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Joint Religiosity Among Satanists as a Predictor of Sexual Satisfaction

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Joint Religiosity Among Satanists as a Predictor of Sexual Satisfaction

By

Taylor M. Lyng

A Thesis Submitted in Partial Fulfillment of the

Requirements for the Degree of

Master of Arts

In

Clinical Psychology

Minnesota State University, Mankato

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Joint Religiosity Among Satanists as a Predictor of Sexual Satisfaction

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Abstract

Modern day Satanism is a sex-positive belief system with a diverse group of members. Exploration of a sample of 578 participants' relationship styles and joint religious activities along with their self-reported sexual satisfaction has provided insight for couples and sex therapists who see and treat Satanists. Results indicated that sexual satisfaction increases with joint activity in almost all cases, though activity itself does not matter. Results also indicated that the centrality of one's Satanist identity does not moderate the relationship between joint religious participation and sexual satisfaction and men reporting higher religiosity as not predictive of higher sexual satisfaction, both contrary to previous research. Implications of this study's results on mental health practitioners' treatment of Satanists are discussed.

Keywords: Satanists, joint religiosity, sexual satisfaction, relationship

Introduction

Joint religiosity between partners and inter-faith relationships are two sides of the same coin, conceptually. Joint religiosity refers to the shared religious experience within a partnership, such as belonging to the same religious group, worshipping/praying together, attending services, and so on (Dew et al., 2018). On the other hand, inter-faith relationships refer to intimate interpersonal relationships between partners of differing religious beliefs (Yahya & Boag, 2014). The literature connecting religiosity, whether joint or interfaith, and sexual satisfaction in partnerships is limited. A challenge in this line of inquiry is the variability in the conceptualization of sexual satisfaction as a topic of study. Researchers have often assumed readers are aware of what constitutes “satisfied” versus “dissatisfied” and not provided definitions, leading to no “gold standard” measurement of the construct (Mark et al., 2014). Though there is not a clear consensus on what sexual satisfaction is defined as, for the current purpose it is conceptualized as Lawrance and Byers (1992) suggested, with one evaluative component and one affective component, such as how successful the sexual relationship is and how happy the person is with the sexual relationship (Mark et al., 2014). Of note, the extant research on the relationships between religiosity and sexual satisfaction predominantly exists within Christian and Jewish belief systems. Therefore, the present study is focused on evaluating these relationships in a more under-studied and sex-positive belief system, Satanism.

Satanism as an established religion or ideological and philosophical belief system is relatively young in age. Modern Satanism began with Anton LaVey’s founding of the Church of Satan (CoS) in 1966. Prior to modern practice, the term “Satanist” was reserved for accused heretics and those who opposed Christian ideology. Satanism was viewed as a form of heresy, and accusations of such were commonplace across history in various forms, such as Catholics

accusing Protestants for not following their same ideology and Protestants accusing Popes throughout history as worshipping Satan (Dyrendal et al., 2016). Modern Satanism practice often occurs in a few different forms. One way, referred to as Esoteric Satanism, is practice that involves belief in the occult and mysticism, and this practice can be theistic in nature (Dyrendal et al., 2016). Another, referred to as Rationalist Satanism, is atheistic or non-theistic in nature (Dyrendal et al., 2016). A final common form of practice is what is referred to as Reactive Satanism, which is what generally would come to mind when thinking of Satanists. Reactive Satanists can be most often viewed as the kind of “teenage rebellion” Satanism, can be a part of Esoteric or Rationalist Satanism, and is viewed as largely confrontational by the general public (Dyrendal et al., 2016).

With the relative recency, a majority of what is known about Satanism and Satanists as a group stems from the “Satanic Panic.” The moral panic swept the United States and worldwide in the 1980s and 90s with accusations of Satanic ritual abuse of children (Bottoms & Davis, 1997). These claims followed the publication of *Michelle Remembers*, an anonymous recollection of ritual abuse performed by a Satanic cult, in which her mother was a part of, written by a patient and her psychiatrist (deYoung, 1994). The book garnered support and criticism and was used as an investigative guide in similar cases until being discredited (deYoung, 1994). Soon after the publication of *Michelle Remembers*, the McMartin Preschool trial took place in which it was alleged that there was mass Satanic ritual abuse happening within the McMartin preschool (deYoung, 1994). Following the trial, similar cases arose across the country (deYoung, 1994). With over 12,000 allegations nationwide, none of the claims had ever been substantiated or proven to have been tied to any Satanic ritual or found to have had even happened at all (Bottoms & Davis, 1997).

Outside of the moral panic, Satanists and Satanism are vastly under-researched. Within the last two decades, novel research pertaining to the demographics of Satanists has been conducted. In a smaller sample of 140 self-identified Satanists, Lewis (2001) found that 69% of participants were single, 23% married, and 9% were divorced or separated. It was also found that the average age of the sample was 26 years old, with an average length of Satanist identification of 8 years, and the sample was overwhelmingly male, with 72% of respondents identifying as such (Lewis, 2001). Lewis also found that 79% of his sample was white, with the next highest percentage of individuals being roughly 8% of participants reporting a connection with Native American ancestry, and that 28% of the total sample reported living outside of the United States (2001). In a larger and more recent sample of self-identified Satanists, 325 (24.5%) identified themselves as single, 444 (33.5%) identified themselves as partnered but not legally, 409 (30.8%) identified themselves as legally partnered (e.g. marriage, civil union), 133 (10.4%) indicated that they were casually dating with no primary partner, and 15 (1.1%) identified their relationship status as “other” (Sprankle et al., in press). Further, the breakdown of participants’ relationship type was as follows: 1014 participants (76.1%) identified as monogamous and 318 participants (23.9%) identified as non-monogamous (Sprankle et al., in press). The average age was 31.21 years ($SD = 9.90$), and again, most of the participants were white (67.69%), though there was a greater variation in gender and sexual identity compared to Lewis’ data, with 49.02% of the sample identifying as women, 11.84% identifying as gender diverse (e.g. transgender, non-binary, agender), and 41.1% identifying as bisexual, gay, lesbian, asexual, or demisexual (Sprankle et al., in press). The disparity in demographic information from the two studies, particularly the shift from a majority single Satanist sample that Lewis (2001) found to a

majority partnered sample, may indicate a maturation of Satanism as a whole, and a shift from the view of Satanists as young, rebellious, and going through a phase.

The study of joint religiosity within partnerships is most commonly found in work regarding Jewish and Christian religions, and/or within the framework of marriage and marital satisfaction. Past research has found that joint religiosity could play a role in maintaining or raising the quality of marital relationships (Langlais & Schwanz, 2017), increased joint religious service attendance is positively associated with ratings of sexual satisfaction (Waite & Joyner, 2001), and that non-religious individuals are least likely to have satisfying sexual relationships (Laumann et al., 1994). Though this data mostly concerns married and presumably monogamous couples, there appears to be a trend suggesting that joint religiosity is connected or associated with higher levels of sexual satisfaction. The question remains, too, if this relationship between joint religiosity and sexual satisfaction exists only within stereotypically sex-negative religions, and if this trend would continue within sex-positive religions such as Satanism. It is also unclear as to what “non-religious” consists of, and if these individuals had previously been affiliated with a religion that associated non-marital sexual relationships with shame and guilt. It is also suggested that the complexity of religiosity lends itself to such mixed results in the realm of sexual satisfaction dependent on the religious aspect or the social context in question (Pargament, 2002).

Regarding interfaith relationships and sexual satisfaction in general, there appears to be a lack of literature connecting the two concepts. Much of the literature about interfaith relationships and marriages lacks explanation of sexual satisfaction within partnerships. It typically speaks only to concepts of sexual values or relationship satisfaction, or only mentioning satisfaction with the sexual relationship in the context of post-extramarital affairs. A bulk of this

literature is based on research conducted as undergraduate theses as well. Of what is there, researchers have found that a number of challenges across domains can arise within partnerships, such as socialization of potential children in multifaith households, difficulty in individual religious identity development, and religious-based holidays and rituals (Hughes & Dickson, 2005). It is also hypothesized that interfaith marriages are at greater risk of divorce, though the difference in religious beliefs cannot be ascertained as the exact reasoning for relationship breakdowns (Hughes & Dickson, 2005). Other researchers have indicated that some more struggles that interfaith partnerships can run into include social support network's perception of the relationship, aiding in promoting or inhibiting the relationship, propaganda and stereotypes believed about "other" cultural and religious groups, and family's disapproval, which can have differing (positive and negative) effects on the partnership itself, (Yahya & Boag, 2014). It is noted, however, that these phenomena are not common everywhere, such as places like India, Australia, and North America, where cross-cultural and interfaith relationships are more common (Yahya & Boag, 2014). When applying possible struggles for interfaith partnerships in which there is a Satanist partner, these struggles can be hypothesized to be amplified as a result of the stigma and weight that being a Satanist can bring.

Sexual satisfaction, while studied briefly in relation to interfaith and joint religious relationships, exists for the most part as its own concept within various stages of sexually intimate relationships. A bulk of the work conducted on sexual behavior in general is done with non-married college students, though scholars interested in religion have made some headway in researching marital sexual satisfaction. Because of this, a majority of the work connecting sexual satisfaction to religiosity tends to insert sexual guilt, sexual shame, and sanctification of the sexual relationship (i.e. "believing sexuality have divine character and significance;" Hernandez

et al., 2011) into the equation (see Leonhardt et al., 2020). While these components may be important in determining what potential obstacles couples belonging to sex-negative religions may face in their satisfaction with their sexual relationship, this same paradigm is less likely to exist in sex-positive religions such as Satanism. As such, the literature has found various results supporting claims that sexual guilt is negatively associated with sexual satisfaction and that for men, religiosity is positively associated with sexual satisfaction only if the religiosity leads to sanctification in a random sample (Leonhardt et al., 2020). Elsewhere, within a nationally representative sample, participants who reported higher levels of religiosity also reported higher levels of sexual satisfaction, couples with low or mixed joint-worship attendance reported lower sexual satisfaction than couples with joint high worship attendance, and for husbands specifically, there was a positive association between joint religious activities and sexual satisfaction (Dew et al., 2018). While this study did not specify the religions of the couples surveyed, and it seemed to have an overwhelmingly heteronormative sample, this relationship may exist within the framework of Satanist relationships as well.

The present study aims to complete two main goals: to expand the literature on Satanists and Satanism beyond the moral panic, and to look at sexual satisfaction in a more varied and diverse group than is usually seen. Satanists as a group are markedly more diverse than most groups studied, especially in terms of relationship structure and gender and sexual identity. The hypotheses and research questions are as follows:

H1 – Joint religiosity will be positively associated with higher levels of sexual satisfaction.

H2 – Strength of Satanist identity will moderate the relationship between joint religiosity and sexual satisfaction.

H3 – Men who report higher religiosity will report higher sexual satisfaction than others do.

R1 – Do certain religious activities make a difference in sexual satisfaction levels?

Methods

Participants

Of the 1,486 individuals who completed the larger survey, 908 participants were eligible for analysis within the present research. Participants were eliminated from the larger pool if they did not consent to participate ($n=2$), were under 18 years of age ($n=3$), did not identify as a Satanist ($n=148$), did not include enough information (e.g., skipping more than two survey instruments, trolling answers; $n=298$), or did not have a primary partner/indicated that they were single and not dating ($n=330$). Of the 578 participants included, the average age was 32.81 ($SD=8.84$) with an average length of Satanist identification of 7.37 years ($SD=8.32$), 77.9% ($n=450$) were from the United States, 71.5% ($n=413$) grew up in households where Christianity was practiced, 64.3% ($n=370$) are current members of The Satanic Temple, 80.3% ($n=464$) identified as white or Caucasian, 49.7% ($n=258$) identified as women or female, and 56.2% ($n=325$) identified as bisexual or pansexual. For a full description of participant demographics, refer to Appendix A.

Materials

A Qualtrics survey, that took on average 27 minutes to complete, was used to complete the current study. The survey encompassed a larger study on the general demographics, stigma, and sexual and moral values of self-identified Satanists. All relevant measures can be found in Appendix B.

Measures

Demographics

Demographic information was collected on each participant that consented to the survey. Data included age, gender identity, race/ethnicity, sexual orientation, relationship style, if they had any children/how many, if they lived in the United States and if not, on which continent they currently lived. Participants were also asked about their current and past religious beliefs by indicating what the dominant religion in their household was, the age they first identified as a Satanist, their belief in gods, deities, or higher powers, how their Satanism is best described, and if they were a part of any organized Satanist group (e.g., The Satanic Temple, Church of Satan).

Global Measure of Sexual Satisfaction (GMSEX)

The GMSEX (Lawrance & Byers, 1992, 1995) is a one-item questionnaire with five response items, assessing the participants' sexual relationship with their primary partner. Participants are asked to rate their sexual relationship with their primary partner using the scales *very bad to very good*, *very unpleasant to very pleasant*, *very negative to very positive*, *very unsatisfied to very satisfied*, and *not very valuable to very valuable*, all on 7-point Likert scales. The scale has been shown to have good internal consistency and reliability for men and women (as cited in Sanchez-Fuentes et al., 2014).

Three-Dimensional Strength of Group Identification Scale (SGIS)

The SGIS (Cameron, 2004) is a 12-item questionnaire that assesses social identity represented by the three subscales: centrality (identity salience), ingroup affect, and ingroup ties. Participants are asked to respond to 12 adapted statements using a 7-point Likert scale ranging

from *strongly disagree* to *strongly agree* with a neutral midpoint. Statements include “I have a lot in common with other Satanists,” and “generally, I feel good when I think about myself as a Satanist.” Cameron (2004) tested the internal consistency within each subscale and test-retest reliability over time and both demonstrated acceptable levels. Construct validity was later tested by Obst and White (2005), who found solid support for the three-factor model and the ability to apply the theory to diverse groups.

Survey of Marital Generosity

The Survey of Marital Generosity (Dew & Wilcox, 2013) is a measure originally designed to measure various aspects of married couples’ experiences with sacrifice, generosity, and the quality of their marriage. The current study used pieces of the survey that described instances of joint religiosity as the framework for the Satanist Joint Religiosity Measure.

Satanist Joint Religiosity Measure (SJRM)

The SJRM is an 8-item measure made for the purpose of the present study to assess the frequency of joint activities specific to Satanist individuals. These activities include attending rituals, meeting or meetups with other Satanists, political activism, and reading about Satanism and its history. Each activity is rated on a 6-point frequency scale with anchors of “never” to “several times a day,” then followed up with indicators of how often a participant’s primary partner engages in these activities jointly, measured on a 4-point frequency scale with anchors of “almost always” to “never.”

Procedure

Participants were recruited via Twitter and Instagram. The postings included the recruitment script, ‘Are you a Satanist? Are you 18+? Has your religion worked in validating your sexuality? Do you want to share your experiences as a Satanist to better inform and train therapists about your systems of support and your sexual values and satisfaction? If yes to all, feel free to take my new 15-min research survey and share with others!’ The posts included a link to the Qualtrics survey, an online survey platform. After providing consent and indicating that they were 18 years of age or older and identified as a Satanist, participants were instructed to complete a variety of measures and demographic questions (86 questions in all). No compensation was awarded upon completion of the survey.

Results

Hypothesis 1:

Pearson’s correlations between the summed results of the GMSEX, indicating a level of sexual satisfaction between the scores of 5 and 35, and the joint activity participation were conducted and found to be correlated positively for all activities except for joint rituals ($r = .028$, $p = 0.52$). The rest of the activities are related as follows: hobbies and recreational activities unrelated to Satanism ($r = .18$, $p < 0.01$), reading together about Satanism ($r = .16$, $p < 0.01$), activism related to Satanism ($r = .13$, $p < 0.05$), and attending meetups or social gatherings with other Satanists ($r = .09$, $p < 0.05$). As partnered activity increases, so does overall sexual satisfaction.

Hypothesis 2:

A series of moderation analyses were performed in order to determine if centrality of religious identity moderated the relationship between joint religious participation and overall

sexual satisfaction. For the activity “attending meetups and other social gatherings with other Satanists,” results indicated that there was no evidence of centrality of religious identity moderating the relationship between joint participation of the activity and sexual satisfaction ($\beta = -.066, p = .413$). For the activity “activism related to Satanism,” results indicated that the moderation regression was significant ($F(3, 537) = 3.46, p < .05$), however the interaction between the activity and centrality of religiosity on sexual satisfaction was not significant ($\beta = -.058, p = .516$). For the activity “joint rituals,” results indicated that there was no evidence of centrality moderating the relationship between joint participation of the activity and sexual satisfaction ($\beta = -.054, p = .529$). For the activity “reading together about Satanism and its history,” results indicated no indication that centrality moderated the relationship between joint participation in the activity and sexual satisfaction ($\beta = .034, p = .811$). Lastly, for the activity “hobbies and recreation activities unrelated to Satanism,” results indicated that there was no evidence of centrality moderating the relationship between joint participation of the activity and sexual satisfaction ($\beta = -.058, p = .753$).

Hypothesis 3:

First, Pearson’s correlations were conducted between gender variables, summed results of the GMSEX, and joint activity participation. Results indicated that gender was significantly correlated with one activity: hobbies and recreational activities unrelated to Satanism ($r = .095, p < 0.05$). Before the next step, the data were tested for any assumption violations and were found to have a linear relationship, no multicollinearity, independent and constant residual values, a normal distribution of residuals, and no influential cases to bias the model. A multiple regression was conducted to test the predictor value of gender and joint activity choice on sexual

satisfaction. Results indicated that the model was not a significant predictor for sexual satisfaction [$F(6, 482) = .577, p = .75$].

Next, Pearson's correlations were conducted between gender, summed results of the GMSEX, and the summed result of the centrality subscale of the SGIS. Results indicated no significant correlation between any of the variables. Another multiple regression, once again meeting assumptions, was conducted to test the predictor value of gender and religious centrality on sexual satisfaction. Results indicated that the model was also not a significant predictor for sexual satisfaction [$F(2, 487) = .52, p = .60$].

Research Question 1:

A Pearson's correlation was conducted to determine if joint activity choice is related to sexual satisfaction. Results indicated that there is no significant relationship between any activity and summed results of the GMSEX (see Appendix C for all correlation matrices).

A multiple regression, once meeting assumptions, was conducted to test the predictive value of activity choice on sexual satisfaction, and found no indication that the model was a significant predictor [$F(5, 535) = .80, p = .55$].

Discussion

The results of the present study connecting increased joint religious activity with higher sexual satisfaction align with the results of previous research on the topic (Dew et al., 2018; Waite & Joyner, 2001). These results indicate an area of importance in both Satanist relationships as well as for mental health practitioners that see and treat Satanist individuals and their partners.

Higher sexual satisfaction was correlated with increased joint religiosity on many activities within this sample of Satanists. This could be due to many factors, such as both indicated partners being a part of a sex-positive ideological group, or as mentioned in previous research, joint activity fostering a sense of connectedness or providing quality time with an individual's partner that is associated with higher satisfaction with the sexual relationship (Dew et al., 2018). However, it is important to note that the only activity not associated with increased sexual satisfaction was joint ritual activities. While there could be a number of reasons for the lack of association, some possible answers may be that there was a relatively low rate of this activity being participated in with a partner ($M = 2.09$, $SD = 1.16$), or that the participants themselves were not participating in rituals at very high rates in general ($M = .97$, $SD = 1.11$).

The moderation analyses did not indicate any evidence to support that the centrality of Satanist identity moderates the relationship between joint religiosity sexual satisfaction, as well as no evidence found to support that men reporting higher levels of religiosity as predictive of higher sexual satisfaction. While the moderation analyses were more exploratory in nature, the results of the regression analyses are opposite of what has been found in past research. This is seen specifically in marital research finding that husbands report higher sexual satisfaction and joint religious activities performed in the home (Dew et al., 2018), as well as finding that the association between religiosity and sexual satisfaction is only positive for men when there is a process of sanctifying the sexual relationship (Leonhardt et al., 2019). This lack of association previously found in Christian literature could suggest some difference in gender attitudes or greater egalitarianism within Satanist relationships between partners than in previously studied groups.

In exploratory analyses on the connection between activity choice itself and sexual satisfaction, it was found that there was no association between the variables. The results of these correlations indicate that the key ingredient to connecting joint religiosity to sexual satisfaction is not in the act itself, but in the time spent as a partnership. The implications of this study's results lie in what they tell us about Satanist partnerships and what can help build and maintain a satisfying sexual relationship. It would be suggested that mental health practitioners treating Satanist individuals in couples or sex therapy settings apply what has been found, that joint or partnered religious activities of any kind may be a way to increase satisfaction with the sexual relationship between partners.

Limitations

Though this study is able to add more to the limited psychological research that exists about self-identified Satanists, there are still limitations to consider in the interpretation of the present study's results. First, participants were obtained using a nonrandom, convenience sampling method utilizing social media. This method likely excluded, or at least missed, self-identified Satanists that do not or rarely access or use these platforms, and the nonrandom nature of the sampling method would suggest caution when interpreting the results, especially in regard to the generalizability of them. Second, self-identified Satanists were eligible for participation, which excluded individuals with similar belief systems but a different identifier, and also individuals who are not out as Satanists. Third, there was no indicator of if participants' primary partners identified as Satanist as well or anything else. The knowledge of if the partners also identified as Satanists or not could have made a difference based on whether the relationship was interfaith or jointly religious. Last, the Satanist Joint Religiosity Measure is a non-validated

measure created specifically for this survey. The lack of psychometric properties is something to consider when interpreting the results.

Future Directions and Conclusion

Both researchers and practitioners alike would benefit from more expansive research on Satanists as a group and their experiences in intimate and sexual relationships, as well as the diversity in their personal identities and relationship structures. Future research could also be conducted to address and create religiosity measures that aren't traditional Christian and Jewish belief based to better meet the needs of individuals, like Satanists, who align themselves with non-majority religions. More broadly, research addressing sexual satisfaction outside of traditional marital satisfaction research and college students is necessary. The current literature lacks research on the sexual satisfaction of individuals and partnerships that don't fit these criteria, and is strikingly heteronormative as well. The literature could also benefit from research examining gender attitudes and egalitarianism in Satanist groups as gender diversity has greatly increased over recent years. However, the present study aimed to both expand the literature on Satanists and Satanism beyond the moral panic as well as to look at sexual satisfaction in a more diverse group than is usually seen. Through this research, the results have indicated ways for Satanist individuals, and the practitioners that see and treat them, to build and maintain more sexually satisfying relationships with their partners.

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Appendix A

Demographic Characteristics

Table A1
Age Variables

	Mean	Standard Deviation
Age	32.81	8.84
Age first identifying as Satanist	25.38	9.44
Length of Satanist identification	7.37	8.31

Table A2
Race/Ethnicity

	N	Percentage
White	464	80.3
Black/African American	5	0.9
Hispanic/Latinx	20	3.5
Asian/Asian Indian	10	1.7
American Indian, Alaskan Native, First Nation, or Indigenous	3	0.5
Other	6	1.0
Multiracial	69	11.9

Table A3
Gender

	N	Percentage
Woman/Female	258	49.7
Man/Male	198	38.2
Transgender	12	2.3
Agender	5	1.0
Genderqueer, gender fluid, or non-binary	43	8.3
Questioning/unsure	2	0.4
Other	1	0.2

Table A4
Sexuality

	N	Percentage
Gay/Lesbian	30	5.2
Heterosexual/Straight	183	31.7
Bisexual or Pansexual	325	56.2

Asexual	13	2.2
Questioning/unsure	13	2.2
Other	14	2.4

Table A5
Dominant Household Religion – Age 0-12

	N	Percentage
Christianity	413	71.5
Judaism	8	1.4
Islam	1	0.2
Paganism	10	1.7
Hinduism	2	0.3
Buddhism	2	0.3
No religion	121	20.9
Other	21	3.6

Table A6
Current Membership

	N	Percentage
The Satanic Temple	370	64.3
Church of Satan	12	2.1
Other	15	2.6
No Membership	178	31.0

Table A7
Remaining Variables

	N	Percentage
Relationship Style		
Monogamous	386	66.8
Non-monogamous	192	33.2
Residence		
United States	450	77.9
North America	28	4.8
South America	2	0.3
Europe	78	13.5
Africa	2	0.3
Asia	8	1.4
Australia and Oceania	10	1.7
Number of kids		
0	404	69.9
1	89	15.4

2	53	9.2
3	23	4.0
4+	9	1.6

Appendix B

Measures Used

Global Measure of Sexual Satisfaction (Lawrance & Byers, 1992, 1995)

In general, how would you describe your sexual relationship with your partner?

Very bad (1) / Very good (7)

Very unpleasant / Very pleasant

Very negative / Very positive

Very unsatisfied / Very satisfied

Not very valuable / Very valuable

Three-Dimensional Strength of Group Identification Scale (Cameron, 2004) [Adapted]

I have a lot in common with other Satanists.

I feel strong ties to other Satanists.

I find it difficult to form a bond with other Satanists.

I don't feel a sense of being "connected" with other Satanists.

I often think about the fact that I am a Satanist.

Overall, being a Satanist has very little to do with how I feel about myself.

In general, being a Satanist is an important part of my self-image.

The fact that I am a Satanist rarely enters my mind.

In general, I'm glad to be a Satanist.

I often regret that I am a Satanist.

I don't feel good about being a Satanist.

Generally, I feel good when I think about myself as a Satanist.

Survey of Marital Generosity (Dew & Wilcox, 2013)

How often do you attend religious (worship) services?

More than once a week

Once a week

Several times a month

Once or twice a month

A few times a year

Never

Typically, with whom do you attend religious services?

Alone

With spouse alone

With one or more of your children, but not with spouse

With spouse and children

Other

Satanist Joint Religiosity Measure

How often do you attend meetings or social meet-ups with other Satanists?

Never

< once a week

Once a week

Several times a week

Once a day

Several times a day

Does your primary partner typically attend these meetings or meet-ups with you?

Almost always

Most of the time

Sometimes

Never

I don't engage in this

How often do you engage in activism directly related to Satanism?

Never

< once a week

Once a week

Several times a week

Once a day

Several times a day

Does your primary partner typically engage in activism with you?

Almost always

Most of the time

Sometimes

Never

I don't engage in this

How often do you participate in rituals (e.g. Black Mass, unbaptism, destruction, etc.)?

Never

< once a week

Once a week

Several times a week

Once a day

Several times a day

Does your primary partner typically participate in these rituals with you?

Almost always

Most of the time

Sometimes

Never

I don't engage in this

How often do you read about Satanism to better understand its history and/or its current activities?

Never

< once a week

Once a week

Several times a week

Once a day

Several times a day

Does your primary partner typically read about Satanism with you?

Almost always

Most of the time

Sometimes

Never

I don't engage in this

On average, how often do you engage in hobbies or other recreational activities that are *unrelated* to Satanism?

Never

< once a week

Once a week

Several times a week

Once a day

Several times a day

Does your partner typically engage in these hobbies or other recreational activities with you?

Almost always

Most of the time

Sometimes

Never

I don't engage in this

Appendix C

Correlation Values

Table C1

Joint Activity x Summed Sexual Satisfaction

	Activism	Rituals	Readings	Hobbies	Sexual satisfaction
Joint meetings/meet ups	.565**	.495**	.320**	.126**	.092*
Joint activism	-	.466**	.410**	.126**	.127**
Joint rituals	-	-	.394**	.172**	.028
Joint readings	-	-	-	.265**	.157**
Joint hobbies	-	-	-	-	.179**

Note. **. Correlation significant at the 0.01 level. *. Correlation significant at the 0.05 level.

Table C2

Gender x Religious Activity x Summed Sexual Satisfaction

	Gender	Meetings/meet ups	Activism	Rituals	Readings	Hobbies
Meetings/meet ups	.004	-	-	-	-	-
Activism	-.009	.407**	-	-	-	-
Rituals	.074	.350**	.326**	-	-	-
Readings	-.031	.347**	.354**	.368**	-	-
Hobbies	.095*	-.064	.032	-.004	.064	-
Sexual satisfaction	-.006	.025	-.014	-.019	.043	.045

Note. **. Correlation significant at the 0.01 level. *. Correlation significant at the 0.05 level.

Table C3

Gender x Identity Centrality x Summed Sexual Satisfaction

	Sexual satisfaction	Religious identity centrality
Gender	-.006	.055
Sexual satisfaction	-	.068