pornography use may be developed.

Christian Higher Education

Christian higher education is often concerned with spiritual formation of the

individual as well as the educational process. The findings of this research may be applicable to strategies that seek to assist college students in the spiritual formation process.

In the research of Abell, Steenbergh, and Boivin and in this research, college students who participated in the study demonstrated a relatively high level of difficulty in their lives due to Internet pornography (Abell, Steenbergh, and Boivin 2006, 168). Based on these findings, there is evidence to assume that Internet pornography is causing significant disruption in the lives of many college students.

That college students will have some level of exposure to and a significant potential for serious problems with Internet pornography is almost a given within the current context of collegiate life. Two options exist for addressing the problem of Internet pornography use on college campuses. The first is to address Internet pornography as a discipline issue much in the same way that cheating is viewed. While there may be some benefit to viewing Internet pornography use as a discipline issue, effectively addressing the problem of Internet pornography may be achieved by viewing it as a discipleship issue. An open discussion of Internet pornography and discipleship strategies to confront it should be the starting place for college ministry and discipleship, especially with regard to college men.

This researcher believes that effective strategies must be developed to aid students in their struggles with Internet pornography and to help other students avoid potential problems. In order for these strategies to work, some level of openness by college faculty and administration to engage the issue of Internet pornography may be helpful. Unless the issue is addressed with a genuine desire to confront the problem and find solutions, Internet pornography use will continue to be swept under the rug where

it may continue to grow in secret.

One suggestion would be to establish a ministry on campus to directly deal with the problem of Internet pornography by teaming students up as accountability partners either on a volunteer or assigned basis. These accountability partners would engage in a program of discipleship together for the purpose of encouraging one another to practice daily spiritual disciplines and to hold each other accountable for their online activities.

Another possible solution would be to partner with existing Christian ministries that offer resources to help individuals deal with the problem of Internet pornography use. There are a number of ministries that can provide resources and expertise for dealing with the problem of Internet pornography. Some of these ministries are designed specifically for college and university students.

This researcher also believes that, based on the findings of this study, participation in personal spiritual disciplines should be a foundational component to any strategy intended to deal with the problem of Internet pornography. In addition, there is some expectation that the understanding gained through this research may be applicable to a wide range of personal and spiritual issues that share characteristics in common with Internet pornography use.

Church Ministry

At least part of the problem with Internet pornography use may be attributed to changing attitudes concerning spiritual practices in the church. The American church, in recent history, has placed little emphasis on the practice of spiritual disciplines and their role in transforming a person's life. Dallas Willard, in considering the apparent

weakness of the American church—that claims so many conversions but has less and less impact on the culture, and that Christians seem to be indistinguishable from the world—postulates that this lack of emphasis on practicing spiritual disciplines may be partially responsible (Willard 1997, 40).

Based on the findings of this study, this researcher, is in agreement with Dallas Willard, and suggests a renewed focus on the practice of Christian spiritual disciplines as a foundational component of the Christian life and in the teaching of the church.

First Timothy 4:7 (NASB) reads, “Discipline yourself for the purpose of godliness.” Donald Whitney believes that the only road to godliness, which results in inner transformation and obedience to Christ, is through the practice of spiritual disciplines (Whitney 1991, 17). When men are godly, they will have the type of inner personal resources to resist the temptation to use Internet pornography. The church, if it is serious about addressing the problem of Internet pornography use by Christian men, must embrace an intentional strategy that promotes godliness by encouraging and teaching the practice of Christian spiritual disciplines.

Research Limitations

This research represents one of only a few empirical investigations of the relationship between Christian spirituality and Internet pornography use. It is important, however, to view the findings of this study in light of its limitations.

First, the study sample may not accurately represent the larger population of American Christian young men who attend colleges or universities. In addition, the sample may not represent the larger population of men in general. Only a very narrow

segment of the American population was studied: Christian males who are currently enrolled in an undergraduate college or university program. The conclusions of this study may not be generalized to other men of differing ages or backgrounds.

Because the research sample represented such a narrow segment of the population, there may have been some skewing of the scores in both the CCS and the CSPP. The CSPP scores, in particular, appeared to be compressed toward the upper end of the possible range of scores. This compression of CSPP scores may not give a complete picture of the relationship between the practice of Christian spiritual disciplines and Internet pornography use. A broader sample that included a more evenly distributed range of CSPP scores might provide a better understanding of this relationship.

Another limitation of this study arises out of the nature of the data collected. All data were based on self reported behaviors and practices. The students participating in this research may have intentionally or unintentionally underestimated or overestimated their behaviors and practices as they relate to involvement with Internet pornography and practice of Christian spiritual disciplines. In addition, the sexual nature of the research topic may have precluded the involvement of some individuals and thereby limited the accuracy of the findings.

Finally, this study may experience limitations due to the rapidly changing nature of the Internet and of Internet pornography. The study of the phenomenon of Internet pornography is relatively new, and is constantly evolving at a dramatic rate. Since the beginning of this study, the researcher was required to keep up to date on the most recent studies and reports in order to stay current with new theories and ideas concerning the Internet in general and more specifically, Internet pornography. The

rapidly evolving nature of the research on Internet pornography may be reason to view the findings of this study in terms of a subject that is in flux as it relates to changes in American society and computer and Internet technology.

Further Research

This study explored the relationship between the practice of Christian spiritual disciplines and Internet pornography use among male Christian college students. In future research, a broader more representative sample would be suggested to more accurately assess the influence of practicing spiritual disciplines on the use of Internet pornography.

Another research suggestion is to explore the relationship of Christian spiritual disciplines to other problem areas of human life. One example of this is an analysis of the relationship between the practice of Christian spiritual disciplines and anger. Perhaps another study of interest is the relationship between the practice of Christian spiritual disciplines and depression. If practicing Christian spiritual disciplines has a significant influence on an issue as difficult to deal with as Internet pornography, it might have a significant influence on other problem issues as well.

Finally, a qualitative study with former users of Internet pornography would be of great benefit. Understanding how these individuals overcame their compulsions to use Internet pornography would help to clarify and explain the process of recovery and may shed more light on the role of spirituality and spiritual disciplines in dealing with the problem of Internet pornography.

APPENDIX 1

INSTRUMENTATION:
BIOGRAPHICAL INFORMATION

1. Age _____
2. My current college classification is:
Freshman _____ Sophomore _____ Junior _____ Senior _____
3. Are you a Christian? yes _____ no _____
4. Are you currently a member of a church? yes _____ no _____
5. What is the denomination of your church?

Instructions

On the pages that follow, please read each of the statements. For each statement, mark the response that most closely matches your reaction to the statement. Please mark only one response for each statement. Thank you for your participation.

APPENDIX 2

INSTRUMENTATION: CYBERPORN
COMPULSIVITY SCALE

Cyberporn Compulsivity Scale

1. My sexual appetite for Internet pornography has gotten in the way of my relationships.

___ 0-never ___ 1-very rarely ___ 2-rarely ___ 3-occasionally ___ 4-frequently
___ 5-very frequently

2. Because of Internet pornography, my sexual thoughts and behaviors are causing problems in my life.

___ 0-never ___ 1-very rarely ___ 2-rarely ___ 3-occasionally ___ 4-frequently
___ 5-very frequently

3. My desires to view Internet pornography have disrupted my daily life.

___ 0-never ___ 1-very rarely ___ 2-rarely ___ 3-occasionally ___ 4-frequently
___ 5-very frequently

4. It has been difficult to surf the Internet without the urge to seek out Internet pornography.

___ 0-never ___ 1-very rarely ___ 2-rarely ___ 3-occasionally ___ 4-frequently
___ 5-very frequently

APPENDIX 3

INSTRUMENTATION: CHRISTIAN SPIRITUAL
PARTICIPATION PROFILE

Christian Spiritual Participation Profile

Prayer

1. When I pray, I am confident that God will answer my prayer.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

2. When I pray, I sense that God is infinite and holy.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

3. In my prayers, I reveal to God my innermost needs and thoughts.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

4. In my prayers, I actively seek to discover the will of God.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

5. In my prayers, I thank God for the salvation he has provided for me in Jesus Christ.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

6. When experiences in my life lead me to despair or depression, I turn to God in prayer for deliverance.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

Repentance

7. Repentance is a part of my private prayers to God.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

8. When I confess and repent of my sins, I experience the assurance of being forgiven by God.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

9. I experience genuine sorrow for my sins.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

10. When I confess a sin, I express a desire to be delivered from its power.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

Worship

11. My worship of God is a response to what God has done for me.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

12. My worship is focused on the Trinity: the Father, the Son, and the Holy Spirit.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

13. My participation in the Lord's Supper (Communion, Eucharist) draws me into a closer relationship with Jesus Christ

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

21. When I read or hear reports of terrible crimes that have been committed against people, I grieve over the evil in the world.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

22. When I hear about famines, floods, earthquakes, and other disasters, I want to help the victims in some way.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

23. When I see or learn about the immoral ways so many people live, I long for God's will to be done.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

24. Even though evil seems to be so powerful and so pervasive, I feel confident that God will ultimately provide justice.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

25. Even when a situation seems unbearably difficult or painful, I have confidence that through his providence, God can bring something good out of it.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

26. I use biblically based principles to govern ethical decisions.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

Bible Reading and Study

27. I read or study the Bible to learn the will of God.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

28. When I read or study the Bible, I attempt to learn the enduring principles being taught by the specific passage I am considering.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

29. I study the Bible to understand the doctrines of my church.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

30. As part of my study of the Bible, I consider how the church has dealt with issues throughout its history.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

31. When I read or study the Bible, I change my beliefs and/or behavior to accommodate new information or understanding.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

32. I read devotional articles and/or books.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

33. I read or study the Bible:

0 - Never _____	3 - About 1 hour a week _____
1 - 10 hours or less a year _____	4 - About 15 to 30 minutes a day _____
2 - About 1 to 2 hours a month _____	5 - More than 30 minutes a day _____

Evangelism

34. I work with other Christian believers for the purpose of introducing unchurched people to Jesus Christ.

___0-never ___1-very rarely ___2-rarely ___3-occasionally ___4-frequently
___5-very frequently

35. Based on my abilities and spiritual gifts, I assist in some way in the teaching ministry of my church.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

36. I invite unchurched people to attend church or small-group meetings with me.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

37. I pray for people and/or organizations that are working for the salvation of the unsaved.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

Fellowship

38. When someone in my church is sick or experiencing some other problem and needs me, I help them.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

39. I meet with a small group of Christian friends for prayer, Bible study, or ministry.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

40. I serve as a peacemaker among my friends and/or among members in my church.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

41. Within my local church, I associate personally even with those with whom I have no common social or intellectual interests.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

42. I see evidence that my participation in my church helps to encourage or build up the whole congregation.

___ 0-never ___ 1-very rarely ___ 2-rarely ___ 3-occasionally ___ 4-frequently
___ 5-very frequently

Service

43. I serve in a church ministry or community agency to help people in need.

___ 0-never ___ 1-very rarely ___ 2-rarely ___ 3-occasionally ___ 4-frequently
___ 5-very frequently

44. When a friend, believer, or neighbor suffers pain, hardship, or loss, I join them with my presence and suffer with them.

___ 0-never ___ 1-very rarely ___ 2-rarely ___ 3-occasionally ___ 4-frequently
___ 5-very frequently

45. I depend on God to help me accomplish the work he calls me to do.

___ 0-never ___ 1-very rarely ___ 2-rarely ___ 3-occasionally ___ 4-frequently
___ 5-very frequently

46. I use my home (apartment, dorm room) to provide hospitality to strangers or to those in need.

___ 0-never ___ 1-very rarely ___ 2-rarely ___ 3-occasionally ___ 4-frequently
___ 5-very frequently

Stewardship

47. My actions in nature are guided by what is best for the environment.

___ 0-never ___ 1-very rarely ___ 2-rarely ___ 3-occasionally ___ 4-frequently
___ 5-very frequently

48. I give financially to support the work of the church.

___ 0-never ___ 1-very rarely ___ 2-rarely ___ 3-occasionally ___ 4-frequently
___ 5-very frequently

49. I do without things that I want in order to give sacrificially to the work of God.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

50. I choose what to eat and drink and how to live my life based on the concept that caring for my health is being a good steward of God's blessing of life.

0-never 1-very rarely 2-rarely 3-occasionally 4-frequently
 5-very frequently

APPENDIX 4
ETHICAL GUIDELINES

Active informed consent was obtained for each research participant through the use of a required agreement to participate form. This form containing the following statement will be distributed with the survey.

The research in which you are about to participate is designed to analyze the relationship between the practice of Christian spiritual disciplines and Internet pornography use. This research is being conducted by Anthony Hoffman for purposes of dissertation research and in hopes of providing help to those who struggle with using Internet pornography. In this research, you will be asked to report on personal practices of Christian spiritual disciplines, as well as personal involvement with Internet pornography. Any information you provide will be held strictly confidential, and at no time will your name be reported, or identified with your responses.

The agreement to participate form was turned in along with the research instrument. To ensure anonymity however, the agreement to participate form was not attached to or collated with the research instrument in any way.

The agreement to participate form included the following statement indicating that a participant is free to withdraw from the study at any time, “Participation in this study is totally voluntary and you are free to withdraw from the study at any time.” Onsite research assistants will be given instructions detailing research participants’ freedom to withdraw from the study at any time.

Finally, the research employed anonymity. As previously discussed and stated, there was no attempt to identify research participants’ names with their

responses. To ensure that an agreement to participate form was collected for each research participant, the onsite research assistant was instructed to strictly monitor the distribution and collection of research instruments and agreement to participate forms.

For the online surveys, there was an agreement to participate declaration, containing the same language as the paper consent forms, at the beginning of the survey. In order to begin the survey, the participant was required to click on a radio button that indicated his understanding and acceptance of the agreement to participate.

APPENDIX 5

ACTIVE INFORMED CONSENT

The research in which you are about to participate is designed to analyze the relationship between the practice of Christian spiritual disciplines and Internet pornography use. This research is being conducted by Anthony Hoffman for purposes of dissertation research and in hopes of providing help to those who struggle with using Internet pornography. In this research, you will be asked to report on personal practices of Christian spiritual disciplines, as well as personal involvement with Internet pornography. Any information you provide will be held strictly confidential, and at no time will your name be reported, or identified with your responses.

Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this survey, and signing your name below, you are giving informed consent for the use of your responses in this research.

Name _____
Signature _____
Date _____

THIS CONSENT FORM WILL BE KEPT SEPARATE FROM YOUR SURVEY AND WILL NOT BE USED TO IDENTIFY YOUR NAME WITH YOUR SURVEY RESPONSES.

APPENDIX 6

INSTRUCTIONS FOR ONSITE RESEARCH ASSISTANTS

Instructions: Please distribute one consent form and one survey to each undergraduate student. You may distribute the surveys in a group setting or individually. Ask the students to fill out the forms completely and return them to you. Each student must fill out a consent form in addition to the survey. To ensure anonymity, however, the consent forms are not to be attached to the surveys or identified with them in any way.

When the surveys and consent forms have been completed, please return them both in the postage paid envelopes provided to:

Anthony Hoffman
10701 Okeechobee Blvd..
Royal Palm Beach, FL 33411

If you have any questions or concerns, please contact Anthony Hoffman at tony.hoffman@fbcrcpb.com, 561-793-2475 (office) or 229-630-7282 (mobile).

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ABSTRACT

THE RELATIONSHIP BETWEEN THE PRACTICE OF CHRISTIAN SPIRITUAL DISCIPLINES AND INTERNET PORNOGRAPHY USE AMONG CHRISTIAN COLLEGE STUDENTS

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This dissertation examined the relationship between the practice of Christian spiritual disciplines and Internet pornography use among Christian male college students. The problem of Internet pornography use by Christians raises the question of why Christian men have such a seemingly low resistance to online pornography, when studies show that they can resist other harmful behaviors, including sexual compulsions, presented through means other than the Internet.

In a review of the literature, the theological, historical, psychological, and sociological issues surrounding the use of Internet pornography were explored. The research employed a methodology in which male college students eighteen years and older, who described themselves as Christians, were surveyed to assess problems with Internet pornography use and practices of Christian spiritual disciplines. Research data were gathered using two research instruments: The Cyberporn Compulsivity Scale and The Christian Spiritual Participation Profile. Multiple regression analysis was then employed to ascertain the relationship between scores on the Cyberporn Compulsivity Scale, which functioned as the dependent variable, and scores on the Christian Spiritual Participation Profile which functioned as multiple independent variables.

The research found a relatively high level of Internet pornography use among Christian male college students. It also discovered a significant relationship between the practice of some Christian spiritual disciplines and Internet pornography use among Christian male college students. This work suggests that practicing Christian spiritual disciplines can be an effective strategy to overcome the temptation to consume Internet pornography. In addition, practical applications are suggested for personal spirituality, pastoral and Christian counseling, Christian discipleship, higher education, and church ministry.

KEY WORDS: Christian counseling, Christian spiritual disciplines, Christian Spiritual Participation Profile, cyberporn, cybersex, Internet pornography, pastoral counseling, sexual addiction, spiritual disciplines.

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