Attitudes toward Women and Levels of Personality Development

Deborah Richardson Capasso

College of William & Mary - Arts & Sciences

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ATTITUDES TOWARD WOMEN AND LEVELS OF PERSONALITY DEVELOPMENT

A Thesis
Presented to
The Faculty of the Department of Psychology
The College of William and Mary in Virginia

In Partial Fulfillment
Of the Requirements for the Degree of
Master of Arts

by
Deborah Richardson Capasso
1974
APPROVAL SHEET

This thesis is submitted in partial fulfillment of
the requirements for the degree of
Master of Arts

Deborah Richardson Capasso

Approved, June 1974

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ABSTRACT

The present study is an attempt to test the hypothesis that women with more liberated attitudes demonstrate higher levels of psychological functioning in terms of sense of identity, self-actualization, and conceptual organization. Ninety-two college women completed the Attitudes toward Women scale as well as measures of self-actualization and conceptual organization. Ego identity status was determined in a semi-structured interview.

The prediction that women with relatively liberated attitudes concerning the role of women in modern society would demonstrate a firmer identity than more traditional women was not supported. Most traditional women were in the foreclosure status and liberal women were primarily in diffusion and moratorium statuses of ego identity development. The prediction that women with relatively liberal attitudes would demonstrate greater self-actualization was supported by the general measure of self-actualization as well as by the specific aspects of the construct. The prediction that women with relatively liberal attitudes would demonstrate higher levels of conceptual functioning was not supported.
ATTITUDES TOWARD WOMEN AND LEVELS OF PERSONALITY DEVELOPMENT
Introduction

The recent influence of the Women's Liberation Movement and general interest in woman's role in society has been accompanied by an increase in research dealing with sex differences, sex-role development, and general differences between women who accept and women who reject the traditional female role. Investigators have been concerned with how a woman's behavior or attitudes with regard to her role in society is related to other psychological variables such as general personality dimensions, cognitive measures, general ideology, and achievement.

In the studies reviewed below, the psychological functioning of "contemporary" and "traditional" women is compared. While there is no single definition of "contemporary" or "traditional" that would apply in all these instances, the common thread running through the studies is that "contemporary" women seem to be striving for equal status with men, while "traditional" women accept a status inferior to that of men or at least do not protest or actively seek a change in status. Classification into contemporary or traditional categories in these studies is based either on the behavior of the women, such as membership in a feminist group, or on their endorsement or rejection of attitude statements which reflect the contemporary or traditional positions.

Studies investigating personality differences between
rejectors and acceptors of the traditional female role have generally found liberated women to demonstrate a greater need for autonomy and lower scores on scales of abasement and deference (Baker, 1972; Fowler and Van de Riet, 1972; O'Keefe, 1972).

Pawlicki and Almquist (1973) found that members of a women's liberation group demonstrated a more internal locus of control, less authoritarianism, and a greater tolerance of ambiguity than a sample of college females.

In terms of general ideology and life-style, several investigators have found differences between "contemporary" and "traditional" women in political attitudes (Ellis and Bentler, 1973; Pawlicki and Almquist, 1973) and dependence upon parental values. Lipmen-Blumen (1972) found that traditional women see their parents as being successful. They are also willing to accept parental values and life-style.

Females who disapprove of traditional sex-role standards have also been shown to be more intelligent, creative, and original than women who favor traditional standards (Ellis and Bentler, 1973; Joesting, 1971). Differences in achievement between the two groups of women have also been noted (O'Keefe, 1972). "Contemporary" women have higher educational goals and want to satisfy achievement needs through their own efforts rather than vicariously through their husband's accomplishments (Lipmen-Blumen, 1972).

Two different approaches to defining "traditional" and "contemporary" women are apparent in reviewing the literature. Some researchers define the groups in terms of behavior, that is,
in terms of activity versus nonactivity in feminist organizations. Others use differing attitudes toward a woman's role in society as a basis for distinguishing between the two groups. Theoretically, while attitude and behavior are not identical, the two concepts are related in the sense that attitudes appear to influence behavior. Fishbein (1967) suggests that "behavior toward a given object is a function of many variables, of which attitudes toward the object is only one" (page 483), and Calder and Ross (1973) view attitudes as an important cause of behavior though by no means the sole cause. These suggestions of a positive relationship between attitudes and behavior are borne out by the fact that both studies dealing with attitudes and those dealing with behavior reach similar conclusions as to the differences between acceptors and rejectors of the traditional female role.

Some of the personality differences found, whether one deals with attitudes or behavior, are suggestive of more adequate psychological functioning on the part of more liberated females. The findings of greater need for autonomy, more internal locus of control, less authoritarianism and dogmatism, and greater creativity among women with more liberated attitudes, for example, may be indicative of their higher level of functioning. These rather specific differences may be based on more comprehensive, developmental dimensions. The present study is an attempt to test the hypothesis that women with more liberated attitudes demonstrate higher levels of psychological functioning in terms of sense of identity, self-actualization, and conceptual organization.

Erikson (1968) has developed a theory of ego and psycho-
social development that includes eight stages, from infancy to adulthood, each consisting of a conflict which must be resolved before one can deal with later stages. The conflict that occurs during adolescence is that of identity versus role diffusion. This period is also referred to as one of "identity crisis." Erikson says that the term crisis "no longer connotes impending catastrophe... It is now being accepted as designating a necessary turning point, a crucial moment, when development must move one way or another..." (1968, page 16). The goal, then, during adolescence, is to develop a sense of ego-identity, "an awareness of the fact that there is a self-sameness and continuity to the ego's synthesizing methods, the style of one's individuality, and that this style coincides with the sameness and continuity of one's meaning for significant others in the community..." (1968, page 50). In other words, the adolescent must decide who he or she is in terms of future plans and general ideology.

Marcia (1967) and Simmons (1969) have pointed out the need for a technique that would be sensitive to sex differences in ego-identity status. Marcia (1966) has developed a method for investigating the way in which a person adapts to the identity crisis of late adolescence and young adulthood. Marcia and Friedman (1970) later revised this measure in order to apply ego-identity status constructs, previously validated for college men, to college women. Erikson proposes that woman's "inner space" contributes to the formation of her identity. He suggests that her capacity to bear children accompanied by her "biological, psychological, and ethical commitment to take care of human infancy" (1968, page 266)
makes her identity crisis different from that of men. Thus, Woman's disposition for bearing and raising children may be a basic problem of female identity. Because both Erikson and Douvan and Adelson (1966) have emphasized the importance of social relationships, sexual attitudes, and choice of future mate to adolescent females, a new area particularly applicable to women was added to Marcia's (1966) interview format. Marcia and Friedman (1970) chose "attitudes toward premarital intercourse" as an issue that they felt to be unique to women and important in female identity formation.

Criteria used to determine an individual's ego-identity status are crisis (occurrence of a period of active decision making) and commitment (degree of personal investment) in areas of occupation, ideology, and standards of sexual behavior. Identity achievement individuals have experienced a crisis and are committed to an occupation and ideology. Foreclosure individuals experience no crisis because of their firm, externally-determined, commitments. Moratorium individuals are currently in crisis and their beliefs are vague. Identity diffusion individuals have no apparent commitments and are not struggling to make any. Appendix A lists scoring criteria for each of the areas.

Marcia and Friedman (1970) found that by including questions dealing with sexual standards, the measurement device produced reliable and valid ego-identity statuses for women. Schenkel and Marcia (1972) separated the standard identity status interview from the questions dealing with attitudes toward premarital intercourse and found that those sex questions added to the predictive
power of the measurement device. In both studies, differences were found among the statuses on self-esteem, authoritarianism, and anxiety. Toder and Marcia (1973) found that identity achievement and foreclosure women conformed less in the Asch conformity situation and were also less uncomfortable in resisting the conformity pressures than women who had no firm identity — those in moratorium and diffusion statuses. If we assume that rejection of the traditional female role is an indication of nonconformity to societal standards, it might be expected that women with such liberal attitudes would be individuals with a stable identity.

Abraham Maslow described self-actualization as the "full use and exploitation of talent, capacities, potentialities, etc. Such people seem to be fulfilling themselves and to be doing the best they are capable of doing" (1954, page 201). The most universal characteristic of these individuals is their ability to perceive reality more efficiently or clearly and to be more comfortable than the average person with life as it is. This quality is evident in their ability to judge others accurately and in their tolerance for ambiguity and mystery. Self-actualizing people are also characterized by their independence and dedication to some task or vocation. Their values are based on what they believe is right, not on what others tell them.

Shostrum (1966) has developed the Personal Orientation Inventory (POI), an instrument for measurement of self-actualization (see Appendix B). The POI can be considered an indication of positive mental health in that the self-actualizing person uses her capabilities fully, lives in the present, functions relatively autonomously,
and has a generally more benevolent outlook on life than the average person. Some specific findings support the hypothesized relationship between level of development defined in terms of self-actualization and attitudes toward women. Studies have shown that self-actualization as measured by the POI is positively related to social and political liberalism and identification with nonconformist subcultures. Also, teachers with aspirations to become administrators rather than remaining in the classroom throughout their careers tend to be more self-actualized (Shostrum, 1966). The fact that liberalism in social and political philosophy, identification with nonconformity, and higher status career aspirations are related to higher scores on the POI measures of self-actualization indicates that women who reject the traditional roles and stereotypes might also be expected to score higher on these measures than women who accept the traditional role. In addition to the expectation of a general relationship between developmental level in terms of self-actualization and attitudes toward women, these findings offer more specific, content-determined reasons to expect differences between acceptors and rejectors of the traditional feminine role.

Harvey, Hunt, and Schroeder (1961) have emphasized the importance of conceptual organization in personality development. The most important aspect of their theory is their proposal of four conceptual systems which vary in concreteness-abstractness as a result of development history. These systems aid the individual in processing information by providing methods of integrating and differentiating stimuli in the environment.
Cognitive organization develops along a continuum from concrete, loosely structured concepts to increased differentiation and integration of concepts at the abstract extreme. Conceptual functioning at System I, the least differentiated system, involves applying absolute standards to both self and others. The System I individual is dependent upon external pressure to direct her in understanding the environment. The person at System II level of conceptual functioning questions the absolute control that the System I individual clings to. System II orientation therefore involves rejection of external constraints and development of internal control. This separation from externally imposed standards is accompanied by an increase in discrimination between self and others. System III functioning is characterized by a more objective orientation, allowing the individual to hold alternative views of stimuli in the environment with little concern for ambiguity. At System IV, the individual functions at a maximally abstract level as evidenced by her general autonomy and highly developed level of differentiation. Thus, the System IV person has developed her own, personal standards and can think in relativistic terms when interpreting the environment.

The Interpersonal Discrimination Test (IDT) (Carr, 1965) is designed to measure the concreteness-abstractness dimension of Harvey, Hunt, and Schroeder's conceptual systems theory (see Appendix C). Carr found that more abstract individuals, as defined by the Sentence Completions test of system disposition, made finer interpersonal discriminations than more concrete subjects. This positive relationship between overall IDT discrimination and level
of abstractness demonstrates the usefulness of the IDT as a measure of conceptual level. The IDT has also been referred to as a measure of cognitive complexity (Carr, 1965b), probably because the test is based on the number of discriminations made among a group of stimulus persons on conceptual dimensions developed by the subject. The IDT has been used as a measure of differentiation in studies relating conceptual organization to outcome of psychotherapy. Differentiation similarity between patient and therapist was shown to contribute to the perceived success of the treatment (Carr, 1969 and 1970).

The present study is designed to determine whether women with more liberated attitudes demonstrate higher developmental levels of psychological functioning than do women with more traditional attitudes. With this purpose in mind, the following three hypotheses were developed: (1) that women with relatively liberated attitudes concerning the role of women in modern society will demonstrate a firmer identity in terms of ego-identity development than will more traditional women; (2) that women with relatively liberated attitudes will be more self-actualizing in terms of scores on the POI; and (3) that women with relatively liberated attitudes will demonstrate higher levels of conceptual functioning in terms of interpersonal discrimination on the IDT.
Method

**Subjects.** The Attitudes toward Women scale (AWS) (Spence and Helmreich, 1972) was completed by 235 women in several classes at the College of William and Mary during the fall semester of 1973. Subjects were recruited primarily from introductory biology and psychology classes. The AWS (see Appendix D) contains 55 items, each with four response alternatives, that deal with vocational, educational and intellectual roles of women, freedom and independence, dating, courtship and etiquette, drinking, swearing and dirty jokes, sexual behavior, and marital relationships and obligations. Statements included in the AWS describe several behaviors in which men and women could be regarded as equals. On the basis of scores on this measure, the subjects were divided into high, middle, and low groups, with a high score indicating liberalism and a low score indicating conservatism in attitudes toward woman's role in society. For example, subjects with conservative views would agree that women should maintain the traditional role of wife and mother and should not attempt to obtain opportunities equal to those of men. The more liberal women would express attitudes suggesting equality of the sexes, such that women are allowed to pursue interests and careers outside the realm of the traditional roles. The low-scoring group consisted of subjects who scored between 51 and 109; medium scores ranged between 109 and 125; and the high group was made up of subjects who scored between 132 and
157. These divisions were made on the basis of the frequency
distribution of scores on the AWS (Appendix E).

Members of each class—freshman, sophomore, junior, and
senior—were chosen from each of the three scoring categories.
These women were then contacted and 92 were able to serve as
subjects for the remainder of the study. The sample was distri­
buted across scoring categories as follows: 28 low scorers, 33
medium scorers, and 31 high scorers. There were 26 freshmen, 21
sophomores, 24 juniors, and 21 seniors. Distribution of subjects
across college classes and AWS scoring categories appears in
Table 1. An attempt was made to equalize the number of subjects in
each cell, but it was not possible to find any more senior women in
the low-scoring AWS category.

To examine the possibility that scores on the AWS were being
influenced by social desirability or need for approval, the Marlowe-
Crowne Social Desirability scale (Crowne and Marlowe, 1964) was
also administered to most of the subjects (see Appendix F). A
Pearson correlation coefficient between the AWS and social
desirability did reach significance \( r = 0.23 \). However, only
about five percent of the variance in attitudes can be accounted
for by the relationship with social desirability. This fairly low
correlation between AWS and social desirability indicated that the
need for approval did not exercise enough influence on these
attitudes to necessitate matching subjects on social desirability
for the remainder of the study.

**Materials.** Ego-identity status was determined by a 30-
minute structured interview evaluating crisis and commitment in
<table>
<thead>
<tr>
<th>Class</th>
<th>Low</th>
<th>Middle</th>
<th>High</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freshman</td>
<td>8</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>Sophomore</td>
<td>7</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Junior</td>
<td>8</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Senior</td>
<td>5</td>
<td>8</td>
<td>8</td>
</tr>
</tbody>
</table>
areas of occupation, ideology, and standards of sexual behavior (see Appendix G). After ratings were made for each of the three areas, a summary rating was made on the basis of scoring criteria developed by Marcia (1964) and by Marcia and Friedman (1970) for scoring responses to the premarital intercourse questions. Although Schenkel and Marcia (1972) have suggested that sex and religion are the primary determinants of ego-identity status (EIS) for women, the areas of occupation and political ideology were also included because of their increasing importance to modern women. Distribution of subjects across college class and EIS appears in Table 2.

Reliability of the scoring procedure was examined by comparing judgments made by three independent judges. Judges one and two agreed on six of the ten statuses; judges one and three agreed on eight of ten; and judges two and three agreed on six of ten statuses. Interjudge reliability among three independent judges was also determined by using the criterion of two-thirds agreement or better on any one subject's status as was done on previous studies using the EIS construct. Interjudge reliability for the final identity statuses of ten subjects was 100 percent. Unanimous agreement was reached on 50 percent of the ratings.

The POI is a forced-choice inventory consisting of 150 two-choice value and behavior judgments. The two basic scales, Inner Directedness (I) and Time Competence (Tc) are the best overall measures of self-actualization (Damm, 1969 and 1972). The Support scale, including subscales I and Other Directedness (O), measures the degree to which a person is "self" oriented or
### TABLE 2

**DISTRIBUTION OF SUBJECTS BY EGO IDENTITY STATUS AND YEAR IN COLLEGE**

<table>
<thead>
<tr>
<th>Class</th>
<th>Diffusion</th>
<th>Moratorium</th>
<th>Foreclosure</th>
<th>Achievement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Freshman</td>
<td>10</td>
<td>6</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Sophomore</td>
<td>7</td>
<td>6</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Junior</td>
<td>3</td>
<td>11</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>Senior</td>
<td>6</td>
<td>9</td>
<td>3</td>
<td>3</td>
</tr>
</tbody>
</table>
"other" oriented. Other directed persons tend to be influenced by external forces such as peer pressures, whereas the self, or inner, directed person is guided by internal beliefs and values. The time scale, including subscales Tc and Time Incompetence (Ti), is a measure of the extent to which an individual lives in the present instead of the past or future. The time competent person lives primarily in the present, while the time incompetent person lives in the past or future as evidenced by guilt and resentment or idealized plans and expectations. The ten subscales described in Appendix H each measure an important aspect of self-actualization.

A measure of level of conceptual development was obtained from the IDT. The subjects were instructed to write the names of six nonrelatives that they knew well on the first page of the test booklet. These people were to be three people that the subject liked and three that she disliked. This was solely for the subject's own information, to aid her in completing the test. Subjects were then instructed to list three characteristics of themselves which they liked and three which they disliked. They were also told to list the opposite of these qualities. Each quality and its opposite made a dimension on which the subjects compared themselves and the six others. These comparisons were made by placing slash marks at appropriate places to divide the group of seven people into as many categories as they felt necessary. The subject's score was the average number of categories she employed for the six dimensions. Scoring and administration procedures may be clarified by reference to Appendix C.

Procedure. The AWS and social desirability scales with a
cover sheet asking name, sex, year in school, and phone number were administered and completed during class time. Subjects were told that the author was interested in attitudes toward women in a college sample and that phone numbers were requested in case the author wished to follow-up by collecting more data that might be related to the attitude scales. Participation was voluntary.

Subjects from each year in school whose AWS scores fell in high, middle, or low scoring categories were contacted individually by phone and asked to participate in the remainder of the study for which they would be paid $1.60 per hour for approximately two hours participation. Appointments were made for the session at which the EIS interview was conducted. Subjects were allowed to complete the POI and IDT at home at their convenience. They received payment for participating upon return of the completed scales.

All materials were identified by number and scoring was not begun until all materials were collected. These procedures allowed subjects to remain anonymous and the experimenter to remain blind to the AWS category to which each subject belonged.
Results

There were no significant differences between freshmen, sophomores, juniors, and seniors with reference to any of the POI scales or EIS. For the purpose of this analysis of variance, each ego-identity status was assigned a number, such that Achievement received a score of four, Foreclosure a score of three, Moratorium a score of two, and Diffusion a score of one. These designations were made on the basis of previous research that found Foreclosure women to be more like Achievement women on several dependent variables related to ego-identity development (Toder and Marcia, 1973). Considering the uncertainty of dealing with EIS as a continuous variable, the relationship between EIS and year in college was also examined by means of a chi square analysis. Again, there were no significant differences among the classes in terms of EIS.

There were significant differences among the classes on the IDT ($F = 2.978, df = 2/80, p < .04$). The direction of these means, which are presented in Table 3, are contrary to what might be expected. It was surprising to find that freshmen are functioning at a significantly more abstract level than either juniors or seniors ($t = 2.649, df = 91, p < .01$; $t = 2.225, df = 91, p < .05$).

Table 4 shows the number of subjects, means and standard deviations for all dependent variables except EIS for each AWS category. Differences among those means for all variables except
TABLE 3

MEAN IDT SCORE AND NUMBER OF SUBJECTS FOR EACH YEAR IN COLLEGE

<table>
<thead>
<tr>
<th></th>
<th>Freshman</th>
<th>Sophomore</th>
<th>Junior</th>
<th>Senior</th>
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<tbody>
<tr>
<td>Mean IDT Score</td>
<td>3.859</td>
<td>3.365</td>
<td>3.091</td>
<td>3.214</td>
</tr>
<tr>
<td>Number of Subjects</td>
<td>26</td>
<td>21</td>
<td>24</td>
<td>21</td>
</tr>
<tr>
<td>AWS Score</td>
<td>Ti</td>
<td>Tc</td>
<td>O</td>
<td>I</td>
</tr>
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<td>-----------</td>
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<tr>
<td></td>
<td>SD</td>
<td>2.300</td>
<td>2.272</td>
<td>7.598</td>
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<tr>
<td></td>
<td>SD</td>
<td>2.788</td>
<td>2.757</td>
<td>9.961</td>
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</table>
IDT, were in the hypothesized direction. O and Ti decreased and all other POI measures increased as AWS score increased.

Correlations among POI and IDT measures are presented in Table 5. The IDT was not significantly correlated with any of the POI measures. The only significant relationships were among the various scales of the POI. The significant correlations between I+Tc and all other POI scales except Sy offers evidence for the suggestion that it is the best general measure of self-actualization.

Significant differences among the AWS categories were obtained on the EIS measure ($x^2 = 25.17, p<.005$). The chi square distribution appears in Table 6. Because there were only seven subjects in the Identity Achievement status of ego-identity development, a chi square was also calculated excluding subjects in that status. The differences were still highly significant ($x^2 = 23.771, p<.005$). The high contingency coefficient for the latter chi square (CC = .4674) indicates a high correlation between AWS and EIS.

Figure 1 presents the percentage of traditional and liberal subjects in each of the four ego-identity statuses. Only high and low scoring AWS categories were included in the figure because the pattern of results is most striking between those two extreme groups. The greatest percentage of traditional women were found in the foreclosure status, whereas the largest percentage of liberals were found in diffusion and moratorium statuses of ego-identity development.

Relationships among the remaining dependent variables and attitudes toward women were analyzed by analyses of variance. Table 7 shows $F$ values and significance levels for those analyses.
<table>
<thead>
<tr>
<th>Time Incompetence (T1)</th>
<th>Tc</th>
<th>0</th>
<th>I</th>
<th>SAV</th>
<th>Ex</th>
<th>Pr</th>
<th>B</th>
<th>Sr</th>
<th>Sa</th>
<th>Nc</th>
<th>Sy</th>
<th>A</th>
<th>C</th>
<th>Tc+Te</th>
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<tr>
<td>Time Competence (Tc)</td>
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<td>Other-Directedness (O)</td>
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<td>Inner Directedness (I)</td>
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<td>0.688</td>
<td>0.623</td>
<td>0.631</td>
<td>0.492</td>
<td>0.434</td>
<td>0.087</td>
<td>0.106</td>
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(p .05 when r = .205; p .01 when r = .267)
<table>
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<tr>
<th>AWS Category</th>
<th>Diffusion</th>
<th>Moratorium</th>
<th>Foreclosure</th>
<th>Achievement</th>
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<tr>
<td>Low</td>
<td>5</td>
<td>4</td>
<td>18</td>
<td>1</td>
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<tr>
<td>Medium</td>
<td>9</td>
<td>16</td>
<td>5</td>
<td>3</td>
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<td>High</td>
<td>12</td>
<td>12</td>
<td>4</td>
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FIGURE 1

EGO IDENTITY STATUS AS A FUNCTION OF ATTITUDES TOWARD WOMEN
Percentage of Subjects

Traditional (low AWS)
Liberal (high AWS)

<table>
<thead>
<tr>
<th>Ego-Identity Status</th>
<th>Percentage of Subjects</th>
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<tbody>
<tr>
<td>Diffusion</td>
<td>35</td>
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<tr>
<td>Moratorium</td>
<td>40</td>
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<tr>
<td>Foreclosure</td>
<td>70</td>
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<td>Achievement</td>
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<td>Variable</td>
<td>Mean Square</td>
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<td>-------------</td>
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<tr>
<td>Time Incompetence (Ti)</td>
<td>0.954</td>
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<td>Time Competence (Tc)</td>
<td>1.134</td>
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<td>Other Directedness (O)</td>
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<td>Inner Directedness (I)</td>
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<td>Self Actualizing Value (SAV)</td>
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<td>Existentiality (Ex)</td>
<td>142.499</td>
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<td>Feeling Reactivity (Fr)</td>
<td>61.363</td>
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<td>Spontaneity (S)</td>
<td>36.793</td>
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<td>Self Regard (Sr)</td>
<td>6.886</td>
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<td>Self Acceptance (Sa)</td>
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<td>Acceptance of Aggression (A)</td>
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<td>Capacity for Intimate Contact (C)</td>
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<td>I + Tc</td>
<td>1058.674</td>
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Eleven of the 16 $F$ values were significant. Because $I + Tc$ is considered the best general measure of self-actualization, multiple comparisons were computed in order to determine the source of the observed effects. Significant differences ($p < .05$) were found between traditional (low-scoring) women (mean $I + Tc = 94.607$) and liberal (high-scoring) women (mean $I + Tc = 106.452$) and between traditional women and moderate women (mean $I + Tc = 103.182$) using a Newman-Keuls test. There was no significant difference between moderate and liberal women. Thus, traditional women were found to be significantly less self-actualizing than their more liberal peers.

Newman-Keuls tests were performed for all subscales of the POI on which a significant relationship had been indicated by the analyses of variance. This gave an indication of the particular aspects of self-actualization that account for the differences found on $I + Tc$. Shostrum (1966) has suggested that interpretation is facilitated by considering the subscales in complementary pairs. By pairing complementary scales, self-actualization may be more clearly seen as a balancing of values and personality characteristics. For example, SAV, which indicates the degree to which one's values are like those of self-actualizing people, may be combined with Ex, which indicates the flexibility of these values, in order to reflect the area of valuing. Women in the moderate and high scoring categories of the AWS were found to be more self-actualized than low-scoring women in terms of valuing (SAV and Ex), feeling (Fr and S), awareness (Nc and Sy), and interpersonal sensitivity (A and C). A significant difference between moderate and high scoring women occurred only on scale C with more liberal women indicating the
greatest capacity for intimate contact, followed by moderate and traditional women. The three groups of women did not differ significantly on either of the subscales of the time scale or on the two scales related to self-perception (Sr and Sa).

The IDT did not discriminate among the three AWS scoring categories, indicating that the three groups of women did not significantly differ in their cognitive organization as measured by the IDT.
Discussion

In an attempt to determine if women with more liberated attitudes toward the female role demonstrate higher developmental levels of psychological functioning, three specific hypotheses were formulated. In the interest of clarity, each will be dealt with individually, and final general conclusions will be suggested.

Hypothesis 1, that women with relatively liberated attitudes concerning the role of women in modern society will demonstrate a firmer identity than more traditional women was not supported by the evidence of the present study. However, the data do suggest interesting possibilities with regard to ego-identity development. Traditional women appeared primarily in the foreclosure status and the more liberal women, contrary to the hypothesized relationship, appeared most often in diffusion and moratorium statuses.

Previous research (Meissner, Zuitowski, and Waterman, 1974) found that women in the foreclosure status were most accepting of the traditional feminine role while identity achievers demonstrated the least conventional attitudes of the four statuses. The present study replicates their findings in that traditional attitudes were related to the foreclosure status of ego-identity development. However, there are differences between the two studies with regard to both methodology and results. For example, in the Meissner, et al. study, mean AWS scores for the three statuses were: Identity
Achievement - 127.33; Foreclosure - 101.27; Identity Diffusion - 113.58. Means in the present study were: Identity Achievement - 123.857; Foreclosure - 98.889; Moratorium - 122.625; and Identity Diffusion - 123.731.

Meissner and her colleagues, using only senior women, were unable to find enough subjects in the moratorium status to include that category in their analysis. Forty-three percent of the seniors in the present study were found to be moratoriums. There are two possible reasons for these divergent findings: either there are personality differences between the two groups of women basic enough to account for the apparently differing distributions; or measurement and scoring procedures were sufficiently different to produce the dissimilar distributions.

Meissner, et al. do not mention use of the premarital intercourse questions in determining ego-identity status. This absence, together with the possibility of differing interpretations of the scoring criteria, might account for both different distributions and different mean AWS scores between the two studies. Schenkel and Marcia (1972) found that the religion and sex questions accounted for most of the predictive power of the measurement technique. Thus, an interview from which the sex questions were excluded could conceivably produce different statuses than one that included the sex questions.

The finding that traditional women tend to be in the foreclosure status of ego-identity development is consistent with the view of the foreclosure individual as having a closed value system. She bases her identity on parental or social values
which she learned as a child and does not seriously consider alternative values or life-styles.

A recent attitude survey (Family Planning Digest, 1974) of a large sample of women of diverse backgrounds found that most women, while favoring equality with men in some respects, still accept the traditional stereotype of women as wife and mother. For example, 80 percent of the women interviewed felt that it was much better for the wife to care for home and family and for the husband to work outside the home. So the cultural norms to which the foreclosure woman is adhering are consistent with the conventional view of women.

The fact that the relatively liberal women were found primarily in diffusion and moratorium statuses of ego-identity development, may suggest a disorganization of identity among these women. Perhaps the relatively liberated college women have not yet developed a definite attitude toward women to replace the conventional view they are rejecting. These women may be having difficulty choosing among the multiple roles they see as being available to them. Whereas the traditional woman may blindly accept the role prescribed to her by society, the more liberal woman, because she is very much aware of alternatives, must actively choose the life-style she wishes to pursue. Thus, liberated women appear in the moratorium status because of the "crisis" they may be experiencing in attempting to adequately define their role as women.

The diffusion individual is also experiencing a similar disorganization of identity, but she deals with it differently.
Whereas the moratorium woman is attempting to choose among the multiple possibilities available to her, the diffusion individual is less actively involved in the decision process. Josselson (1973) suggests that the woman in the diffusion status of ego-identity development is unable to identify with her mother and wishes to be less like her father. In that case, the diffusion individual would be aware of alternatives but unable to accept either role as the basis for her identity.

Perhaps finding liberal women in moratorium and diffusion statuses is the most that can be expected from college students at this point in their lives. The fact that they are criticizing and questioning expectations may be an indication of continuing ego development. This criticism and questioning of traditional concepts is consistent with the goals of the Women's Liberation Movement which encourage women to question accepted sex-role stereotypes. In this case, the relatively liberal college women may still be learning and developing, still becoming aware of possible alternatives.

This questioning process does seem to characterize the subjects in this study. In general, these women seemed to come from relatively stable, middle-class families. Almost all of them were now or had been involved in some organized religion and all had been taught that premarital intercourse was wrong. While their parents may have had different religious affiliations and may have offered varied reasons for their moral values, they all apparently felt it necessary to instill traditional values in their daughters. Often the daughters expressed amazement that their parents could
accept such standards without any doubts or questions. These women generally did doubt. If they arrived at conclusions similar to their parents', they had definite reasons for their beliefs. For example, many stated a philosophy of general concern for others such that behaviors and attitudes that were not injurious, physically or emotionally, to themselves or others, were acceptable.

Their awareness of alternative values and life-styles was also apparent. Many could not decide exactly what they believed because they could realize the advantages and disadvantages of both sides of an issue. Conflicts between the new values they were exposed to in college and the values they had been taught at home were common. When asked what their parents would think of their sexual standards and behavior, for example, the overwhelming majority of the girls suggested that their parents would react negatively. One said simply, "My mother would faint." While some indicated that their parents would try to understand the daughter's viewpoint, all the women were aware of the differences in standards between themselves and their parents.

The women who did espouse the values they had learned at home were generally aware of opposing viewpoints but refused to seriously consider them as acceptable alternatives. One woman said about premarital intercourse, "I still think it's wrong because I was just brought up that way....anything that I do, I always think, 'what would my mother think if she found out.'" This subject said she had never doubted her feelings about premarital intercourse and had had no conflicts between her ideas, emotions, and behavior with regard to that subject. With regard to religion, another stated,
"I'm not so sure that it's my religious preference for any reason other than my background." Another such individual said simply, "I'm Republican because my parents are Republican." Often women who were so completely accepting of parental standards in one area were more open to other points of view in other areas. Feelings about premarital intercourse seemed to produce the most conflict and doubt whereas politics seemed to be of almost no concern to most of the women.

While the EIS interview did provide a wealth of interesting information about these women, the difficulties with scoring and interpretation limited the usefulness of the measure. The interview format was initially designed to apply to college men. The questions regarding attitudes toward premarital intercourse were later added to the original interview in order to make the construct applicable to college women. This may account for the lack of useful information obtained from answers to the questions about politics. Almost all of the women were totally apathetic about politics. If they were at all involved, they generally joined the party with which their parents were affiliated. While politics might be of vital concern to college males, it has consistently offered little information helpful in determining EIS in women (Schenkel and Marcia, 1972).

Occupation, religion, and sex were more applicable and useful areas in the present study. However, the occupation questions are worded so as to eliminate responses indicating interest in the traditional role of wife and mother. All the occupation questions are concerned with choice of major and career. It is possible that
some of these women desired only to find a husband and raise a family, but the series of questions never called for such information. Again, an assumption of a career outside the home would probably be much less limiting when interviewing men, but it produces the loss of a great deal of information when the subjects are women.

Another question that might be raised about the interview format is whether the premarital intercourse questions were designed to tap affiliation or whether sex was just a convenient topic assumed to be of more concern to women than to men. Responses to the sex questions were often more easily classifiable into one of the four statuses than responses to questions from other areas because more conflict had been experienced, and the women had thus given the subject much thought prior to the interview. While premarital intercourse may be an area of vital concern to these women, it does not seem to tap affiliative needs. Responses were geared more to conflict over morals than to a need to affiliate.

It appears that more research is necessary in order to apply the ego-identity construct to women. In order to determine the dynamics of the construct, a clinical approach similar to Josselson's (1973) might be a good starting point. Such an approach might suggest interview topics that would tap areas of conflict and commitment applicable to women. Also, a longitudinal study of the ego-identity construct in women might give a clearer picture of the developmental process as it occurs. Such an investigation might offer answers to questions about the stability of the statuses. For example, it would be very useful to know if
the foreclosure individual remains closed to alternatives or if some life event may precipitate a change in her manner of dealing with opposing viewpoints. It would also be interesting to determine the environmental factors that influence ego-identity development. For example, are the parents of diffusion women different from those of women in other statuses? All these questions must be answered before the construct of ego-identity status can realize its potential in providing useful information about the personality development of women.

Hypothesis 2, that women with relatively liberated attitudes will be more self-actualizing, was supported. Traditional women were less self-actualized than their more liberal peers on the general measure of self-actualization as well as on most of the specific aspects of self-actualization measured by the subscales of the POI.

Moderate and liberal women are primarily more inner directed, as demonstrated by their higher scores on the I scale. This suggests that their motivation is internal in the sense that they operate on the basis of personal values and traits. The inner directed individual actively chooses her personal standards by questioning values that others might blindly accept, considering opposing viewpoints, and reaching her own conclusions regarding roles and values. This finding may be explained in the same terms as was the relationship between the foreclosure status and traditional attitudes toward women. To the extent that the woman's values and beliefs are closed to any other than parental or societal ones, as are those of the other-directed, traditional woman, she
will probably conform to a conventional view of woman's role in society.

The direction of differences on the subscales support the general conclusion of greater self-actualization among relatively liberal women and provide information as to the source of those differences. It appears that the liberal woman is more self-actualizing partially because she is flexible in the application of her values which are similar to those of self-actualizing people. In terms of feeling, she is sensitive to her own personal needs and feelings, which she feels relatively free to express. She is also aware of dichotomies in human nature and can deal with them meaningfully. She is sensitive to interpersonal relations in the sense that she can accept her own aggressiveness and is able to relate to others in a warm, loving manner. The traditional woman is less flexible in applying her values, is less expressive of and sensitive to her own needs, cannot deal as well with dichotomies, and generally relates less intensely to other people.

The lack of differences among the three groups of women on either of the time scales of the POI indicates that they are all equally time competent. The women in the present study scored slightly higher than college females cited by Shostrum (1966) but this difference was not significant. The Ti/Tc ratio of the present sample indicates that they are slightly overconcerned with the past or future relative to the present.

The finding that these women do not differ in terms of self-regard (Sr) or self-acceptance (Sa) suggests that their self-perceptions are virtually the same. Their mean scores on both
subscales are similar to the mean scores of Shostrum's sample. The direction of these scores indicates that college women in the present study like themselves both because of their strengths (Sr) and in spite of their weaknesses (Sa).

Perhaps the three groups of women do not differ on time or self-perception scales of the POI because there is some other, more general reason for their similarity. In view of the fact that their POI profiles on these two sets of scales is similar to those of other college students but different from other non-college samples (Shostrum, 1966), the similarity among the three groups might be attributed to one thing they definitely have in common—the experience of college. For example, the excessive concern with past or future demonstrated by their scores on the time scales may result from an emphasis on future employment and productivity in the college community.

A significant difference between POI scores of moderate and liberal women was found on only one scale. Although these two groups of women differ considerably in their attitudes toward women, these differences were not reflected on the other personality measures. Perhaps what is being called moderate in the present study might be considered liberal under other circumstances. For example, differences between mean AWS scores of all women in the present study who completed the AWS (102.309) and that of Spence and Helmreich's (1972) sample are significant ($t = 10.715, p<.001$). The mean AWS score for Spence and Helmreich's female sample was 98.211 which is less than the lower end of the range of "medium" scores in the present study. Thus, the moderate women in this
sample might be combined with the more extremely liberal to make one category that includes all but the most traditional females.

Hypothesis 3, that women with relatively liberal attitudes will demonstrate higher levels of conceptual functioning in terms of interpersonal discrimination, was not supported. There was no relationship between IDT scores and attitudes toward women. The only significant differences on the IDT were between classes and those differences might help illustrate factors other than attitudes toward women that are more relevant to conceptual organization. The finding that freshmen are functioning at a more abstract level than juniors or seniors suggests that the experience of higher education exercises a detrimental influence on the general level of conceptual functioning of college women. The direction of this influence is contrary to what would be expected considering the expressed goals of a college education.

College students do complain that the required memorization of details and lack of challenging work allows them little time to think (Sanford, 1962). This would appear to be contrary to the development of creativity and critical thinking. Perhaps such a process is operating in this sample in that the memorization of minute details and lack of challenging work may produce students who can pass tests but cannot think critically.

The technique for measuring conceptual level may also be at fault. While it is economical in terms of time and effort required for administration and interpretation, it may be too much of a short-cut for a construct as complicated as the original
conception of levels of conceptual functioning. The fact that Carr has used the IDT successfully in matching therapist and client in a clinical setting suggests that the IDT is reliably measuring something important. Perhaps it is actually a test of some other personality dimension, correlated with level of conceptual functioning, that is also important in therapy. This could be experimentally investigated by using a multitrait-multimethod technique to test the validity of the IDT. It also might be more profitable and informative to use the Sentence Completions Test in order to be assured of a more valid measure of conceptual development.

On the basis of this study, what may be concluded about acceptors and rejectors of the traditional feminine role and their levels of psychological functioning? The most consistent finding was that traditional women seem to be less open to alternative values and life-styles than their more liberal peers. In terms of ego-identity development, women who accept the traditional roles are found primarily in the foreclosure status. This suggests that the traditional individual may base her beliefs and values on parental or societal standards with little or no assimilation of new or different ideas. She is not open to alternatives. The more liberal women, on the other hand, are still developing in that they are aware of alternatives available to them and are attempting to choose among them. In terms of self-actualization, the traditional women were found to be other-directed, to be motivated by a closed value system rather than by a system of beliefs developed on the basis of questioning and criticizing accepted
standards.

In summary, hypothesis 1, that women with relatively liberal attitudes concerning the role of women in modern society will demonstrate a more stable identity was not supported, but the source of beliefs and values was suggested as a significant factor related to the attitudes of women toward themselves. Hypothesis 2, that women with relatively liberal attitudes will be more self-actualizing, was supported, and again the interpretation suggested a relationship between attitudes and source of values. Hypothesis 3, that women with relatively liberal attitudes will demonstrate higher levels of conceptual functioning, was not supported, and results suggested a deleterious effect of higher education on conceptual functioning.
APPENDICES
APPENDIX A

SCORING CRITERIA FOR EGO IDENTITY STATUSES

Achievement:

Occupation - considered several choices or deviated from what parents planned; reluctant to switch; concrete steps toward occupational goal beyond just course selection

Religion - gone through a period of doubt, either of past belief or disbelief, with a resulting re-evaluation of faith and a commitment to some action; rethought childhood concepts and achieved resolution that leaves her free to act

Politics - different from parents' opinions; evidence of commitment in affective nature of pronouncements, tendency to dispute political questions with others and any political action-taking whatsoever

Sex - definite standards acquired through active decision-making process in which she considered seriously alternatives and their implications for her life; changed views and committed to them

Foreclosure:

Occupation - either no choice period or only brief and inconsequential ones; childhood identity references keep cropping up in the interview
Religion - "Faith of her fathers;" college experiences serve to confirm childhood beliefs; dissonance absent; participation present

Politics - what her parents are with no personal stamp of her own

Sex - accepts standards with which she had been brought up; clings to rules and authority to guide her conduct; never seriously considered initial premises

Moratorium:

Occupation - concerned with choosing career; vitally concerned and somewhat internally preoccupied with resolving problem; parents' plans still important but not unquestionably accepted

Religion - dealing with fundamental religious questions, not just a mere "shopping around" among alternatives or denominations; may have made tentative decision

Politics - dissatisfied with doubt she's feeling and trying to effect a resolution

Sex - trying to formulate standards; conflict between own needs and parental values and between desire and fear of consequences; some change in views, but general impression of vagueness

Diffusion:

Occupation - no one occupational choice really decided upon and no genuine interest or concern about it; occupation readily disposed of should opportunities arise elsewhere; "external" orientation in that what
happens to an individual is seen as a result of luck or fate

Religion - uninterested or smorgasbord approach; not averse to sampling; denomination same as parents but shows little commitment

Politics - lack of information about politics; political and social interest low; little idea or concern about place in relation to rest of society

Sex - no commitment to any standards; vague quality - "oh, I just do what I feel like doing at the moment"
APPENDIX B

PERSONAL ORIENTATION INVENTORY
DIRECTIONS

This inventory consists of pairs of numbered statements. Read each statement and decide which of the two paired statements most consistently applies to you.

You are to mark your answers on the answer sheet you have. Look at the example of the answer sheet shown at the right. If the first statement of the pair is TRUE or MOSTLY TRUE as applied to you, blacken between the lines in the column headed "a". (See Example Item 1 at right.) If the second statement of the pair is TRUE or MOSTLY TRUE as applied to you, blacken between the lines in the column headed "b". (See Example Item 2 at right.) If neither statement applies to you, or if they refer to something you don't know about, make no answer on the answer sheet. Remember to give YOUR OWN opinion of yourself and do not leave any blank spaces if you can avoid it.

In marking your answers on the answer sheet, be sure that the number of the statement agrees with the number on the answer sheet. Make your marks heavy and black. Erase completely any answer you wish to change. Do not make any marks in this booklet.

Remember, try to make some answer to every statement.

Before you begin the inventory, be sure you put your name, your sex, your age, and the other information called for in the space provided on the answer sheet.

NOW OPEN THE BOOKLET AND START WITH QUESTION 1.
1. a. I am bound by the principle of fairness.
   b. I am not absolutely bound by the principle of fairness.

2. a. When a friend does me a favor, I feel that I must return it.
   b. When a friend does me a favor, I do not feel that I must return it.

3. a. I feel I must always tell the truth.
   b. I do not always tell the truth.

4. a. No matter how hard I try, my feelings are often hurt.
   b. If I manage the situation right, I can avoid being hurt.

5. a. I feel that I must strive for perfection in everything that I undertake.
   b. I do not feel that I must strive for perfection in everything that I undertake.

6. a. I often make my decisions spontaneously.
   b. I seldom make my decisions spontaneously.

7. a. I am afraid to be myself.
   b. I am not afraid to be myself.

8. a. I feel obligated when a stranger does me a favor.
   b. I do not feel obligated when a stranger does me a favor.

9. a. I feel that I have a right to expect others to do what I want of them.
   b. I do not feel that I have a right to expect others to do what I want of them.

10. a. I live by values which are in agreement with others.
    b. I live by values which are primarily based on my own feelings.

11. a. I am concerned with self-improvement at all times.
    b. I am not concerned with self-improvement at all times.

12. a. I feel guilty when I am selfish.
    b. I don't feel guilty when I am selfish.

13. a. I have no objection to getting angry.
    b. Anger is something I try to avoid.

14. a. For me, anything is possible if I believe in myself.
    b. I have a lot of natural limitations even though I believe in myself.

15. a. I put others' interests before my own.
    b. I do not put others' interests before my own.

16. a. I sometimes feel embarrassed by compliments.
    b. I am not embarrassed by compliments.

17. a. I believe it is important to accept others as they are.
    b. I believe it is important to understand why others are as they are.

18. a. I can put off until tomorrow what I ought to do today.
    b. I don't put off until tomorrow what I ought to do today.

19. a. I can give without requiring the other person to appreciate what I give.
    b. I have a right to expect the other person to appreciate what I give.

20. a. My moral values are dictated by society.
    b. My moral values are self-determined.

21. a. I do what others expect of me.
    b. I feel free to not do what others expect of me.

22. a. I accept my weaknesses.
    b. I don't accept my weaknesses.

23. a. In order to grow emotionally, it is necessary to know why I act as I do.
    b. In order to grow emotionally, it is not necessary to know why I act as I do.

24. a. Sometimes I am cross when I am not feeling well.
    b. I am hardly ever cross.
25. a. It is necessary that others approve of what I do.
    b. It is not always necessary that others approve of what I do.

26. a. I am afraid of making mistakes.
    b. I am not afraid of making mistakes.

27. a. I trust the decisions I make spontaneously.
    b. I do not trust the decisions I make spontaneously.

    b. My feelings of self-worth do not depend on how much I accomplish.

29. a. I fear failure.
    b. I don't fear failure.

30. a. My moral values are determined, for the most part, by the thoughts, feelings and decisions of others.
    b. My moral values are not determined, for the most part, by the thoughts, feelings and decisions of others.

31. a. It is possible to live life in terms of what I want to do.
    b. It is not possible to live life in terms of what I want to do.

32. a. I can cope with the ups and downs of life.
    b. I cannot cope with the ups and downs of life.

33. a. I believe in saying what I feel in dealing with others.
    b. I do not believe in saying what I feel in dealing with others.

34. a. Children should realize that they do not have the same rights and privileges as adults.
    b. It is not important to make an issue of rights and privileges.

35. a. I can "stick my neck out" in my relations with others.
    b. I avoid "sticking my neck out" in my relations with others.

36. a. I believe the pursuit of self-interest is opposed to interest in others.
    b. I believe the pursuit of self-interest is not opposed to interest in others.

37. a. I find that I have rejected many of the moral values I was taught.
    b. I have not rejected any of the moral values I was taught.

38. a. I live in terms of my wants, likes, dislikes and values.
    b. I do not live in terms of my wants, likes, dislikes and values.

39. a. I trust my ability to size up a situation.
    b. I do not trust my ability to size up a situation.

40. a. I believe I have an innate capacity to cope with life.
    b. I do not believe I have an innate capacity to cope with life.

41. a. I must justify my actions in the pursuit of my own interests.
    b. I need not justify my actions in the pursuit of my own interests.

42. a. I am bothered by fears of being inadequate.
    b. I am not bothered by fears of being inadequate.

43. a. I believe that man is essentially good and can be trusted.
    b. I believe that man is essentially evil and cannot be trusted.

44. a. I live by the rules and standards of society.
    b. I do not always need to live by the rules and standards of society.

45. a. I am bound by my duties and obligations to others.
    b. I am not bound by my duties and obligations to others.

46. a. Reasons are needed to justify my feelings.
    b. Reasons are not needed to justify my feelings.
47. a. There are times when just being silent is the best way I can express my feelings.
b. I find it difficult to express my feelings by just being silent.

48. a. I often feel it necessary to defend my past actions.
b. I do not feel it necessary to defend my past actions.

49. a. I like everyone I know.
b. I do not like everyone I know.

50. a. Criticism threatens my self-esteem.
b. Criticism does not threaten my self-esteem.

51. a. I believe that knowledge of what is right makes people act right.
b. I do not believe that knowledge of what is right necessarily makes people act right.

52. a. I am afraid to be angry at those I love.
b. I feel free to be angry at those I love.

53. a. My basic responsibility is to be aware of my own needs.
b. My basic responsibility is to be aware of others' needs.

54. a. Impressing others is most important.
b. Expressing myself is most important.

55. a. To feel right, I need always to please others.
b. I can feel right without always having to please others.

56. a. I will risk a friendship in order to say or do what I believe is right.
b. I will not risk a friendship just to say or do what is right.

57. a. I feel bound to keep the promises I make.
b. I do not always feel bound to keep the promises I make.

58. a. I must avoid sorrow at all costs.
b. It is not necessary for me to avoid sorrow.

59. a. I strive always to predict what will happen in the future.
b. I do not feel it necessary always to predict what will happen in the future.

60. a. It is important that others accept my point of view.
b. It is not necessary for others to accept my point of view.

61. a. I only feel free to express warm feelings to my friends.
b. I feel free to express both warm and hostile feelings to my friends.

62. a. There are many times when it is more important to express feelings than to carefully evaluate the situation.
b. There are very few times when it is more important to express feelings than to carefully evaluate the situation.

63. a. I welcome criticism as an opportunity for growth.
b. I do not welcome criticism as an opportunity for growth.

64. a. Appearances are all-important.
b. Appearances are not terribly important.

65. a. I hardly ever gossip.
b. I gossip a little at times.

66. a. I feel free to reveal my weaknesses among friends.
b. I do not feel free to reveal my weaknesses among friends.

67. a. I should always assume responsibility for other people's feelings.
b. I need not always assume responsibility for other people's feelings.

68. a. I feel free to be myself and bear the consequences.
b. I do not feel free to be myself and bear the consequences.
69. a. I already know all I need to know about my feelings.
   b. As life goes on, I continue to know more and more about my feelings.

70. a. I hesitate to show my weaknesses among strangers.
   b. I do not hesitate to show my weaknesses among strangers.

71. a. I will continue to grow only by setting my sights on a high-level, socially approved goal.
   b. I will continue to grow best by being myself.

72. a. I accept inconsistencies within myself.
   b. I cannot accept inconsistencies within myself.

73. a. Man is naturally cooperative.
   b. Man is naturally antagonistic.

74. a. I don't mind laughing at a dirty joke.
   b. I hardly ever laugh at a dirty joke.

75. a. Happiness is a by-product in human relationships.
   b. Happiness is an end in human relationships.

76. a. I only feel free to show friendly feelings to strangers.
   b. I feel free to show both friendly and unfriendly feelings to strangers.

77. a. I try to be sincere but I sometimes fail.
   b. I try to be sincere and I am sincere.

78. a. Self-interest is natural.
   b. Self-interest is unnatural.

79. a. A neutral party can measure a happy relationship by observation.
   b. A neutral party cannot measure a happy relationship by observation.

80. a. For me, work and play are the same.
   b. For me, work and play are opposites.

81. a. Two people will get along best if each concentrates on pleasing the other.
   b. Two people can get along best if each person feels free to express himself.

82. a. I have feelings of resentment about things that are past.
   b. I do not have feelings of resentment about things that are past.

83. a. I like only masculine men and feminine women.
   b. I like men and women who show masculinity as well as femininity.

84. a. I actively attempt to avoid embarrassment whenever I can.
   b. I do not actively attempt to avoid embarrassment.

85. a. I blame my parents for a lot of my troubles.
   b. I do not blame my parents for my troubles.

86. a. I feel that a person should be silly only at the right time and place.
   b. I can be silly when I feel like it.

87. a. People should always repent their wrongdoings.
   b. People need not always repent their wrongdoings.

88. a. I worry about the future.
   b. I do not worry about the future.

89. a. Kindness and ruthlessness must be opposites.
   b. Kindness and ruthlessness need not be opposites.

90. a. I prefer to save good things for future use.
   b. I prefer to use good things now.

91. a. People should always control their anger.
   b. People should express honestly-felt anger.
92. a. The truly spiritual man is sometimes sensual.
    b. The truly spiritual man is never sensual.

93. a. I am able to express my feelings even when they sometimes result in undesirable consequences.
    b. I am unable to express my feelings if they are likely to result in undesirable consequences.

94. a. I am often ashamed of some of the emotions that I feel bubbling up within me.
    b. I do not feel ashamed of my emotions.

95. a. I have had mysterious or ecstatic experiences.
    b. I have never had mysterious or ecstatic experiences.

96. a. I am orthodoxly religious.
    b. I am not orthodoxly religious.

97. a. I am completely free of guilt.
    b. I am not free of guilt.

98. a. I have a problem in fusing sex and love.
    b. I have no problem in fusing sex and love.

99. a. I enjoy detachment and privacy.
    b. I do not enjoy detachment and privacy.

100. a. I feel dedicated to my work.
    b. I do not feel dedicated to my work.

101. a. I can express affection regardless of whether it is returned.
    b. I cannot express affection unless I am sure it will be returned.

102. a. Living for the future is as important as living for the moment.
    b. Only living for the moment is important.

103. a. It is better to be yourself.
    b. It is better to be popular.

104. a. Wishing and imagining can be bad.
    b. Wishing and imagining are always good.

105. a. I spend more time preparing to live.
    b. I spend more time actually living.

106. a. I am loved because I give love.
    b. I am loved because I am lovable.

107. a. When I really love myself, everybody will love me.
    b. When I really love myself, there will still be those who won't love me.

108. a. I can let other people control me.
    b. I can let other people control me if I am sure they will not continue to control me.

109. a. As they are, people sometimes annoy me.
    b. As they are, people do not annoy me.

110. a. Living for the future gives my life its primary meaning.
    b. Only when living for the future ties into living for the present does my life have meaning.

111. a. I follow diligently the motto, "Don't waste your time."
    b. I do not feel bound by the motto, "Don't waste your time."

112. a. What I have been in the past dictates the kind of person I will be.
    b. What I have been in the past does not necessarily dictate the kind of person I will be.

113. a. It is important to me how I live in the here and now.
    b. It is of little importance to me how I live in the here and now.

114. a. I have had an experience where life seemed just perfect.
    b. I have never had an experience where life seemed just perfect.

115. a. Evil is the result of frustration in trying to be good.
    b. Evil is an intrinsic part of human nature which fights good.
116. a. A person can completely change his essential nature.
   b. A person can never change his essential nature.

117. a. I am afraid to be tender.
   b. I am not afraid to be tender.

118. a. I am assertive and affirming.
   b. I am not assertive and affirming.

119. a. Women should be trusting and yielding.
   b. Women should not be trusting and yielding.

120. a. I see myself as others see me.
   b. I do not see myself as others see me.

121. a. It is a good idea to think about your greatest potential.
   b. A person who thinks about his greatest potential gets conceited.

122. a. Men should be assertive and affirming.
   b. Men should not be assertive and affirming.

123. a. I am able to risk being myself.
   b. I am not able to risk being myself.

124. a. I feel the need to be doing something significant all of the time.
   b. I do not feel the need to be doing something significant all of the time.

125. a. I suffer from memories.
   b. I do not suffer from memories.

126. a. Men and women must be both yielding and assertive.
   b. Men and women must not be both yielding and assertive.

127. a. I like to participate actively in intense discussions.
   b. I do not like to participate actively in intense discussions.

128. a. I am self-sufficient.
   b. I am not self-sufficient.

129. a. I like to withdraw from others for extended periods of time.
   b. I do not like to withdraw from others for extended periods of time.

130. a. I always play fair.
   b. Sometimes I cheat a little.

131. a. Sometimes I feel so angry I want to destroy or hurt others.
   b. I never feel so angry that I want to destroy or hurt others.

132. a. I feel certain and secure in my relationships with others.
   b. I feel uncertain and insecure in my relationships with others.

133. a. I like to withdraw temporarily from others.
   b. I do not like to withdraw temporarily from others.

134. a. I can accept my mistakes.
   b. I cannot accept my mistakes.

135. a. I find some people who are stupid and uninteresting.
   b. I never find any people who are stupid and uninteresting.

136. a. I regret my past.
   b. I do not regret my past.

137. a. Being myself is helpful to others.
   b. Just being myself is not helpful to others.

138. a. I have had moments of intense happiness when I felt like I was experiencing a kind of ecstasy or bliss.
   b. I have not had moments of intense happiness when I felt like I was experiencing a kind of bliss.
139. a. People have an instinct for evil.
   b. People do not have an instinct for evil.

140. a. For me, the future usually seems hopeful.
   b. For me, the future often seems hopeless.

141. a. People are both good and evil.
   b. People are not both good and evil.

142. a. My past is a stepping stone for the future.
   b. My past is a handicap to my future.

143. a. "Killing time" is a problem for me.
   b. "Killing time" is not a problem for me.

144. a. For me, past, present and future is in meaningful continuity.
   b. For me, the present is an island, unrelated to the past and future.

145. a. My hope for the future depends on having friends.
   b. My hope for the future does not depend on having friends.

146. a. I can like people without having to approve of them.
   b. I cannot like people unless I also approve of them.

147. a. People are basically good.
   b. People are not basically good.

148. a. Honesty is always the best policy.
   b. There are times when honesty is not the best policy.

149. a. I can feel comfortable with less than a perfect performance.
   b. I feel uncomfortable with anything less than a perfect performance.

150. a. I can overcome any obstacles as long as I believe in myself.
   b. I cannot overcome every obstacle even if I believe in myself.
APPENDIX C

INTERPERSONAL DISCRIMINATION TEST

DEVELOPED BY J. E. CARR
This is a survey of the various ways people can describe one another. It is not a test, and so there are no "right" or "wrong" answers. We are going to ask you to describe some people you know. As you do this, please write legibly and express yourself as clearly as possible.

On the first three lines below write the names of three persons you know and generally like. On the next three lines write the names of three persons you know and generally dislike, or like least. Do not use relatives. List six different persons.

(1)  
(2)  
(3)  
(4)  
(5)  
(6)  

This list of names is for your convenience only. Throughout the rest of the questionnaire each person will be referred to by number only, that is, Person (1), Person (2), and so on. You may want to tear off this page in order to refer to it more easily as you complete the rest of the questionnaire. When you have finished you may keep or destroy this page, as you wish.
**PERSON M**

Now, think about **yourself**. We shall call you Person M. In the left hand column below write three qualities or characteristics you have which you **like**.

Next, write their opposites in the right hand column.

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<th>QUALITY</th>
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Now we want you to think of three qualities or characteristics you have which you do not like, or like least, and write them in the left hand column below. Again, write their opposites in the right hand column.

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<th>QUALITY</th>
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Now, turn back to Page 3 in this booklet and look at the first quality you listed for yourself. How would you compare the six people you have named and your self on this first quality? We want you to show what people are alike on this quality, if there are any alike, and what people are different, if there are any that are different. In addition, if any are different, we want you to show how they are different.

For example, let us say that "honesty" is the quality in question. Now, if you thought that there was really no difference between everyone, that yourself and the six others were equally "honest," then you would have one group and would represent this by merely putting everyone's number in one box:

```
1  5  2  4
M  6  3
```

Or let us say that you thought Persons 1, 3, 4, and M (yourself) were "honest" or more "honest," and that Persons 2, 5, and 6 were not "honest" or less "honest." Then you would have two groups and would represent this by dividing the rectangle into two boxes:

```
1  3
M
```

```
4  2  5  6
```
Or what if you thought that Persons 3, 5, and M (yourself) were very "honest," Persons 1 and 2 were less "honest," and that Persons 4 and 6 were least "honest." Then you would have three groups and would represent this by dividing the rectangle into three boxes:

```
  3  M  5
  1  2
  4  6
```

In the same way, you could also use four, five, six, or even seven boxes, if you like, to compare everyone. As a last example, let us say that none of the six others and yourself were alike, that you were all different, that Person 2 was most "honest," Person 1 next most "honest," Person 5 next, then Person M (yourself), then Person 3, then Person 4, and finally Person 6 the least "honest" of all. You would then use seven boxes to represent this:

```
  2  1  5  M  3  4  6
```

In other words, you can divide this group of seven people in any way you like by using one, two, three, four, five, six, or seven boxes. The idea is that if people are alike, then they should be in the same box, and if they are different, they should be in different boxes. Each box should represent less of the quality and more of its opposite as you move from left to right.

Now, go back and compare everyone, the six others and yourself, on each of the six qualities you used to describe yourself (Pages 3 and 4).
APPENDIX D

ATTITUDES TOWARD WOMEN SCALE

DEVELOPED BY J. SPENCE AND R. HELMREICH
The statements listed below describe attitudes toward the role of women in society which different people have. There are no right or wrong answers, only opinions. You are asked to express your feelings about each statement by indicating whether you (A) Agree strongly, (B) Agree mildly, (C) Disagree mildly, or (D) Disagree strongly. Please indicate your opinion by marking the column on the answer sheet which corresponds to the alternative which best describes your personal attitude. Please respond to every item.

1. Women have an obligation to be faithful to their husbands.

2. Swearing and obscenity is more repulsive in the speech of a woman than a man.

3. The satisfaction of her husband's sexual desires is a fundamental obligation of every wife.

4. Divorced men should help support their children but should not be required to pay alimony if their wives are capable of working.

5. Under ordinary circumstances, men should be expected to pay all the expenses while they're out on a date.

6. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.

7. It is all right for wives to have an occasional, casual, extramarital affair.

8. Special attentions like standing up for a woman who comes into a room or giving her a seat on a crowded bus are outmoded and should be discontinued.

9. Vocational and professional schools should admit the best qualified students, independent of sex.

10. Both husband and wife should be allowed the same grounds for divorce.

11. Telling dirty jokes should be mostly a masculine prerogative.

12. Husbands and wives should be equal partners in planning the family budget.

13. Men should continue to show courtesies to women such as holding open the door or helping them on with their coats.

14. Women should claim alimony not as persons incapable of self-support but only when there are children to provide for or when the burden of starting life anew after the divorce is obviously heavier for the wife.

15. Intoxication among women is worse than intoxication among men.
16. The initiative in dating should come from the man.

17. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing the laundry.

18. It is insulting to women to have the "obey" clause remain in the marriage service.

19. There should be a strict merit system in job appointment and promotion without regard to sex.

20. A woman should be as free as a man to propose marriage.

21. Parental authority and responsibility for discipline of the children should be equally divided between husband and wife.

22. Women should worry less about their rights and more about becoming good wives and mothers.

23. Women earning as much as their dates should bear equally the expense when they go out together.

24. Women should assume their rightful place in business and all the professions along with men.

25. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.

26. Sons in a family should be given more encouragement to go to college than daughters.

27. It is ridiculous for a woman to run a locomotive and for a man to darn socks.

28. It is childish for a woman to assert herself by retaining her maiden name after marriage.

29. Society should regard the services rendered by the women workers as valuable as those of men.

30. It is only fair that male workers should receive more pay than women even for identical work.

31. In general, the father should have greater authority than the mother in the bringing up of children.

32. Woman should be encouraged not to become sexually intimate with anyone before marriage, even their fiances.

33. Women should demand money for household and personal expenses as a right rather than a gift.
34. The husband should not be favored by law over the wife in the disposal of family property or income.

35. Wifely submission is an outworn virtue.

36. There are some professions and types of businesses that are more suitable for men than women.

37. Women should be concerned with their duties of childrearing and house­tending rather than with desires for professional and business careers.

38. The intellectual leadership of a community should be largely in the hands of men.

39. A wife should make every effort to minimize irritation and inconvenience to the male head of the family.

40. There should be no greater barrier to an unmarried woman having sex with a casual acquaintance than having dinner with him.

41. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set by men.

42. Women should take the passive role in courtship.

43. On the average, women should be regarded as less capable of contribution to economic production than are men.

44. The intellectual equality of woman with man is perfectly obvious.

45. Women should have full control of their persons and give or withhold sex intimacy as they choose.

46. The husband has in general no obligation to inform his wife of his financial plans.

47. There are many jobs in which men should be given preference over women in being hired or promoted.

48. Women with children should not work outside the home if they don't have to financially.

49. Women should be given equal opportunity with men for apprenticeship in the various trades.

50. The relative amounts of time and energy to be devoted to household duties on the one hand and to a career on the other should be determined by personal desires and interests rather than by sex.

51. As head of the household, the husband should have more responsibility for the family's financial plans than his wife.
52. If both husband and wife agree that sexual fidelity isn't important, there's no reason why both shouldn't have extramarital affairs if they want to.

53. The husband should be regarded as the legal representative of the family group in all matters of law.

54. The modern girl is entitled to the same freedom from regulation and control that is given to the modern boy.

55. Most women need and want the kind of protection and support that men have traditionally given them.
APPENDIX E

COMPLETE DISTRIBUTIONS OF AWS SCORES FOR 234 FEMALE STUDENTS

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APPENDIX F

MARLOWE-CROWNE SOCIAL DESIRABILITY SCALE
Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is true or false as it applies to you personally. Your answers to these items are to be recorded on the separate answer sheet on the page following the list of items.

1. Before voting I thoroughly investigate the qualifications of all the candidates.
2. I never hesitate to go out of my way to help someone in trouble.
3. It is sometimes hard for me to go on with my work if I am not encouraged.
4. I have never intensely disliked anyone.
5. On occasion I have had doubts about my ability to succeed in life.
6. I sometimes feel resentful when I don't get my way.
7. I am always careful about my manner of dress.
8. My table manners at home are as good as when I eat out in a restaurant.
9. If I could get into a movie without paying and be sure I was not seen, I would probably do it.
10. On a few occasions, I have given up doing something because I thought too little of my ability.
11. I like to gossip at times.
12. There have been times when I felt like rebelling against people in authority even though I knew they were right.
13. No matter who I'm talking to, I'm always a good listener.
14. I can remember "playing sick" to get out of something.
15. There have been occasions when I took advantage of someone.
16. I'm always willing to admit it when I make a mistake.
17. I always try to practice what I preach.
18. I don't find it particularly difficult to get along with loud-mouthed, obnoxious people.

19. I sometimes try to get even, rather than forgive and forget.

20. When I don't know something I don't at all mind admitting it.

21. I am always courteous, even to people who are disagreeable.

22. At times I have really insisted on having things my own way.

23. There have been occasions when I felt like smashing things.

24. I would never think of letting someone else be punished for my wrongdoings.

25. I never resent being asked to return a favor.

26. I have never been irked when people expressed ideas very different from my own.

27. I never make a long trip without checking the safety of my car.

28. There have been times when I was quite jealous of the good fortune of others.

29. I have almost never felt the urge to tell someone off.

30. I am sometimes irritated by people who ask favors of me.

31. I have never felt that I was punished without cause.

32. I sometimes think when people have a misfortune they only got what they deserved.

33. I have never deliberately said something that hurt someone's feelings.
APPENDIX G

IDENTITY STATUS INTERVIEW

Introduction

What year are you in?

Where are you from?

How did you happen to come to William and Mary?

Did your father go to school? Where? What does he do now?

Did your mother go to school? Where? What does she do now?

Occupation

What are you majoring in? What do you plan to do with it?

When did you come to decide on ______? Ever consider anything else? When? What seems attractive about ______?

Most parents have plans for their children, things they'd like them to go into or do - did yours have any plans like that?

How do your folks feel about your plans now?

How willing do you think you'd be to change this if something better came along?

Religion

Do you have any particular religious preference? How about your folks?

Ever very active in church? How about now? Get into many religious discussions?

How do your parents feel about your beliefs now? Are yours any different from theirs?

Is there any time when you've come to doubt any of your religious beliefs? When? How did it happen? How are things for you now?
**Politics**

Do you have any particular political preference: How about your parents?

Ever take any kind of political action - join groups, write letters, carry signs - anything at all like that?

Any issues you feel pretty strongly about?

Any particular time when you decided on your political beliefs?

Whom would you like to see as president?

**Sex**

What are your views, in general, on premarital intercourse? What criteria do you use to determine your actions in this area?

Have you always felt this way? Have you ever had any doubts? How do you resolve them?

What would your parents think of your sexual standards and behavior?

Do you feel there is ever any conflict between your ideas, emotions, and behavior? Could you give an example? How do you handle these conflicts? How frequently do they occur?
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| SAV    | SELF-ACTUALIZING VALUE  
Measures affirmation of a primary value of self-actualizing people |
| Ex     | EXISTENTIALITY  
Measures ability to situationally or existentially react without rigid adherence to principles |
| Fr     | FEELING REACTIVITY  
Measures sensitivity of responsiveness to one's own needs and feelings |
| S      | SPONTANEITY  
Measures freedom to react spontaneously or to be oneself |
| Sr     | SELF REGARD  
Measures affirmation of self because of worth or strength |
| Sa     | SELF ACCEPTANCE  
Measures affirmation or acceptance of self in spite of weaknesses or deficiencies |
| Nc     | NATURE OF MAN  
Measures degree of the constructive view of the nature of man, masculinity, femininity |
| Sy     | SYNERGY  
Measures ability to be synergistic, to transcend dichotomies |
| A      | ACCEPTANCE OF AGGRESSION  
Measures ability to accept one's natural aggressiveness as opposed to defensiveness, denial, and repression of aggression |
| C      | CAPACITY FOR INTIMATE CONTACT  
Measures ability to develop contactful intimate relationships with other human beings, unencumbered by expectations and obligations |
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VITA

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