significant only among white males.

The proportion of young men identifying themselves as born-again also changed over time. This proportion increased significantly among whites between 1988 and 1995 (from 18% to 24%), while the changes among blacks and Hispanics (five percentage points and two percentage points, respectively) were not statistically significant.

The trends in attitudes toward premarital sex and toward religion are largely consistent with trends in abortion attitudes. In addition to being less approving of abortion, young white males in 1995 had significantly more conservative attitudes toward premarital sex, viewed religion as being more important and were more likely to identify themselves as born-again than their counterparts in 1988. In contrast, among Hispanics and blacks, who showed no significant changes in abortion attitudes, Hispanics exhibited slightly more conservative attitudes toward premarital sex and no clear trend in religiosity, while blacks had relatively stable attitudes toward premarital sex and, if anything, lower levels of religious attachment in 1995 than in 1988.

**Multivariate Analysis**

We estimated multivariate regression models separately for each ethnic group to determine what factors significantly affected adolescent males’ approval of abortion. Each of the three models included both 1988 and 1995 respondents. Larger, positive coefficients indicate a higher level of approval for abortion. Wald chi-square tests for significant differences in coefficients across models were performed using the results of the full-sample, pooled-year model with interactions for race and ethnicity. (The complete results are available from the authors upon request.)

The coefficient for the “year” variable shows that while males became significantly less approving over time (Table 5), while the attitudes of black and Hispanic males remained relatively unchanged—results consistent with those from the bivariate analyses. Results from the full-sample model (not shown) indicated that white males were significantly more approving of abortion than either blacks or Hispanics in 1988. By 1995, however, whites were significantly less approving of abortion than blacks and marginally less approving (p=.08) than Hispanics.

Males who felt that premarital sexual intercourse is never okay were significantly less likely to approve of abortion than were those who approve of premarital sex even if the couple has no plans to marry (Table 5). This was true for all three racial and ethnic groups, although the magnitude of the effect was significantly larger for whites than for blacks. Among whites, respondents who viewed premarital sex as being okay only if the couple plans to marry also were significantly less approving of abortion if they felt that premarital sex is always okay. Results of the full-sample model revealed no significant temporal differences in the relationship between abortion attitudes toward sex and attitudes about abortion (not shown).

There was a significant negative correlation between self-reported importance of religion and abortion approval (Table 5), a correlation that was consistent across racial and ethnic groups. Religious attendance was negatively correlated with overall abortion attitudes among whites, but not among Hispanics or blacks. Full-sample results (not shown) indicated that the effect for whites was significantly larger than that for the other two racial and ethnic groups.

The results for the “born-again” variable were similar to those for religious attendance: White male adolescents who identified themselves as born-again, Evangelical or Charismatic Christians were significantly less approving of abortion than were whites who did not consider themselves born-again. Among blacks, there was no statistically significant relationship between being born-again and abortion attitudes; in the case of Hispanics, respondents who classified themselves as born-again were actually more approving of abortion than were other Hispanics, although the relationship was not statistically significant. In addition, the full-sample model (not shown) revealed no significant temporal differences in the relationship between religion and abortion attitudes.

Finally, several other characteristics were significantly related to approval of abortion. The desired number of children was negatively related to approval of abortion among all racial and ethnic groups. Moreover, black adolescent males tended to be more approving of abortion if they had a more educated mother or if they reported having made a partner pregnant. Whites were significantly more approving of abortion if they were born outside the United States or if they had a more educated mother. Hispanics who were sexually experienced were more approving of abortion than those who were not.

**Discussion**

Our findings indicate that abortion attitudes among adolescent males became significantly more conservative between 1988 and 1995, and that this change was most prominent among white males. Although in 1988 young white males expressed significantly more liberal attitudes toward abortion than did blacks or Hispanics, by 1995 their attitudes were similar to those of Hispanics and more conservative than those of blacks.

That adolescent males have become less