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Attitude Toward Women’s Role and Self-Concept in College Women

Susan Fisher

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ATTITUDES TOWARD WOMEN'S ROLE AND
SELF-CONCEPT IN COLLEGE WOMEN

A Thesis
Presented to
the Faculty of the Department of Psychology
Western Kentucky University
Bowling Green, Kentucky

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

by
Susan M. Fisher
May 1975
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ATTITUDES TOWARD WOMEN'S ROLE AND SELF-CONCEPT IN COLLEGE WOMEN

Susan N. Fisher
May 1975

Directed by: Betta E. Poe, Sam G. McFarland, and Leroy Metze
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This study was designed to help answer the question: Do women with nontraditional attitudes toward the role of women in society obtain higher self-concept scores than women with more traditional attitudes toward the role of women? A second question was also investigated: Do women with nontraditional attitudes toward the role of women report that they behave more assertively than women with more traditional attitudes? One hundred and eighty-five undergraduate females were administered the Tennessee Self Concept Scale (TSCS), the Attitudes Toward Women Scale (AWS), and the College Self-Expression Scale (CSES). Subjects were included in one of the three experimental groups on the basis of their scores on the AWS. The traditional group was composed of 13 women whose AWS scores were 1.5 standard deviations or more below the AWS mean for the sample; the middle group was composed of 16 women whose AWS scores were within one point of the AWS mean for the sample; the nontraditional group was composed of 14 women whose AWS scores were 1.5 standard deviations or more above the AWS mean for the sample. The data were analyzed by means of a Kruskal-Wallis one-way analysis of variance by ranks test.
Results indicated that there were no differences among the three experimental groups in self-concept scores. The data indicated, however, that there were differences among the groups in self-reported assertive behavior. It was concluded that although nontraditional women report that they behave more assertively than traditional women, the relationship between self-concept and attitudes toward women's role is not clear. Several methodological problems were discussed.
CHAPTER I
Review of Literature

Self theory is a conceptual tool with which psychologists such as Lecky (1945), Combs and Snygg (1959), Rogers (1961), Wylie (1961), and Pitts, Adams, Radford, Richard, Thomas, Thomas, and Thompson (1971) attempt to understand and to predict individual behavior. Self theory is phenomenological in nature and is based upon the principle that a person reacts to his or her phenomenal world in terms of the way that world is perceived. The most important and the most stable feature of any person's phenomenal world is the self, i.e., the self as seen, perceived, and experienced by the person. Each individual is aware not so much of his or her actual self, but of the concepts each holds about the self. The term self-concept, then, may be thought of as "an organized configuration of perceptions of the self which are admitted into awareness" (Rogers, 1951, p. 136). The self-concept as described by Pitts et al. (1971) is a fixed and stable construct in adults. Indeed, self theorists such as Pitts believe that knowledge of an individual's concept of the self is the key to understanding and predicting that individual's behavior.

The way a person feels about the self colors the perceptions of that person's phenomenal world and influences
how effective the individual will be in dealing with life situations. Fitts (1965) reports that self-concept scores as measured by the Tennessee Self Concept Scale (TSCS) significantly distinguish between patient and nonpatient groups, between delinquent and nondelinquent groups, and between average persons and psychologically integrated persons (i.e., persons judged as average or better in terms of level of adjustment). Seeman (1966) compared a group of college women selected by their peers to represent psychological integration with a randomly selected control group from the same institution. The psychologically integrated group obtained significantly higher self-concept scores on 17 of the 29 scales of the TSCS. The Personality Integration Scale of the TSCS, which was designed to differentiate well-adjusted persons from poorly adjusted persons, was one of the TSCS scales on which Seeman's two groups differed most. Seeman reported that the mean score of the psychologically integrated group on a self-rating scale was also significantly higher than that of the control group. These data would seem to support the underlying assumptions of Fitts and the self theorists that the self-concept is closely associated with an individual's level of behavioral competence.

Another factor that may be related to behavior in women is the degree to which they accept the conventional female sex role stereotype. Several studies indicate that males and females agree about the attribution of sex role
stereotypes to men and women (McKee & Sherriffs, 1957; Rosenkrantz, Vogel, Bee, Broverman & Broverman, 1968). Both men and women ascribe a higher social value to masculine than to feminine behaviors (McKee & Sherriffs, 1959; Rosenkrantz et al., 1968). It has also been shown that clinicians' descriptions of a mentally healthy adult closely resembled the descriptions of a mentally healthy male but differed from those of a healthy female (Broverman, Broverman, Clarkson, Rosenkrantz, & Vogel, 1970). One study has shown that women tend to devalue the work of other women for no other reason than that there is a female name rather than a male name associated with it (Pheterson, Kiesler, & Goldberg, 1971). One conclusion that may be drawn from this research is that American society tends to devalue the competences of women and to value the female sex role stereotype less than the male sex role stereotype.

The current popularity of the Women's Liberation Movement seems to indicate that all women do not accept the female stereotype as universally as they once did. One aspect of the change in women's roles is the increasing tendency for women to define themselves in roles other than the traditional female roles of wife and mother. One field observation study (Cherniss, 1972) drew generalizations about women involved in the Women's Liberation Movement from extensive interviews with 12 women who were actively involved in the Women's Movement and 8 noninvolved comparison women who were matched with the others on the basis of age, occupation,
and marital status. Cherniss concluded on the basis of subjective evaluations that there were several areas in which the liberated women seemed to differ from the more traditional women. He hypothesized that the differences between these two groups of women were basically differences in the way these women had of relating to the world around them. Cherniss observed that the liberated women seemed to place a higher value on and to strive to maximize their own self-determination. They seemed reluctant to lose their freedom and autonomy to what they saw as the traditional constraints of marriage and family. Another facet of the liberated women's style, according to this study, was a quality of vigorous activity and assertiveness. Cherniss also noted that liberated women appeared in the interview situation to have higher self-esteem and a greater sense of self-acceptance than the control subjects. It was Cherniss's impression that women in the control group did not seem to have as much self-esteem and need for autonomy as the women in the experimental group. Also, women in the control group did not appear to be as assertive as women in the experimental group.

A number of recent studies describe some personality traits of nontraditional women. Vincent (1966) compared 50 high school females who scored high on the Fe (Femininity) Scale of the California Personality Inventory (CPI) with 50 females who scored low on the Fe Scale. He found
that the low Fe women (women who answered only a few questions in the traditionally feminine direction) scored higher on the following scales of the CPI: Dominance, Capacity for Status, Sociability, Intellectual Efficiency, Flexibility, Social Presence, Tolerance, Self-Acceptance, and Sense of Well Being. McKenzie (1972) found that women in "non-conformistic" occupations (doctoral and medical students) scored higher than women in "conformistic" occupations (housewives and elementary education majors) on the following scales of the CPI: Dominance, Capacity for Status, Sociability, Intellectual Efficiency, Flexibility, Social Presence, Responsibility, Tolerance, Achievement via Conformance, and Achievement via Independence. The data from the Vincent study seem to support Cherniss's observations that nontraditional women differ from traditional women in the areas of self-acceptance and assertiveness. McKenzie's study also supports Cherniss's observation concerning the degree of assertiveness in nontraditional women.

Other studies support the relationship between achievement, positive self-concept, and nontraditional attitudes toward women's role. Ohlbaum (1971) found that professional women evidence more positive self-concepts with a greater degree of personal autonomy and self-esteem, more liberal and achievement-oriented attitudes toward women's role, and a higher level of self-actualization than nonprofessional women (homemakers), who reported feeling a high degree of
personal frustration and self-dissatisfaction along with feeling that they were not growing or developing their abilities. Birnbaum (1971) reported the same positive feelings of self-esteem and personal competence in both single and married professional women, but the opposite feelings in traditional homemakers. Subjects in all three of Birnbaum's groups had graduated with distinction from the same college. Frankel (1970) compared equal numbers of alumni and undergraduate women classified as being goal-oriented or non-goal-oriented. The four experimental groups were given several standard personality inventories. Frankel found that goal-oriented women, regardless of age and stage in life, tended to be comfortable with themselves and to have reached a generally good level of personal adjustment. Although age generally has a positive effect on personality variables, Frankel found that undergraduate goal-oriented women had stronger feelings of self-worth than undergraduate non-goal-oriented women. Gump (1972) used Rand's Feminine Role Rating Inventory to discriminate self-oriented or nontraditional women from other-oriented or more traditional women. She administered Barron's Ego Strength Scale to both groups and concluded that ego strength is inversely related to adoption of the traditional female sex roles. According to Gump, the more purposive and resourceful a woman is, the less traditional is her sex role orientation.
One major problem with several of the above studies (Birnbaum, 1971; Ohlbaum, 1971) is the assumption that a woman's professional or nonprofessional role in society necessarily reflects her acceptance or rejection of woman's traditional role. It seems possible that an employed woman may be working for reasons that do not include a nontraditional image of herself. For example, a woman may take a job outside the home so that she and her husband can buy a bigger house or to put their children through college. The reverse situation is also possible. A woman may have chosen to be a homemaker, but this does not necessarily mean that she will never adopt other roles.

The present study attempted to determine whether women with nontraditional attitudes toward the role of women in society (Nontraditional women) have higher self-concept scores than women with traditional attitudes toward women's role (Traditional women). In addition, this study collected data concerning self-reported assertive behavior among women with traditional and nontraditional attitudes.

The following hypothesis was tested: Women with nontraditional attitudes toward women's role in society will receive higher self-concept scores than women with traditional attitudes toward women's role.
CHAPTER II

Method

Subjects

Resident undergraduate women at Western Kentucky University served as subjects in the study. One hundred eighty-five women formed the initial subject pool. The 185 women lived in five university dormitories and one resident sorority house. Although many more women were asked to participate, these 185 women volunteered to complete three questionnaires when personally asked to do so. The experimenter was a female graduate student.

The three experimental groups used in this study were selected from the subject pool on the basis of individual scores on the Attitudes Toward Women Scale (AWS), a scale developed by Janet Spence to measure attitudes toward woman's role in society. The total sample of AWS scores had a mean of 52.34 and a standard deviation of 10.15. Raw scores ranged from 27 through 72.

Three groups of subjects were identified: Traditional women, Nontraditional women, and Middle women. The traditional group was composed of 13 women whose AWS scores were
1.5 standard deviations or more below the mean AWS score for the sample (scores of 37 or less). The Nontraditional group was composed of 14 women whose AWS scores were 1.5 standard deviations or more above the AWS mean for the sample (scores of 67 or more). The Middle group was composed of 16 subjects whose AWS scores were within a range of one point above and one point below the mean for the sample (scores of 51 through 53).

Materials

Three instruments were used in this study: The Attitudes Toward Women Scale (Spence, Helmreich, & Stapp, 1973), The Tennessee Self Concept Scale (Pitts, 1965), and The College Self-Expression Scale (Galassi, DeLo, Galassi, & Bastien, 1974).

The Attitudes Toward Women Scale. The AWS (Spence et al., 1973) is a 25-item self-report measure which uses a Likert-type scale as the response mode. The AWS contains statements about the rights and roles of women in the areas of vocational, educational, and intellectual activities, dating behavior and etiquette, sexual behavior, and marital relationships. There are four response alternatives ranging from Strongly Agree to Strongly Disagree. Each item is given a score from 0 to 3, with 0 representing the most traditional answer and 3 the most nontraditional, profeminist answer. A high score on the AWS is interpreted as indicative
of a nontraditional attitude toward women's rights and roles, and a low AWS score is interpreted as reflecting a traditional attitude.

The original 50-item AWS (Spence & Helmreich, 1972) is particularly useful for descriptive purposes because it contains items representing many topics of interest in the area of attitudes toward women. The short (25-item) form of the AWS was the form used in the present study. The short form was chosen because it is more useful in obtaining a numerical index score for each individual in a given group (Spence et al., 1973). The scores reflect the degree to which the individual holds traditional or nontraditional views about the role of women in society. According to Spence et al. (1973), knowledge of AWS scores makes it possible to compare the attitudes to various groups and individuals on the dimension of attitudes toward women's role in society. Knowledge of the AWS scores can also be used to make predictions concerning other behaviors on the basis of an individual's attitude toward women (Spence et al., 1973).

Correlations between scores on the short and the long versions of the AWS for groups of male and female undergraduates and their parents were .95 and above (Spence et al., 1973). Factor analysis of the short form AWS showed the scale to be essentially unifactorial with the
first factor accounting for 67.7% of the variance for females and 69.2% of the variance for males.

The authors of the AWS short form report normative data based on a sample of 241 undergraduate females and 286 undergraduate males from introductory psychology classes at The University of Texas at Austin. The mean score for female students was 50.26 and the standard deviation was 11.68. Raw scores ranged from 20 through 75.

The Tennessee Self Concept Scale. The TSCS is a 100-item self-report inventory (Fitts, 1965). The TSCS was used because it is relatively short and simple for the subjects to complete. It is a well-standardized, widely-accepted instrument. Its measure of overall self-concept includes items in the areas of physical self, moral-ethical self, personal self, family self, and social self. There is a Total "P" Score which is thought to reflect the overall level of an individual's self-esteem. Persons with high Total "P" Scores tend to like themselves, to feel that they are persons of value and worth, and to act accordingly (Fitts, 1965). Persons with low Total "P" Scores are doubtful about their own worth, and tend to see themselves as undesirable. They often feel anxious, depressed, and have little confidence in themselves (Fitts, 1965). The test-retest reliability coefficient for Total "P" Score was .92 (Fitts, 1965). Fitts reports that nonpatients obtain
higher self-concept scores than patients and that psychologically integrated subjects obtain higher scores than normals. Certain life experiences (such as psychotherapy and success and failure experiences) have been shown to be reflected in TSCS scores (Fitts, 1965).

The College Self-Expression Scale. The 50-item College Self-Expression Scale (CSES) is a self-report inventory which was designed to measure assertive behavior among college students (Galassi et al., 1974). It uses a five-point Likert format. The scale includes questions about three types of assertiveness: positive assertiveness (expressing feelings of love or approval), negative assertiveness (expressing justified feelings of anger and dissatisfaction), and self-denial (overapologizing, excessive interpersonal anxiety). The scale attempts to measure assertiveness in relation to a variety of role occupants: strangers, authority figures, business relations, family and relatives, like and opposite sex peers. Normative data were collected at West Virginia University. Subjects in the normative sample were 91 introductory psychology students, 47 upper division and graduate students, 41 elementary student teachers, and 82 secondary student teachers.

Test-retest reliability was found to be .89 and .90 (Galassi et al., 1974). Construct validity was measured by correlating CSES scores with ratings on the 24 scales of the Adjective Check List (Gough & Heilbrun, 1965). The CSES
was found to correlate positively and significantly with the following scales of the Adjective Check List: Number checked, Defensiveness, Favorable, Self-Confidence, Achievement, Dominance, Intraception, Heterosexuality, Exhibition, Autonomy, and Change. Galassi et al. (1974) measured concurrent validity by correlating supervisors' ratings of student teachers on the CSES with the students' ratings of themselves on the CSES. A significant and positive correlation was found to exist between supervisor and self-ratings on assertiveness. The CSES was used in the present study as a limited behavioral measure of self-reported assertiveness in life-like situations.

Procedure

This study used the technique of systematic observation, i.e., subjects were included in one of the experimental groups according to their scores on the Attitudes Toward Women Scale. The following procedure was followed in obtaining students for the initial subject pool. The experimenter went to all of the rooms on one floor of the dormitory or sorority and gave the following speech to those who were available:

I am doing a research project on college women and how they feel about different issues. I have brought some questionnaires to your dorm (sorority) this afternoon. It will take you about half an hour to fill them in. You will be asked to state how you feel about certain issues and what you would do in certain situations. If you feel you have the time and you
would like to do so, I would appreciate it if you would come down to the kitchen (lobby) and fill them out this afternoon. If you don't want to, that's fine too. Thanks.

Upon arriving at the designated place, subjects were administered the TSCS, the AWS, and the CSES. The order in which the instruments were completed was counterbalanced, with half of the subjects completing the TSCS first and half completing the AWS and CSES first. All subjects completed the questionnaires in the room with the experimenter present. Data collection took place over a two-month period of time.

Data Analysis:

The dependent variable in this study was Total "P" Score on the TSCS. The CSES scores were considered to be supplementary information, although they were analyzed in the same way as the TSCS scores.

The AWS was scored for all women in the initial subject pool. After selected subjects were assigned to the experimental groups, the experimenter scored the TSCS and CSES for those subjects.

The Kruskal-Wallis one-way analysis of scales variance was used for the data analysis on both the TSCS and CSES scores. Recognizing that probability pyramiding is a factor to be considered when running more than one test on data from the same subjects, it was felt that using the conservative non-parametric Kruskal-Wallis test counteracted to
some degree the increased probability of finding significant differences between groups.
CHAPTER III
Results and Discussion

A Kruskal-Wallis one-way analysis of variance was performed comparing the TSCS scores of the three experimental groups. The $H$ value for the TSCS scores was 1.16, which was nonsignificant. That is, no differences were found among the TSCS scores of the three groups.

The hypothesis that women with nontraditional attitudes toward women's role in society will receive higher self-concept scores than women with traditional attitudes toward women's role was not supported. Therefore, it may be that no relationship exists between a woman's attitudes toward women's role in society and her concept of herself. However, the lack of results in the predicted direction in this study might also be due to several methodological problems.

Comparison of the distribution of the WKU sample of 185 AWS scores with the distribution of the Spence et al. (1973) sample shows some possibly meaningful differences. Spence's mean AWS score for undergraduate females was 50.26; the mean of the WKU sample was 52.14. To compare Spence's AWS normative population with the present sample, a one-tailed $t$ test for independent sample means was computed. It was found that the mean AWS score of the present sample was
significantly higher than the mean AWS score of the normative population \( t = 1.9624, p < .05 \). The significantly higher mean of the WKU sample may be interpreted as an indication that subjects in the present study were more nontraditional in reported attitudes toward women than the norm group. It should also be noted that the range of the WKU sample of AWS scores was smaller than the range of the normative population. The WKU sample ranged from 27 through 72; the normative sample ranged from 20 through 75. Thus, the present study may not have compared truly traditional and nontraditional women as it was designed to do. Both of the extreme groups may have been affected by the inclusion of women whose attitudes toward the role of women were not extreme.

Secondly, the finding of no difference may be partially explained by a lack of sensitivity of the self-concept measure (TSCS). It may be that the TSCS is not sensitive to small differences in self-concept such as those that might exist between two groups of normal subjects. Although Fitts and a number of other researchers (Fitts, 1965) have demonstrated that TSCS scores do differentiate between patient and nonpatient groups as well as between normal and psychologically integrated groups, he presents no data that demonstrate the usefulness of the TSCS in detecting small differences in self-concept among normals. Perhaps a more specific, less global self-concept measure designed for use
with normals instead of with clinical populations might
show significant differences in self-concept among groups
of normal women with traditional and nontraditional attitudes
toward women's role.

A third possible explanation lies in the information
obtained on the measure of self-reported assertiveness. The
results of the Kruskal-Wallis test indicate that there is a
significant difference in CSES scores among the experimental
groups (H = 6.83, p < .05). Thus, women with nontraditional
attitudes toward the role of women may not see themselves
more or less positively from traditional women, but they do
report that they are more assertive in their behavior.

It may be that both traditional and nontraditional
women see themselves in an equally favorable way because
women in both groups are fulfilling the role they believe
to be a woman's proper role. Perhaps a woman's concept of
herself depends not so much on the particular values she
holds as on the degree to which she perceives herself to be
carrying out those values.

Further research is needed on the relationship between
attitude toward woman's role and self-concept. It may be
that a study similar to the present study which uses two
standard deviations instead of 1.5 standard deviations above
and below the AWS mean as cutting scores for selecting the
groups would find differences in self-concept.
Perhaps a study with a larger initial subject pool would make possible the inclusion of women with scores at the extremes of the AWS distribution. Comparison of women with more extreme attitudes toward the role of women than were found in the present sample would shed more light on possible relationships between women's attitudes toward themselves and their attitudes toward the role of women in society.

Further research using another measure of self-concept or self-esteem seems to be indicated. Possibly a Q-Sort technique would be more sensitive to small differences in attitudes toward the self than the self-concept measure used in this study.

In summary, the relationship between a woman's attitudes toward herself and her attitudes toward the role of women in society is not clear. Women with different attitudes toward the role of women seem to act differently, but it is not clear whether or in what ways they think of themselves differently.
References


Spence, J. T., Helmreich, R. The Attitudes Toward Women Scale: An objective instrument to measure attitudes toward the rights and roles of women in contemporary society. JSAS Catalogue of Selected Documents in Psychology, 1972, 2, 66-67.


COLLEGE SELF EXPRESSION SCALE

The following inventory is designed to provide information about the way in which you express yourself. Please answer the questions by circling the appropriate number from 0-4. Your answer should reflect how you generally express yourself in the situations.

0 Always or Almost Always
1 Usually
2 Sometimes
3 Seldom
4 Never or Rarely

1. Do you ignore it when someone pushes in front of you in line?

2. When you decide that you no longer wish to date someone, do you have marked difficulty telling the person of your decision?

3. Would you exchange a purchase you discover to be faulty?

4. If you decided to change your major to a field which your parents will not approve, would you have difficulty telling them?

5. Are you inclined to be over-apologetic?

6. If you were studying and if your roommate were making too much noise, would you ask him to stop?

7. Is it difficult for you to compliment and praise others?

8. If you are angry at your parents, can you tell them?

9. Do you insist that your roommate does her fair share of the cleaning?

10. If you find yourself becoming fond of someone you are dating, would you have difficulty expressing these feelings to that person?

11. If a friend who has borrowed $5.00 from you seems to have forgotten about it, would you remind this person?
12. Are you overly careful to avoid hurting other people's feelings?

13. If you have a close friend whom your parents dislike and constantly criticize, would you inform your parents that you disagree with them and tell them of your friend's assets?

14. Do you find it difficult to ask a friend to do a favor for you?

15. If food which is not to your satisfaction is served in a restaurant, would you complain about it to the waiter?

16. If your roommate without permission eats food that she knows you have been saving, can you express your displeasure to her?

17. If a salesman has gone to considerable trouble to show you some merchandise which is not quite suitable, do you have difficulty saying no?

18. Do you keep your opinions to yourself?

19. If friends visit when you want to study, do you ask them to return at a more convenient time?

20. Are you able to express love and affection to people for whom you care?

21. If you were in a small seminar and the professor made a statement that you considered untrue, would you question it?

22. If a person of the opposite sex whom you have been wanting to meet smiles or directs attention to you at a party, would you take the initiative in beginning a conversation?

23. If someone you respect expresses opinions with which you strongly disagree, would you venture to state your own point of view?

24. Do you go out of your way to avoid trouble with other people?

25. If a friend is wearing a new outfit which you like, do you tell that person so?

26. If after leaving a store you realize that you have been "shortchanged," do you go back and request the correct amount?
27. If a friend makes what you consider to be an unreasonable request, are you able to refuse?

28. If a close and respected relative were annoying you, would you hide your feelings rather than express your annoyance?

29. If your parents want you to come home for a weekend but you have made important plans, would you tell them of your preference?

30. Do you express anger or annoyance toward the opposite sex when it is justified?

31. If a friend does an errand for you, do you tell that person how much you appreciate it?

32. When a person is blatantly unfair, do you fail to say something about it to him?

33. Do you avoid social contacts for fear of doing or saying the wrong thing?

34. If a friend betrays your confidence, would you hesitate to express annoyance to that person?

35. When a clerk in a store waits on someone who has come in after you, do you call his attention to the matter?

36. If you are particularly happy about someone's good fortune, can you express this to that person?

37. Would you be hesitant about asking a good friend to lend you a few dollars?

38. If a person teases you to the point that it is no longer fun, do you have difficulty expressing your displeasure?

39. If you arrive late for a meeting, would you rather stand than go to a front seat which could only be secured with a fair degree of conspicuousness?

40. If your date calls on Saturday night 15 minutes before you are supposed to meet and says that he has to study for an important exam and cannot make it, would you express your annoyance?

41. If someone keeps kicking the back of your chair in a movie, would you ask him to stop?
42. If someone interrupts you in the middle of an important conversation, do you request that the person wait until you have finished?

43. Do you freely volunteer information or opinions in class discussions?

44. Are you reluctant to speak to an attractive acquaintance of the opposite sex?

45. If you lived in an apartment and the landlord failed to make certain necessary repairs after promising to do so, would you insist on it?

46. If your parents want you home by a certain time which you feel is much too early and unreasonable, do you attempt to discuss or negotiate this with them?

47. Do you find it difficult to stand up for your rights?

48. If a friend unjustifiably criticizes you, do you express your resentment there and then?

49. Do you express your feelings to others?

50. Do you avoid asking questions in class for fear of feeling self-conscious?
The Attitudes Toward Women Scale (AMS)

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 circling either A, B, C, or D on the answer sheet for each item. Please respond to every item.

1. Swearing and obscenity are more repulsive in the speech of a woman than of a man.

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

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

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

5. Intoxication among women is worse than intoxication among men.

6. 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.

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

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

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

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

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

12. Women should assume their rightful place in business and all of the professions along with men.
13. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.

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

15. It is ridiculous for a woman to run a locomotive or for a man to darn socks.

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

17. Women should be encouraged not to become sexually intimate with anyone before marriage, even their fiancés.

18. The husband should not be favored by law over the wife in the disposal of family property or income.

19. Women should be concerned with their duties of childbearing and housekeeping, rather than with desires for professional and business careers.

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

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

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

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

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

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