RELATIONSHIPS BETWEEN SELF-SILENCING AND WOMANIST IDENTITY DEVELOPMENT IN COLLEGE WOMEN

By

JENNIFER ELIZABETH WATTERS

Bachelor of Arts

University of Oklahoma

Norman, Oklahoma

1999

Submitted to the Faculty of the
Graduate College of
Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
MASTER OF SCIENCE
May, 2002

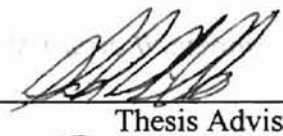
RELATIONSHIPS BETWEEN SELF-SILENCING

AND WOMANIST IDENTITY

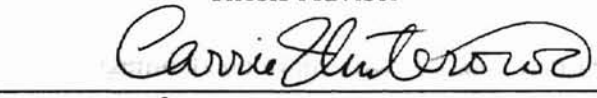
DEVELOPMENT IN

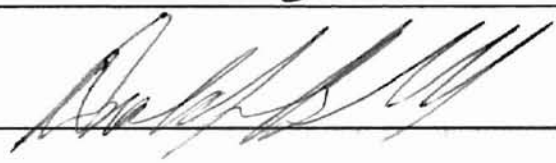
COLLEGE WOMEN

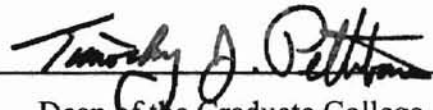
Thesis Approved:



Thesis Adviser







Dean of the Graduate College

ACKNOWLEDGEMENTS

I would like to begin by thanking Dr. Marie Miville, a true womanist, for her continual support throughout my time as a student at Oklahoma State University. I feel honored to have worked with her on this project! Her knowledge, guidance, and insight made it a successful project as well as a valuable learning experience.

I would also like to thank the other members of my committee for their help and commitment to my project: Dr. Carrie Winterowd, my academic advisor, and Dr. Donald Boswell.

Additional acknowledgements go to the students and instructors who participated in this project.

I want to thank my family, whose love and encouragement mean the world to me. I am so grateful to my parents, Dr. Larry and Jo Ann Watters, for the understanding and commitment they have shown me throughout my academic career. I admire them both and consider them friends as well as parents. I am also thankful to my friends in Norman, Tulsa, and Stillwater who have supported me throughout this time as they always do.

I dedicate this project to my grandparents, the late Jeff and Anne Watters, who have helped me to get to where I am today.

TABLE OF CONTENTS

CHAPTER 1: Introduction 1

CHAPTER 2: Review of the Literature 13

Silencing the Self Theory 13

Empirical Evidence for Silencing the Self Theory 20

Womanist Identity Development Model 33

CHAPTER 3: Method 41

Participants 41

Measures 43
Demographic Data Sheet 44
Silencing the Self Scale 44
Womanist Identity Attitudes Scale 49
Procedure 52

CHAPTER 4: Results 53

Overview of Analyses of Hypotheses 53
Hypothesis 1 53
Hypothesis 2 55
Hypothesis 3 55
Other findings 56

CHAPTER 5: Discussion 58

Silencing the Self and Womanist Identity Development 58

Greek Affiliation and Womanist Identity Development 64

Age and Womanist Identity Development 64

Other Findings 65

Limitations of the Study 67

Implications for Future Research 68

Implications for Practice 69

REFERENCES 74

APPENDIXES 78

APPENDIX A – TABLE 1 (CONTINUED) 78

APPENDIX B – MEASURES LISTED BY SUBSCALE 81
STSS ITEMS 82
WIAS ITEMS 84

APPENDIX C – MEASURES 89
STSS 90
WIAS 93

APPENDIX D – DEMOGRAPHIC DATA SHEET 97

APPENDIX E – INSTRUCTIONS FOR AUTHOR (SCRIPT) 100

APPENDIX F – MISCELLANEOUS MATERIALS 102
INFORMED CONSENT FORM 103
IRB APPROVAL FORMS 104

LIST OF TABLES

Table		Page
1.	Demographic Variables of Sample	42
2.	Interscale Correlations for STSS	49
3.	Alphas for STSS and WIAS Subscales	51
4.	Interscale Correlations for WIAS Subscales	52
5.	Correlations of WIAS and STSS Subscales	55

CHAPTER ONE

INTRODUCTION

The following story is by Estes (1994), who uses myths, stories, and fairy tales in her work as a Jungian psychoanalyst.

Long ago, there lived a man named Bluebeard who had such an eye for women that he courted three sisters at the same time. The three sisters were frightened by his odd blue beard and hid from him when he called on them. Bluebeard attempted to prove himself trustworthy by inviting the three sisters on an outing in the forest. He put great effort into the date and made such a favorable impression on the three sisters that they reconsidered their initial impressions of him. However, the two older sisters' fears and suspicions returned and they decided not to see Bluebeard again. The youngest sister believed that Bluebeard was not bad because of his charming nature. As she thought more about it, the less awful he seemed and also the less blue his beard. Bluebeard soon asked her to marry him and she agreed. The bride and groom rode off to his castle in the woods. Bluebeard told his bride that he had to go away for awhile. He gave her permission to do whatever she wanted. He gave her his set of keys and told her that she could open any and every door. The one exception was that she could not use the tiny little key with the scrollwork on top. After Bluebeard left, she invited her two sisters over and they made it a game to find the key that fit each door. The girls opened door after door until they came to a cellar with a locked door. Their curiosity led them to try the last key, the tiny one with the scrollwork. It unlocked the door, and when the door swung open, the girls found themselves in darkness. The sisters lit a candle and the three women screamed in horror at what they saw in the room: blood, blackened bones of corpses, and

skulls. They slammed the door shut, but noticed that the tiny key was stained with blood. Blood continued to pour from the key, regardless of how the young wife tried to stop it. She decided to hide the key in her wardrobe. The next day Bluebeard returned and asked her to give back his keys. He noticed that the tiny key was missing and asked his wife what happened to it. She lied, saying she could not remember. He opened the wardrobe and found the key on the top shelf. Bluebeard grabbed his wife and told her that it was her turn to go into the cellar. He dragged her to the cellar, but she was able to convince him to give her time to prepare for her death and make peace with God. The wife called to her sisters, who were nearby, and asked them to get her brothers. Bluebeard continued to scream for his wife and began to climb the stairs for her. The sisters cried that their brothers were on their way. The young wife's brothers proceeded to attack and kill Bluebeard just in time before he killed his wife.

The story of Bluebeard illustrates some central themes in the development of identity in women. In the Bluebeard story, the youngest sister might be described as going through the stages of Helms' (1990) Womanist Identity Development Model, which is a central focus in this study. This model emphasizes women's healthy identity as being based on defining internal standards, or self-definitions, of womanhood rather than external standards.

Helms' (1990) Womanist Identity Development model describes four gender-related cognitive-affective information-processing strategies (i.e., ego statuses) by which women shift their interpretation of gender-related events from primary reliance on external definitions of womanhood to those which are internally defined. The four statuses of Womanist Identity Development are: Pre-Encounter, Encounter, Immersion-

Emersion, and Internalization. The Pre-Encounter is one of naïveté and involves conforming to societal views about gender. This can be seen in the beginning of the Bluebeard story when the youngest sister decided to marry Bluebeard despite her earlier concerns about him. She convinced herself that he could not be that bad and suppressed her intuition that warned her not to go with him. He was bad for her and had been bad to other women as evidenced by the bodies in the cellar. When the young wife opened that door, her outlook on life changed. The young wife's naïveté was lost because of the disgusting things she saw behind the locked door. She was no longer able to look at life in the same way, through the eyes that had not yet encountered such horror.

This illustrates the second stage of the Womanist Identity Model (Helms, 1990), which is the Encounter stage. According to Helms, this involves questioning the accepted values of the previous stage. Movement from the Pre-Encounter to the Encounter stage is typically provoked by an event that contradicts what one previously believed. The young wife could move forward in the Womanist Identity Development model because she survived the challenge of the Bluebeard Encounter and was now better able to protect herself from Bluebeard-like people in the future. This new wisdom illustrates change in the young wife's identity development. Her view of the world is now more sophisticated after her Encounter with Bluebeard.

The next stage, Immersion-Emersion, involves rejection of male-supremacist definitions of womanhood. This can be seen in the Bluebeard story when the young wife used her new knowledge to protect herself and refused to submit to his power. During the latter part of the Immersion-Emersion stage, the woman searched for positive self-affirming definitions of womanhood. Women in this stage often form intense affiliations

with other women. When Bluebeard's young wife realized what he planned to do to her, she rallied her sisters for help. Both her brothers and sisters play an important role in helping the young wife defeat Bluebeard. According to Estes (1994), each character (both male and female) is believed to represent a different aspect of the young wife's psyche. The young wife calls to each part of her psyche in order to save herself. This illustrates the final stage of Helms' (1992) Womanist Identity Development model, Internalization. Women in the Internalization stage focus on their positive internal definitions of womanhood, refusing to be defined by external standards.

A less extreme version of this story can be seen in women's experience of losing their naïveté and integrating identity at the college level. As college women develop their attitudes about womanhood, a variety of feelings may emerge. The college environment is likely to influence these feelings and possibly women's identity development.

The young wife's environment appeared safe for awhile, but she soon learned the truth about her husband. When Bluebeard arrived home from his journey, the wife attempted to act as if nothing was wrong because she was afraid of what Bluebeard might do to her. She silenced her true feelings of fear and horror until Bluebeard found the key and realized she had seen inside his cellar. Although this is a fictional example, many women silence themselves in relationships to keep the peace. According to Jack (1991), silencing the self refers to "...removing critical aspects of self from dialogue for specific relational purposes" (Jack, in Joiner and Coyne, 1999). Jack's research on silencing the self originated with her longitudinal study of depressed women. According to the silencing the self theory (Jack, 1991), the act of self-silencing contributes to depression in women and may lead to relationship problems. The relationship between depression and

self-silencing has been extensively studied. Therefore, this relationship will not be examined in the present study. It would seem that one's identity development (and womanist identity attitudes) would be related to a woman's comfort level with revealing her feelings to her partner.

Jack (1999) lists social factors that are associated with self-silencing and subsequently, women's vulnerability to depression. Some of the factors mentioned are the dual impact of poverty and young children, the psychological disadvantage of women's negative social status, the lack of a close relationship, and the difficulty of communicating with a partner who is hostile and unreliable. When women attempt to keep hidden aspects of self, the result is often overwhelming feelings of loss of connection, loss of self, and inauthenticity. This creates an experience of inner division where one part of the self turns against the other with rage. Jack (1999) believes this inner division is the key aspect of depression. Jack stated, "...in women, depression exposes the faltering lines of attachment, the fraying of the relational tapestry into which the experience of female self is woven; it highlights the quality of a woman's relationship to her partner" (p. 21).

According to Jack (1999, in Joyner & Coyne, 1999),

> Silencing the self theory postulates that women whose backgrounds or current contexts encourage them to meet their relational needs in self-sacrificing, inauthentic ways are more likely to adopt gender-specific schemas about how to make and maintain intimate relationships. These schemas, or images of relatedness, reflect cultural prescriptions for feminine relationship behavior that are based on inequality. Self-silencing contributes to decreased possibilities for intimacy, to a loss of self-esteem, to the experience of a divided self, and to a heightened vulnerability to depression (p. 229).

Women who adopt these culturally-prescribed gender-specific schemas are looking to external sources for their identity, rather than looking inward.

Another theorist whose work has been influential in understanding women's psychological development is Estes (1995). Estes utilizes fairy tales, myths, and stories in her work as a Jungian psychoanalyst. Much of Estes' theory centers around the Wild Woman archetype, a presence that she believes lives in every woman. W*ild* means to "...live a natural life, one in which the creature has innate integrity and healthy boundaries. These words, *wild* and *woman*, cause women to remember who they are and what they are about. They create a metaphor to describe the force which funds all females. They personify a force that women cannot live without" (Estes, 1995, p. 6). Depression is thought to occur when women lose touch with their inner wildish nature. This occurs through denying their individual needs, sacrificing too much of oneself for others, and not allowing oneself time for creativity. Estes describes in detail the many symptoms that result when a woman loses touch with her wild nature. Some of these symptoms are those that resemble what an individual with depression might describe. According to Estes, "...women's depressions are often caused by a severely restricted soul-life in which innovation, impulse, and creation are restricted or forbidden" (p. 273).

One of the goals of this study is to understand how womanist identity development affects silencing the self patterns. Women who subscribe to cultural ideas about how women should behave rather than on their internal definitions of womanhood may be more likely to silence themselves. Researchers (Ossana, 1985 & Ossana & Helms, 1992) found that womanist identity status is related to self-esteem among college women.

The variables in this study were selected because of the overlapping nature in the psychological theories behind each instrument. The instruments take into account the

external influences that affect women, such as the quality of women's relationships. The theories underlying the models and instruments in the present study do not attempt to analyze women's desires and needs for relationships as dependency, and therefore do not over-pathologize women.

Estes's (1995) personality theory about women's "wild woman" development and Helms' (1992) Womanist Identity Development theory are integrated in the present study to obtain a broad-view picture of college women's identity development and to examine how identity development relates to self-silencing. Women who are enrolled in college courses are the focus of the current study.

This study will examine the relationship of silencing the self and womanist identity development in college women. Several research questions / hypotheses will be examined in this study. This study will examine whether gender identity as measured by the Womanist Identity Attitudes Scale (WIAS; Ossana & Helms, 1992) is related to self-silencing as measured by the Silencing the Self Scale (STSS; Jack & Dill, 1992) in undergraduate women.

Demographic variables also will be explored here. For example, the influence of participants' year in school will be investigated. The relationships between year in school and silencing the self and the womanist identity attitudes scales will be analyzed. Another demographic variable of particular interest is the effect of Greek affiliation. The variable of Greek affiliation has not yet been explored in relation to silencing the self and womanist identity development. It is hypothesized that there will be relationships between Greek affiliation and silencing the self and between Greek affiliation and womanist identity. The pressure often exerted on Greek members to maintain academic

and social achievement is expected to affect women's behaviors and feelings. According to Kalof and Cargill (1991), "...fraternities and sororities play an important social role on most campuses and have been associated with value transmission among members of Greek organizations" (p. 418). Therefore, it is expected that patterns will emerge for Greek members. Lottes and Kuriloff (1994) discussed the controversy surrounding the Greek system. According to Lottes and Kurlioff (1994), "Fraternities and sororities have been accused of fostering sexist, male-dominant, racist, exclusionary, anti-intellectual, and homophobic attitudes and values" (p. 34). However, the authors stated that research findings about Greek influence have been inconsistent.

The demographic questionnaire also includes items to assess participants' parents' Greek affiliation to provide additional information about socialization.

Statement of the Problem

Much research has been done using the Silencing the Self Scale (STSS; Jack, 1991; Jack & Dill, 1992). Many of the studies using the STSS have focused on comparing silencing the self patterns in men and women. According to Jack's (1991) theory, men and women have different reasons for self-silencing. Because of these potential differences, the present study will investigate silencing the self as it relates to women. Womanist identity attitudes (Helms, 1990; Ossana & Helms, 1992) will be examined to learn more about the unique aspects of self-silencing patterns among women. It appears that previous research has not focused on the specific combinations of these variables. The findings from Ossana & Helms' (1992) study of womanist identity development and gender discrimination in the campus environment influenced the current study. As women began to base their identity on positive internal standards (toward

Internalization), they appeared less likely to have low self-esteem (Ossana, 1986; Ossana & Helms, 1992). As of yet, no research has been conducted to examine the relationship between silencing the self and womanist identity in college women. The impact of Greek affiliation has not been examined in relation to either self-silencing or womanist identity development. Thus, the findings from this study will provide new information about these relationships. Results of this study might help college women, Greek and Non-Greek, to benefit more from their college experience

Research Questions/Hypotheses:

Several research questions and hypotheses will be investigated in the present study. They are as follows:

Question 1: What is the relationship between womanist identity statuses and self-silencing? In addition, what is the relationship between womanist identity statuses and the individual subdomains of self-silencing: externalized self-perception, care as self-sacrifice, silencing the self, and divided self?

Hypothesis 1a: More sophisticated statuses of womanist identity development, which involve looking to internal rather than external standards for identity (e.g., Internalization), are expected to correlate negatively or not at all with self-silencing.

Hypothesis 1b: Less sophisticated statuses, which involve looking to external rather than internal standards for identity (e.g., Preencounter, Encounter, and Immersion), are expected to positively correlate with self-silencing.

Question 2: What is the relationship between Greek affiliation and self-silencing?

Hypothesis 2: Women who are affiliated with Greek organizations (e.g., sororities) are expected to self-silence more than non-Greek women.

Question 3: What is the relationship between Greek affiliation and womanist identity development?

Hypothesis 3: Participants with Greek affiliation (e.g., sororities) will have stronger womanist identity attitudes reflecting traditional gender roles (e.g., Preencounter). Subsequently, Greek-affiliated participants will have attitudes that are negatively or unrelated to womanist identity attitudes reflecting internalization. According to Kaloff and Cargill (1991), Greek women were more traditional in their views about gender dominance in interpersonal relationships. Although this study took place over ten years ago, this same pattern is expected in the present study.

Significance of the Study

Women at the college level are in the position of losing their naïveté as they are faced with new experiences. Previous beliefs are often challenged as encounters are made with people and systems that seem to contradict these former beliefs. This study will inform mental health professionals of implications for practice with college women. The aim of the study is to provide a better understanding of women's cognitive schemas and how these relate to women's identity development. This research will provide mental health professionals with a framework to aid in conceptualization of depression in college women. Knowledge of one's womanist identity development status would add to this. An understanding of identity development makes it possible to examine individual differences. It is hoped that the present study will offer some insight into the role of cognitions and experiences in college women's development. The more information that mental health professionals have about college women's counseling needs, the better equipped the mental health professionals will be to help them.

Definitions of terms

Womanist identity development (Helms, 1990) is a stage-wise developmental process, moving from a focus on external to internal definitions of "womanhood." The first status, Pre-Encounter, is characterized by naïveté and acceptance of societal views about gender roles. The Encounter status involves questioning the accepted values and beliefs of the Pre-Encounter status that results from contact that makes womanhood more relevant. The third status, Immersion-Emersion, is characterized by the idealization of women along with the active rejection of male-supremacist views. The fourth and final status, Internalization, is characterized by a positive definition of womanhood based on personal attributes and a refusal to be bound by external definitions of womanhood (Ossana & Helms, 1992).

The term, silencing the self, refers to the way in which women refrain from expressing their true feelings in order to maintain relationships with others. Jack (1991) found that silencing the self is related to depression in women. The internal dialogues of depressed women tend to be characterized by a judgmental tone that reflects societal norms. Silencing the self is not limited to women's voices. It refers to self-silencing thoughts, as well. "Forcing themselves to stop thinking, judging their own thoughts, and silencing their voices and opinions are methods by which women keep themselves from expressing anger and resentment" (Jack, 1991, p. 137). It is believed that failure to express feelings such as anger and resentment contributes to depression. Jack (1991) describes the four subdomains of silencing the self. Externalized self-perception refers to negative standards used for self-judgment. Care as self-sacrifice deals with securing attachments to others by putting others' needs before personal needs. Silencing the self is

another subdomain that specifically focuses on the extent to which people inhibit self-expression to avoid conflict and to preserve relationship. The final subdomain, Divided Self, deals with appearing outwardly compliant to external standards while the inner self is angry.

Limitations

There were several limitations to this study. The restricted sample of college women may have given lower representation of the womanist identity development statuses because the majority of participants were between the ages of 18 and 22. The results also may be limited on socioeconomic status, which is typically higher among college students. Another limitation might involve the potentially low alpha levels of the Womanist Identity Attitudes Scale (WIAS; Ossana & Helms, 1992). The researcher examined alphas in the current study.

CHAPTER 2

REVIEW OF THE LITERATURE

Silencing the self theory (Jack, 1991) will be discussed, followed by empirical studies that examined this theory in a variety of settings. Jungian theory described by Estes (1995) will be reviewed as it relates to Jack's silencing the self theory and depression. Helms' (1990) Womanist Identity Development Model will then be discussed, as well as empirical information from the Womanist Identity Attitudes Scale (WIAS), which was designed to measure development. Greek affiliation will be discussed after the WIAS.

Silencing the Self Theory

Jack's (1991) longitudinal study of twelve women who were diagnosed as clinically depressed led to the theory for the Silencing the Self Scale. The recurring themes in women's responses provided Jack with data about women's silencing the self behavior. According to Jack's (1991) silencing the self theory, a woman's loss of voice also indicates a loss of self. Jack (1999, cited in Joiner & Coyne) stated that "voice" refers more to the substance of what is communicated or hidden in one's relationship than to speech acts themselves (p. 225). Loss of voice is associated with the following: images of relatedness and the imperatives that are implied by these, shame or fear, and prohibitions against women's anger and aggression. (p. 227-228). Jack explained that women's depression originates primarily from inequality in relationships. She described how women have the potential to lose themselves by focusing on pleasing others. "When depressed women talk about their experiences in unsatisfactory relationships, the most common phrase that reoccurs is "loss of self" (p. 21).

There are multiple reasons that women silence themselves. According to Jack, "this process of continually monitoring feelings and censoring oneself, of being disconfirmed within a relationship that promises intimacy and identity, is part of what leads to the existential sense of loss of self and to depression" (p. 37). Jack also discussed the term, "compliant relatedness." Women who display compliant relatedness attempt to connect with their partner out of fear that the partner will leave or withhold love if the woman is unable to please him. As a result, a woman hovers close to her partner hoping to maintain the relationship and restricts herself when expressing true feelings. Jack (1991) referred to a double bind that women face, also described by Jean Baker Miller (1976). When a woman feels angry with her partner, she may avoid the direct expression of her anger because she feels her partner might terminate the relationship and/or harm her in some way. "Yet her inability to convey her feelings directly leads to hopelessness about the possibility of changing an unsatisfactory situation. In this double bind, a woman can feel that any action she takes carries the threat of loss" (Jack, 1991, p. 42).

Jack found that some of the women she interviewed who were in this type of relationship engage in covert rebellion, in which they appeared outwardly compliant but indirectly rebelled. "Covert rebellion offers a sense of safety to a woman because it allows a surface appearance of harmony, an illusion of intimacy" (p. 49). In a sense, this silencing the self in relationships becomes a cycle which may hinder the relationship (Newman, 1998). Jack (1999; in Joiner & Coyne, 1999) explains that a woman's personal history, current relationship context, and personal functioning influence silencing the self behavior and reflexively influence relationship functioning. According to Jack (1999; in Joiner and Coyne, 1999), "These images of relatedness, open to influence from social

contexts, are hypothesized to relate to depression symptoms through the following specific dynamic: self-silencing, loss of self, inner division, and self-condemnation" (p. 232).

Jack (1999) believes that anger directed at oneself is a factor in the development of depression in women. According to Jack (1999), "...social conflicts become transformed into inner conflicts, which rob her of the clarity needed to take action. Once anger is directed at the self instead of against the oppressing conditions, a woman is set up for confusion, self-doubt, and ultimately, for depression" (p. 104).

Jack (1991) also described some of the myths and normative gender roles, such as the roles of "wife" and "good woman," and the things that perpetuate these (p. 44). According to Jack, "Compliance in relationship is one way of solving the conundrum of how to attain intimacy within a relationship based on inequality: alter the self in order to connect in ways believed to be pleasing to the man" (p. 46). Jack described how inequality in relationships may lead to depression among women. The partner, who has most of the power in an unequal relationship, ignores the woman's feelings and needs, which then contributes to women's depression.

Women who subscribe to traditional beliefs and norms may face developmental dilemmas when trying to achieve development of the self and the development of intimacy. Jack (1991) stated, "Striving for intimacy through the traditional female role constraints and compromises [the depressed women's] own continually developing sense of self while it also limits the possibilities for honest connection. Conversely, their capacity for intimacy is diminished by their compromised self-development. Part of the feeling of hopelessness in their depression stems from the sense that moving toward one

major life goal forecloses the other" (p. 48). These dilemmas have the potential to damage an individual's personal development and the development of relationships. The stress and confusion that women in this predicament experience might add more stress in relationships, which in turn adds more stress to personal identity development. It is possible that the dilemma will compound itself.

Jack (1991) described the dual nature of women's aims to secure intimate relationships. On one level, the aims are genuinely other-directed and altruistic. On another level, the aim is to control their partners' response by behaving according to culture's definition of "feminine." Jack discussed "games" that women play when they are depressed because they feel they have to fit into the culturally-defined role of woman. These cultural definitions are referred to as "cultural imperatives" (Jack, 1991, p. 59). According to silencing the self theory, a woman's image of intimacy involves "oneness" with their partners. To achieve this oneness, a woman might display her "wish to help" in order to make herself necessary to his well-being (p. 66). "The basis of intimacy becomes deception – deception about her feelings, her perception of him, her own ambivalence, and her growing rage" (Jack, 1991, p. 68). Through "helping" her partner and attempting to please, the woman is at risk of losing herself.

Jack's (1991) concept of the Over-Eye explains how the internalized gender imperatives can lead to depression in women. The Over-Eye is "...a third-person voice that has surveillant, vigilant, moral quality" (p. 94). This judgmental voice indicates what a woman "should" do. The Over-Eye is related to the way girls learn in their identification with their mothers and is difficult to change. The Over-Eye judges the self from the perspective of the culture's Eye, reflecting women through what Jack (1999, in

Joiner & Coyne) refers to as a "devaluing male gaze." According to Jack (1991), the Over-Eye is powerful in women's internal dialogue. A woman's moral language often dictates that she become "superwoman." According to Jack (1999, in Joiner & Coyne), being a superwoman "...requires behavior premised on self-reliance, aggressiveness, integrity, and self-esteem. Thus, 'goodness' can include measuring up to two sets of norms that oppose each other. One requires selfless behavior, the other, 'self-ful' behavior" (p. 224).

Many of Jack's concepts (1991, 1992, and 1999) parallel Estes'(1995), a Jungian analyst and author. Estes's (1995) viewpoint contributes to a theoretical understanding of Jack's (1991) concept of the "Over-Eye." Estes recognizes that women are often taught to "get along" with others. "However, the reward for simply being nice in oppressive circumstances is to be mistreated all the more. Although a woman feels that if she is herself she will alienate others, it is just this psychic tension that is needed in order to make soul and to create change" (Estes, 1995, p. 82). Estes describes how women often "smile sweetly" throughout the day, while showing their true anger at night. "This too-nice over-adaption in women often occurs when they are desperately afeared of being disenfranchised or found unnecessary" (p. 89).

Jack (1999) explains that women take cognitive actions required to adapt themselves to existing structures for many reasons. A few of these reasons are fear of retaliation, desire to keep relationships, or lack of models for alternative behaviors. "Rather than outwardly challenge the forms of their relationships, they take this inward action against themselves" (Jack, 1999, p. 107). This process of inner division may create inner turmoil. "The outwardly conforming self accepts the social norms for female

goodness or success and tries to comply with them. The authentic feeling self observes the problems in relationships and how her needs and perspectives remain unexpressed. Women describe trying to keep this angry, destructive aspect of self out of relationship, with the result of overwhelming feelings of inauthenticity, loss of self, and depression. This experience of inner division, where one part turns against the other with rage is a key aspect of depression" (p. 107).

The effects of socialization on women's psyche are discussed by Estes and parallel the development of the Over-Eye (Jack, 1991). According to Estes (1995), "...a girl begins to believe that the negative images her family and culture reflect back to her about herself are not only totally true but are also totally free of bias, opinion, and personal preference. The girl begins to believe that she is weak, ugly, unacceptable, and that this will continue to be true no matter how hard she tries to reverse it" (p. 171). This reflects how deeply the Over-Eye can become ingrained in women's minds. Jack focuses on the effects of mother-daughter transmission of gender roles and expectations. Estes (1995) also identifies the relevance of a woman's mother on a woman's psyche. "An internal mother is an aspect of psyche that acts and responds in a manner identical to a woman's experience in childhood with her own mother" (Estes, 1995, p. 172). Estes includes other mothering figures in this concept of "internal mother."

Estes (1995) described the pain associated with women's lack of expression of their wildish selves. "A starved soul can become so filled with pain, a woman can no longer bear it. Because women have a soul-need to express themselves in their own soulful ways, they must develop and blossom in ways that are sensible to them and without molestation from others" (Estes, 1995, p. 53). Estes's view contributes to Jack's

silencing the self theory in that it touches on the psychological pain and depression associated with lack of expression. Estes also describes the effects of losing relationship with one's wildish force or intuitive nature that are related to women's self-silencing behaviors: "...afraid to try the new, fear to stand up to, afraid to speak up, speak against, sick stomach...cut in the middle, strangled, becoming conciliatory or nice too easily, revenge" (Estes, p. 9,10). Estes' (1995) view seems to be in agreement with Jack's (1991; Jack & Dill, 1992) about women's self-silencing behaviors. Estes (1995) illustrates the types of self-statements that women with self-silencing cognitive schemas might make. "Often we hear voices within our minds which encourage us to hold back, to stay safe. These voices say things like, 'Oh, don't say that,' or 'You can't do that,' or 'You're just going to humiliate yourself' (p. 79).

One of the four cognitive schemas in Jack's (1991) silencing the self theory is "the divided self." Estes explains that women have two aspects of personality, a "civilized self" and a "wildish self." According to Estes (1995), "The loss of women's psychological, emotional, and spiritual powers comes from separating these two natures from one another pretending one or other no longer exists" (p. 117). Another schema from the Silencing the Self Scale, Care as Self-Sacrifice (Jack, 1991), involves putting others' needs before oneself. Estes describes how women's overidentification with the "healer archetype" may keep them from taking care of themselves.

The effects of silencing the self, and therefore blocked womanist identity development, can be seen in Estes's (1995) example of the fairy tale "The Red Shoes."

> Trying to be good, orderly, and compliant in the face of inner or outer peril or in order to hide a critical psychic or real-life situation de-souls a woman. It cuts her from her knowing...and her ability to act. Like the child in the tale, who does not object out loud, who tries to hide her starvation, who tries to make it seem as

> though nothing is burning in her, modern women have the same disorder, normalizing the abnormal. Normalizing the abnormal causes the spirit, which would normally leap to correct the situation, to instead sink into ennui, complacency, and eventually, like the old woman, into blindness (p. 243).

Empirical Evidence for Silencing the Self Theory

The Silencing the Self Scale (Jack, 1991; Jack & Dill, 1992) is said to measure "...specific schemas about how to make and maintain intimacy hypothesized to be associated with depression in women" (p. 97). The schemas are externalized self-perception, care as self-sacrifice, silencing the self, and divided self. The first subscale, Externalized Self-Perception, was designed to examine standards used for negative self-judgment. The second, Care as Self-Sacrifice, taps the securing of attachments by putting the needs of others before the self. Silencing the Self, the third subscale, examines the degree that one inhibits one's self-expression and actions to avoid conflict and possible loss of relationship. The Care as Self-Sacrifice subscale and the Silencing the Self subscale both measure schemas that regulate interpersonal behavior. The fourth subscale, the Divided Self, measures the experience of presenting an outer compliant self to live up to feminine role imperatives while the inner self grows angry and hostile. Jack and Dill (1992) compared the STSS and the Beck Depression Inventory (BDI) correlations with the different groups of women. They also looked at whether or not mean STSS scores significantly differed across situations. It was hypothesized that the STSS scores would be lowest in the university women because of "...their freedom from social role demands and from long-term relationships" (p. 103). They expected that the STSS scores for the battered women would be the highest of the three samples because of the high levels of conflict and the unsatisfactory relational contexts that expected submissive behaviors. Jack and Dill (1992) found significant differences in the three STSS means. The means

varied significantly in the hypothesized direction. The university women had the lowest BDI scores of the three groups. Overall, "...the STSS correlates significantly with the level of depression in these nondepressed, mildly depressed, and moderately depressed women" (p. 103).

Self-silencing is not always related to powerlessness and is not always indicative of depression (Jack, 1999, in Joiner & Coyne, 1999, p. 225). Nolan and Willson (1994) examined whether male and female undergraduates would report different scores on the Beck Depression Inventory (BDI). Overall, male and female undergraduates reported similar BDI scores. Nolan and Willson (1994) found that men's depression had different symptoms associated with it when compared to women. According to Nolan and Wilson (1994), women's scores suggested that they were more likely to experience sleep disturbance and lack of appetite, have difficulty with decision making, and would tend to worry about their health. "Men were more likely to be disappointed and critical of themselves, as well as having to push or make themselves work" (p. 1329). Results suggested that men tended to have a more internalized, ruminative character to their depression (p. 1330).

The silencing the self phenomenon in college settings and college adjustment were assessed by Haemmerlie, Montgomery, Williams, and Winborn (2001). The Silencing the Self Scale (STSS) and the College Adjustment Scale (CAS; Anton & Reeds, 1991 cited in Haemmerlie et al., 2000) were administered to men and women college students in various settings on campus: classroom, social/interest groups, and professional or honor society groups. Haemmerlie et al. (2001) found that men scored higher on the STSS than women. Haemmerlie et al. (2001) modified Jack's original

(1991) version of the STSS to include campus settings. The authors found that high silencing the self scores did not have a different effect on college adjustment of women than on men. "Overall and regardless of being male or female, the original Jack measure in the present research was significantly related to seven of the nine College Adjustment Scale measures, specifically to low self-esteem, depression, anxiety, interpersonal problems, suicidal ideation, academic problems, and family problems" (p. 590). Haemmerlie et al. (2001) found that women reported significantly more family problems and higher anxiety problems than did men on the CAS. Women also reported significantly lower self-esteem. Haemmerlie et al.'s (2001) results supported Jack and Dill's (1992) results in high scores on the STSS were associated with high scores on a measure of depression for women. The participants who scored higher on Jack's measure of STSS and on one of the three measures of silencing the self in group settings reported more adjustment problems in terms of depression, anxiety, interpersonal problems, and family problems. Haemmerlie et al. (2001) found that the students with higher STSS and CAS scores also reported low self-esteem. The authors found that men had higher STSS scores than did women. Overall, female students reported more adjustment problems to campus life. Their results suggest that the silencing the self construct is associated with unsuccessful versus successful adjustment scores for both men and women with regard to a number of problems (i.e. self-esteem, depression, anxiety, interpersonal problems, and family problems).

Gratch, Bassett, and Attra (1995) examined the relationship of gender and ethnicity to self-silencing and depression among college students. A nonclinical sample of 604 college students was obtained. Participants were men and women who were

African American (n = 146) Asian (n = 127), Caucasian (n = 163), and Hispanic (n = 168). The authors predicted that women would be more self-silencing and hypothesized that there would be differences between the four populations. The majority of participants were single, young adults. Gratch et al. (1995) administered the demographic questionnaire, STSS, and the Beck Depression Inventory (BDI). Men scored significantly higher on the STSS than women. Asian Americans' STSS scores were higher than the other groups. No other differences in STSS scores were found for the four ethnic groups. Asian Americans also had higher levels of depression measured by the BDI. Gratch et al. (1995) suggested that men and women may have different reasons for self-silencing. One suggestion was that men may not have a "language" to express their feelings (p. 513). The authors also explained that women may have a "reluctance" to express themselves because of gender stereotypes. Another suggestion was that men and women interpreted the STSS questions differently.

Carr, Gilroy, and Sherman (1996) examined the validity of the Silencing the Self Scale (STSS) by replicating and extending Jack's (1991; Jack & Dill, 1992) study to include African American college women. Jack and Dill's (1992) sample in the study of the Silencing the Self Scale was primarily Caucasian. Carr et al. used the STSS, the BDI, a demographic sheet with an informal measure of social support, and the Marlowe-Crowne Social Desirability Scale. Participants in Carr et al.'s (1996) study were sampled from a community college. The only demographic variable that Caucasian and African American participants differed significantly on was level of income. Carr et al.'s (1996) data provided support for Jack and Dill's (1992) study in terms of reliability and means (psychometric support). Carr et al.'s data (1996) also provided normative data for the

STSS for African American women. Carr et al. replicated Jack and Dill's (1992) findings that the STSS is valid as a measure of cognitive schemas in intimate relationships posited to be related to depression in women. In this study, no significant racial differences on the STSS or BDI means were found. African Americans also reported as much depression as White/Euro-Americans. African American and White/Euro-American women did not differ in the amount of self-silencing on average. "Despite the fact that African American women silence themselves to the same degree as Caucasian women, this silencing does not appear to be related to depression as measured by the BDI in African American women" (Carr et al., 1996, p. 388). The results suggest that the relationship between silencing the self in intimate relationships and depression may only apply for White women. Silencing the self does not seem to be a "causal factor" of depression for African American women (p. 388). Carr et al. (1996) speculated that perhaps African Americans have different perceptions of their relationships that self-silencing does not lead to depression. The authors stated that the differing values and socialization practices of African American women and White/Euro-American women might account for the differences in their findings.

Page, Stevens, and Galvin (1996) assessed the relationship between self-silencing behavior and depression in men and women. The authors also examined the potential relationship between self-silencing and self-esteem. The Silencing the Self Scale (STSS), the Beck Depression Inventory (BDI), and the Multidimensional Self-Esteem Inventory (MSEI) were administered. Page et al. (1996) found that men scored significantly higher on the STSS. Men also scored significantly higher on each of the subscales than women except for the Externalized Self-Perception subscale. No significant differences were

found between BDI scores for men and women. Mean scores on the BDI were in the minimal depression range. Page et al. (1996) reported that no gender differences were found in scores of the Global Self-Esteem subscale of the MSEI. Because women's STSS scores were not significantly higher than men's in this study, the authors suggested that the STSS does not predict depression resulting from a specifically female schema of silencing in relationships. Page et al. (1996) found that "...at least for mildly depressed individuals, the scale does not measure a schema of role and relationship that is specific to women. These combined results indicate that the relationship between gender, depression and the STSS is more complex than previously acknowledged" (p. 391). Page et al. (1996) challenged Jack and Dill's (1992) hypothesis because some of the participants who received high scores on the STSS reported few symptoms of depression as measured by the low scores on the BDI. "Self-silencing was significantly related to depression at low levels of self-esteem but not at average or high levels, suggesting that a high score on the STSS is not necessarily reflective of the self-silencing schema proposed by Jack" (p. 381). The authors postulated that "power" may be a factor in self-silencing. According to Page et al. (1996), "If disclosure is avoided because one wished to maintain a sense of control in a romantic relationship, then it is unlikely that a high degree of silencing of thoughts, feelings, and behavior would result in depression" (p. 393). One criticism of the STSS offered by Page et al. is that many items dealt with issues of confrontation without indicating the reasons that confrontation may be avoided.

Thompson (1995) attempted to extend Jack and Dill's (1992) Silencing the Self theory to explain the relationship schema that contribute to both relationship distress and depressive symptoms in women. Thompson examined additional factors: unemployment,

economics, marital adjustment, and family variables. Jack and Dill's (1992) study was replicated and expanded to include both men and women in order to examine gender differences. A sample of co-habitating men and women, the majority of whom were married couples, completed the surveys. Thompson found similar correlations between BDI scores and STSS global scores when compared to Jack and Dill's (1992) data. However, some of Thompson's (1995) findings conflicted with Jack's: "Contrary to the silencing the self theory, husbands silenced themselves to a greater degree than their wives. Husbands and wives self-silencing scores were uncorrelated" (p. 347). Thompson (1995) found that relationship adjustment accounted for more variance in depression symptoms for men than for women. However, the hypothesis that silencing the self would be more closely related to depression for women than for men was supported. Thompson's findings suggested that silencing the self has a negative impact on relationships when women engage in it, which offered support for Jack's (1991) hypothesis. Thompson stated that the role of women's cognitions might impact relationships differently than men's cognitions. Demographic variables were more powerful predictors for depression symptoms in men than women. This supported gender differences in identity development. It was suggested that communication differences (related to gender differences) might be related to differences in effects of silencing the self.

Thompson, Whiffen, and Aube (2001) explored the possible link between self-silencing and perceptions of the quality of care received in current romantic relationships. They also explored the link between self-silencing and perceptions of parents. The researchers attempted to examine whether self-silencing would mediate the associations

between depression and perceptions of current romantic partners, as well as perceptions of parents. Thompson et al. (2001) administered the following instruments: Silencing the Self Scale (Jack, 1991), Parental Bonding Index (Care subscale only; Parker, Tupling, and Brown, 1979), the Beck Depression Inventory, and the Level of Expressed Emotion (Cole & Kazarian, 1988). Participants were women (n = 99) and men (n = 47) who reported being in committed relationships. For the women in the study, Thompson et al. (2001) did not find a link between self-silencing and perceptions of parents as cold and rejecting. However, the researchers did find a strong relationship between self-silencing and perceptions of the current relationship partner as critical and intolerant. "Among the women, perceptions of the partner as critical were associated with the tendency to inhibit one's thoughts and feelings to avoid conflict, to present a compliant façade, and to judge oneself by the standards of others" (Thompson et al., 2001, p. 512). Thompson et al. (2001) found that the tendency to present a compliant facade mediated the associations between perceptions of the partner as critical and depression symptoms. The tendency to judge oneself by external standards "contributed directly to depressive symptoms" (p. 512). The men in Thompson et al.'s (2001) study displayed a different pattern. They found that "men who are prone to depression perceive their fathers as having been cold and rejecting, and now perceive their girlfriends or wives to be critical and intolerant of them" (p. 513). Thompson et al. (2001) suggested that future research using the Silencing the Self Scale focus on subscale rather than global scores because the subscales appeared to be related to different sets of variables. Both global and subscale scores will be analyzed in the current study.

Koutrelakos, Baranchik, and Damato (1999) examined cultural and sex differences in rating the self and a hypothetical well-adjusted person on Jack's Divided Self and Care as Self-Sacrifice subscales. Two samples of men and women were surveyed, one from Greece and the other from the United States. Participants were asked to respond as they would for themselves, a well-adjusted hypothetical person of the opposite sex, and a well-adjusted hypothetical person of the same sex. Koutrelakos et al. used two of the STSS subscales, the Divided Self and Care as Self-Sacrifice, which were modified for the purposes of their study. The authors reported a general tendency for people in the U.S. and Greece to "disagree" with the items. Overall, "...sex differences were more substantial in Greece than U.S. and were greater for the Care as Self-Sacrifice subscale than for the Divided Self subscale" (p. 77). Koutrelakos et al.'s findings supported Jack and Dill's (1992) statistical properties information about the STSS. Support for the theoretical distinction between the Care as Self-sacrifice and Divided Self subscale was found. "The results indicated that the two subscales were sensitive to both cultural and sex differences" (p. 478). Men had higher scores than women on the Care as Self-sacrifice subscale when rating self, the well-adjusted man, and the well-adjusted woman. Similar results were found for Greek participants, but Greek men and women did not differ in their ratings for the well-adjusted man. For the Divided Self subscale, men and women from the USA had similar scores on all three sets of ratings. A different pattern emerged for the Greece participants, where men's scores were higher than women's for all three sets of ratings.

A study by Brody, Haaga, Kirk, and Solomon (1999) focused on comparing the experiences of anger in people who have recovered from depression (RD) to those

experiences of never-depressed (ND) people. Brody et al. (1999) administered the Structured Clinical Interview for DSM-IV Axis I Disorders (SCID-I), the Beck Depression Inventory (BDI), an inventory to diagnose depression with a focus on lifetime prevalence, the State-Trait Anger Expression Inventory, Fear of Expression Questionnaire (FEQ), Anger Attacks Questionnaire, and the Silencing the Self Scale (STSS). Participants in the recovered depressed group reported more anger suppression and fear of anger expression than those in the never-depressed group. A greater overall tendency to self-silence was found for the recovered depressed participants. The RD group endorsed more items than the ND group on the "Silencing the Self" subscale and "Divided Self" subscale and endorsed attitudes with "Externalized self-perception." No significant differences were found on comparisons of "Care as Self-sacrifice" subscale results. Total STSS scores were positively correlated with fear of anger expression and with anger suppression. "The subscale of Externalized Self-Perception, Silencing the Self, and Divided Self were all positively related to holding anger in and fearing anger expression. All relationships were statistically significant except for that between Divided Self and fear of anger expression" (p. 404). Brody et al. (1999) found that a "...history of anger attacks and current endorsements of self-silencing beliefs were associated with past depression and with fears of anger expression" (p. 405). According to the researchers (1999), "...recovered depressed participants were more likely to endorse attitudes associated with silencing the self (Jack, 1991), and these attitudes were associated with fear of anger expression. Those who had been depressed felt more strongly that to hold on to close relationships, they needed to squelch their own feelings and present an agreeable self to others" (p. 405).

Woods (1999) examined normative beliefs regarding the maintenance of intimate relationships among abused and non-abused women. The Rosenberg Self-Esteem Scale (RSE), the Silencing the Self Scale (STSS; Jack, 1991; Jack & Dill, 1992), and the Index of Spouse Abuse (ISA) were administered to participants. The average education level of the women was a high school diploma. Woods (1999) found that for the total sample, women with lower self-esteem tended to have higher levels of belief in societal norms and gender-specific socializations regarding how women should maintain interpersonal relationships. "Jack stated that 'the over-eye…continually assaults the self-esteem' (p. 101)" (Woods, 1999, p. 6). Woods described moderate to strong correlations between low self-esteem and higher levels of externalized self-perception, self-sacrifice, silencing, and the divided self in the total sample of abused and nonabused women. Woods believed that her findings supported the presence of an Over-Eye (Jack, 1991) and were consistent with Jack's (1991) research. When asked to list three external standards that women felt they did not live up to (if they endorsed this item), none of the women wrote about goals or potential. Those external standards that participants listed they had not met were things such as weight, attractiveness, and relationships with others, to name a few. This pattern existed for both abused and nonabused women. Woods (1999) found a moderate relationship between low self-esteem and higher levels of caring as self-sacrifice in the total sample. The correlation that Woods found between intimate physical and emotional abuse and externalized self-perception, silencing, and the divided self indicated that gender "shoulds" and societal norms existed for abused adult women who were maintaining intimate relationships. The abused women's scores on the externalized self-perception and the Silencing the Self subscales were significant.

Cowan, Bommersbach, and Curtis (1995) investigated the relationship between codependency, loss of self, and power. The authors tested a feminist critique that codependency and loss of self were related to power. "In general, feminists have criticized the codependence movement for ignoring economic, political, and social forces (i.e. gender inequities) that are sources of women's problems and for offering personal solutions to systemic problems" (Cowan et al, 1995, p. 222). Cowen et al. (1995) discussed the themes that have emerged in the codependency literature. One such theme is the "...loss of self or identity/intimacy disturbance." Cowan et al (1995) stated, "Suppression of feelings and sacrificing of needs and desires to please one's partner are symptoms of codependency and loss of self at the same time" (p. 223). Participants in this study were college women and men who were in self-defined committed relationships. The Spann-Fischer Codependency Scale (SFCDS), the 8-Factor Codependency Scale (EFCDS), Silencing the Self Scale (STSS), a questionnaire that assessed power strategies, and a series of questions that measured decision making and perceived power were administered. Cowan et al.'s (1995) results indicated a strong relationship between psychological aspects of power, codependency, and loss of self. Cowan et al. (1995) explained, "A distinction between loss of self and codependency...is that loss of self may reflect lower power by the relative absence of positive indicators of power or immobilization. Codependency may reflect lower power more by the enactment of indirect (weak) strategies" (p. 233). The authors found that men used indirect/bilateral strategies more than did women. No significant differences in experiencing "loss of self" were found between the men and women in this study. Cowan et al. (1995) assert that power relationships can affect both men and women. According to the authors,

"...despite women's higher average level of codependency than men's, both college women and men (albeit adults) who were in committed relationships demonstrated codependency/power relations. Psychological aspects of power and powerlessness apply to men's codependency and loss of self as well as to women's" (p. 234).

Although the Silencing the Self Scale (STSS) was derived based on women's responses, research using this scale has examined silencing the self patterns among samples of men. Men were included in samples that examined different aspects of self-silencing. Research comparing silencing the self patterns in men and women has yielded mixed results. Findings from many previous studies (Hammerlie et al., (2001), Gratch et al. (1995), Page et al., (1996), and Thompson (1995)) suggest that men score significantly higher (more self-silencing) than women. Jack (1992, and 1999 in Joiner & Coyne) stated that differences found between self-silencing in men and women reflect differences in men's and women's phenomenology of depression. Because men have more power according to the culture's standards, "...their silencing the self dilemmas appear to have less to do with fears of asserting their voices in relationship and more to do with feeling inadequate in gender-specific roles" (Jack, 1999, in Joiner & Coyne, p. 238).

Jack recognized that self-silencing behavior is not limited to women, but that men may have different reasons related to self-silencing. A common theme emerged in the literature review (men report more self-silencing) and is consistent with Jack's view. Although both men and women self-silence, their intentions for doing it may be different.

Silencing the self theory has been applied to a variety of psychological issues. It has been investigated in a number of empirical studies. Silencing the Self theory suggests that depression in women is associated with cognitive schemas about how to make and

maintain intimacy. Self-silencing has also been related to college adjustment problems (Haemmerlie et al., 2001), low self-esteem (Woods, 1999; Page and Stevens, 1996), interpersonal relationship problems (Jack, 1991; 1999; Thompson, 1995; Cowan et al., 1995; Thompson, Whiffen, & Aube, 2001), fear of anger expression (Brody et al., 1999) and other psychological difficulties (Estes, 1994). The current study will focus on silencing the self and college women. This necessitates an understanding of womanist identity development.

Womanist Identity Development Model

In order to examine womanist identity development, Helms' four-stage model was used as a conceptual framework. Helms (1990) "...hypothesized that the development of healthy identity in women involves movement from external standards" (Ossana & Helms, 1992, p. 402). Attitudes derived from Helms' (1990) model were used to predict undergraduate women's self-esteem and perceptions of sex bias in the campus environment in Ossana and Helms' (1992) study. The term "womanist" was used to describe women from all races and backgrounds. "To become a womanist, women must overcome the tendency to use male (or female) or societal stereotypes of womanhood and define for themselves what being a woman means" (Ossana & Helms, 1992, p. 403). The following stages are associated with specific womanist identity attitudes: Preencounter, Encounter, Immersion-Emersion, and Internalization. In the Preencounter stage, the woman conforms to societal views about gender. The woman "...holds a constricted view of women's roles, and nonconsciously thinks and behaves in ways that devalue women and esteem men as reference groups" (Ossana & Helms, 1992, p. 404). Encounter is the second stage, during which the woman begins to question the accepted values of the

Preencounter stage. This questioning of former values is brought about through contact with new information that "…heightens the personal relevance of womanhood and suggests alternative ways of being" (p. 404). The early part of the third stage, Immersion-Emersion, involves idealization of women and active rejection of male-supremacist definitions of womanhood. During the latter part of the Immersion-Emersion stage, the woman searches for a positive, self-affirming definition of womanhood. Intense affiliations with women are important in this stage. Internalization is the fourth stage, in which "…the woman incorporates into her identity constellation a positive definition of womanhood, based on personal attributes, views other women and their shared experiences as a source of information concerning the role of women, but refuses to be bound by external definitions of womanhood" (p. 404).

Ossana and Helms (1992) administered the Womanist Identity Attitudes Scale (WIAS), which is based on Helms' (1990) four stages of womanist identity development described above. Ossana and Helms (1992) administered The Campus Environment Survey (CES; Leonard, in Blankenship, 1985; Ossana, 1986). According to Ossana (1986), "How a woman understands and is affected by the campus environment may be influenced by her attitudes about, and identification with women and the socio-political issues unique to women" (p. 3).

Ossana and Helms (1992) found that "…for undergraduate women, the more advanced one's educational class level, the less likely one was to perceive gender bias in the campus environment" (p. 406). They also found that the greater one's reliance on self-definition of womanhood, the less likely one was to perceive gender bias on the campus environment. The perceptions of campus environment were particularly

influential to self-esteem and were found "...to contribute significantly to the prediction of self-esteem beyond the effects of academic year and the set of womanist identity attitudes, explaining an additional 2% of the variance" (p. 406). In Ossana and Helms' (1992) study, the Pre-encounter, Encounter, and Immersion/Emersion attitudes were positively related to perceptions of gender bias in the campus environment and negatively to self-esteem. In other words, those women in the early levels of development perceived more gender bias in the campus environment. As people with Pre-encounter, Encounter, and Immersion/Emersion attitudes increased these attitudes, self-esteem decreased. Ossana and Helms (1992) found that Internalization attitudes were negatively related to perceptions of inequities in the campus environment and positively related to self-esteem. Therefore, it appeared that those participants with more Internalization attitudes perceived fewer inequities on campus . Ossana and Helms (1992) postulated that women in the Internalization phase of womanist identity development may perceive less gender bias because it might be these women's way of shielding themselves from environmental inequities.

Parks, Carter, and Gushue (1996) examined racial and womanist identity development in African American and White/Euro-American women. The authors based their study on Helms' (1990) WID model. Participants completed the Womanist Identity Attitude Scale, the White Racial Identity Attitude Scale (Helms & Carter, 1990), and the Black Racial Identity Attitude Scale (RIAS-B; Helms & Parham, 1997) (cited in Parks et al, 1996). Parks et al. found a significant relationship between racial and womanist identity attitudes for African American woman, suggesting an interaction between the processes of racial and womanist identity development. Higher levels of attitudes

associated with the Encounter and Internalization stages were related to higher levels of attitudes associated with the racial identity status of Internalization. "The relation of attitudes from the final status of racial identity to attitudes associated with both the second and final stages of womanist identity may suggest that some Black women begin the process of racial identity development before beginning the process of womanist identity development" (Parks et al., 1996, p. 81). The authors found no significant relationship between womanist identity development attitudes and racial identity development for White women. Parks et al. suggested that racial and womanist identity processes might be conflicting in some ways rather than parallel processes because of the different tasks they pose for White/Euro-American women. White/Euro-American women belong to the "socially dominant racial group in this country," but are in the opposite position in terms of social power because of their gender (p. 82).

In a related study, Carter and Parks (1996) found differences between depressive symptomology for African American and White/Euro-American women. Different symptoms also coincided with different stages of the Womanist Identity Development model. The African American women in their sample were more variable than White/Euro-American women in their responses to Preenocounter and Encounter items and in their reports of depressive, paranoid, and obsessional symptoms. No relationship was found between mental health and womanist identity development for African American women. However, for White/Euro-American women, Immersion-Emersion attitudes (and Encounter and Preencounter attitudes to a lesser degree) were associated with a wide range of psychological symptomology. "In particular, women with high levels of Immersion-Emersion, Encounter, and Preencounter attitudes were significantly

more likely than others to report feeling depressed and anxious, to feel scrutinized or under attack, to feel that their experience of reality is not shared by others, to experience specific fears, to feel obsessive or compulsive, and to express concern regarding their alcohol use" (Carter & Parks, 1996, p. 80). The authors suggest that women in the Immersion-Emersion stage of womanist identity development may have more symptomology because they have set aside old coping systems, but have not thoroughly integrated a new way of functioning. Women in the Preencounter stage experience less psychological symptoms because they have not yet hit a crisis.

Greek Affiliation

Womanist identity development and silencing the self have not yet been examined with Greek/Non-Greek affiliation. Previous research has focused on different areas of Greek influence on college women. The findings have been inconsistent; some suggesting that Greek affiliation benefits women and others indicating that it hinders women. The previous findings will be discussed as they pertain to this study.

Lottes and Kuriloff (1994) examined how parental and peer sexual socialization influences were related to gender, Greek membership, ethnicity, and religious background. According to Lottes and Kufiloff (1994), "the Greek system has become a controversial issue on college campuses" (p. 205). Different sexual socializations were found for men and women, with women receiving a less permissive socialization from their parents than men. The authors did not find significant differences in sexual socialization for first-year female students (women who later joined sororities and independent women). "In contrast, as seniors, sorority members did report a more permissive peer sexual socialization than independent women. These findings support the

view that sorority membership contributes to a more permissive peer socialization in college than nonsorority membership" (p. 214). Lottes and Kuriloff speculate that this difference may exist because of sorority members' frequent association with fraternity members.

Lottes and Kuriloff (1994) also investigated the impact of college experience on political and social attitudes based on a social learning perspective. The authors examined the following variables in college men and women: gender, religious affiliation, Greek membership, and time in college. Lottes and Kuriloff (1994) found that seniors scored higher on measures of liberalism, feminist attitudes, social conscience and lower on measures of male dominance and homosexuality intolerance when compared to first-year students. As participants matured, their perspectives changed. Lottes and Kuriloff's (1994) results revealed that "...first year and senior non-Greeks did not score significantly higher on measures of social conscience, acceptance of homosexuality, and anti-male dominant attitudes than either first year student future Greeks or senior Greeks" (p. 48). However, the authors did find some significant differences between Greeks and non-Greeks. "Greeks, as seniors, were less liberal than non-Greeks, and first year students, who later joined fraternities, were less feminist than first year men who remained independent. However, in opposition to predictions, as first year students, future sorority women reported more feminist attitudes than women who did not join sororities" (p. 49). Because participants were attending Ivy League universities, Lottes and Kuriloff stated that these findings might not be generalizable to other types of universities. Support was not found for the hypothesis that the Greek system has a negative impact on student attitude change.

Other findings indicated that Greek women are less liberal, and therefore, more traditional, than Non-Greek women. Schmitz and Forbes (1994) examined the self-imposed separation of White and Black sorority members. Greeks (white sorority members) indicated that they formally supported integration of Black and White sororities. However, Black sororities were not represented in Panhellenic Council Preview and were treated as a part of a separate system. According to Schmitz and Forbes (1994), "Parents and incoming freshmen get the message [at Panhellenic Council Preview meetings] – Whites and Blacks belong in distinct sororities" (p. 104). The informal self-imposed segregation of sororities raises other questions about tolerance within the Greek system.

In a longitudinal study about the identity and moral development of Greek students, Kilgannon and Erwin (1992) hypothesized that Greek affiliation would positively affect the identity and moral reasoning of members. The researchers administered the Defining Issues Test and Erwin Identity Scale as entering freshmen and at the end of their sophomore year of school. Kilgannon and Erwin (1992) found that sophomore non-Greek women scored higher on average in moral reasoning than Greek men and women and non-Greek men. Therefore, their hypothesis was not supported. According to Kilgannon and Erwin (1992), "Greek affiliation may be restricting the development of moral reasoning abilities in both men and women. For the first years of membership, it seems that the rate of development of the framework that individuals use when analyzing moral dilemmas does not advance as much in students with Greek affiliation as in nonaffiliated women" (p. 257). Peer pressure was a possible explanation for this finding.

Biernat, Green, and Vescio (1996) investigated selective self-stereotyping and social identity in college students. "Selective" refers to the finding that neither sorority women nor fraternity men fully or unconditionally accepted groups' stereotypes (p. 1206). The authors found that the participants were very positive in their self-views and often viewed themselves more positively than their closest in-groups. Participants rejected negative stereotypes about themselves and their closest in-groups. However, "...they continued to accept these negative stereotypes as typical of sororities/fraternities in general" (p. 1194).

Kalof and Cargill (1991) examined gender dominance attitudes in Greeks (fraternity and sorority members) and Non-Greeks. They surveyed independent women, sorority women, independent men, and fraternity men. Kalof and Cargill (1991) found that independent women were least likely to endorse the notion of male dominance. "Independent men are closer to the position of independent women than are women in sororities, and fraternity men are far more likely to endorse male dominance than any other group" (421). The authors found that Greek males and females reported "...more traditional stereotypical views about male dominance and female submissiveness in interpersonal relations" (p. 422).

The results of earlier research on Greek membership are from different perspectives, and some are outdated. The current study will not evaluate the role of the Greek system. The scope of this study will be limited to exploring possible relationships between Greek affiliation and womanist identity and silencing the self.

CHAPTER 3

METHOD

Participants

The sample consisted of 57 female university students enrolled in classes at a large southern university. Participation was voluntary, and participants received no compensation for participating in this study.

Demographic characteristics of the sample are discussed in Table 1. The racial composition of the sample was 89.5% White, 3.5% Black/African, 1.8% Native American, 1.8% Asian American, 1.8% Hispanic/Latina, and 1.8% Other.

The average age of participants was 19.93 years, with 17.5% age 18, 31.6% age 19, 24.6% age 20, 15.8% age 21, 5.3% age 22, 1.8% age 23, and 3.5% age 28. The sample was not evenly distributed across academic class; the majority of the participants were Freshmen (38.6%), Sophomores (31.6%), and Juniors (28.1%). The remainder of sample classified themselves as 1.8% Seniors and 1.8% Other. Participants majored in a variety of subjects. The three most frequent majors reported were Business (10.6%), Undecided (10.5%), and Dietetics (7%).

The large majority of participants were full-time students (94.7%), with 54.4% living on campus and 45.6% living off campus. Family income was $50,000 or less for 28.6% of participants, and over $50,000 for 71.4% of participants. With respect to social class, the large majority of participants identified themselves as middle class to upper class (85.9%). The majority of participants were single (89.5%), with 3.5% married and 7% who classified their relationship status as Other.

The large majority of participants were U.S. citizens (98.2%). Participants also indicated the state in which they were born, with the majority indicating Oklahoma (77.2%). The three other most frequent states were Arkansas (3.5%), Missouri (3.5%), and Texas (3.5%). (See Appendix A for additional demographic information).

Participants were asked to indicate their Greek affiliation (e.g., sorority). The sample consisted of 59.6% Non-Greek and 40.4% Greek participants. The majority of participants had mothers who were Non-Greek (93%) and fathers who were Non-Greek (87.7%).

Table 1: Demographic Variables of Sample (N=57)

Variable		f	%
Age:			
	18	10	18
	19	18	32
	20	14	25
	21	9	16
	22	3	5
	23	1	2
	28	2	4
Class Status:			
	Freshman	21	37
	Sophomore	18	32
	Junior	16	28
	Senior	1	2
	Other	1	2
Race/Color:			
	White	51	90
	Black/African	2	4
	Native American	1	2
	Asian American	1	2
	Hispanic/Latina	1	2
	Other	1	2
Academic Status:			
	Full-time student	54	95
	Part-time student	3	5

Variable		f	%
United States citizen:			
	Yes	56	98
	No	1	2
Where student lives:			
	On campus	31	54
	Off campus	26	46
Family income:			
	Under 15,000	3	5
	15,000-30,000	5	9
	31,000-50,000	8	14
	51,000-70,000	13	23
	71,000-90,000	8	14
	Over 90,000	19	34
Social Class:			
	Lower	0	0
	Lower middle / working	5	9
	Middle	28	49
	Upper Middle	21	37
	Upper	3	5
Relationship Status:			
	Single	51	90
	Married	2	4
	Other	4	7
Greek Affiliation (of participant):			
	Yes	23	40
	No	34	60
Greek Affiliation (of participant's mother):			
	Yes	4	7
	No	53	93
Greek Affiliation (of participant's father):			
	Yes	7	12
	No	50	88

Measures

The following measures were administered: (a) the Silencing the Self Scale (STSS, Jack, 1991, Jack & Dill, 1992), and (b) the Womanist Identity Attitudes Scale

(WIAS; Helms, 1990, cited in Ossana et al., 1992). A demographic sheet was also administered.

Demographic Data Sheet. Demographic items included multiple choice and open-ended questions regarding participants' demographic background (e.g., race, age, socioeconomic status, academic class). The demographic items also included multiple choice questions regarding participants' Greek affiliation (e.g. sorority) and the participants' parents' Greek affiliation. The information was used for the purposes of describing the sample. Demographic information also was used for tests of relevant hypotheses. The Demographic Data Sheet is contained in Appendix D.

Silencing the Self Scale (STSS).

Jack (1991) developed the Silencing the Self Scale from her longitudinal study of depressed women. According to Jack and Dill (1992), silencing the self theory "...suggests that cognitive schemas about how to create and maintain safe, intimate relationships lead women to silence certain feelings, thought, and actions" (p. 98). Women who silence themselves may be at risk for low self-esteem and the loss of self. The Silencing the Self Scale is made up of four rationally derived subscales that are believed to be associated with depression. The first subscale, Externalized Self-Perception, was designed to examine standards used for negative self-judgment. The second, Care as Self-Sacrifice, taps the securing of attachments by putting the needs of others before the self. Silencing the Self, the third subscale, examines the degree that one inhibits self-expression and actions to avoid conflict and possible loss of relationship. The Care as Self-Sacrifice subscale and the Silencing the Self subscale both measure schemas that regulate interpersonal behavior. The fourth subscale, the Divided Self,

measures the experience of presenting an outer compliant self to live up to feminine role imperatives while the inner self grows angry and hostile.

During the item development process for the STSS, nine clinical psychologists volunteered to assess the items' face validity and comprehensibility, with a total of 41 items approved. Items were reviewed for clarity and comprehensibility. Jack and Dill (1992) then examined the reliability and internal consistency of the STSS using three female samples: university students, new mothers who used drugs during pregnancy, and residents at battered women's shelters.

Respondents rated how strongly they agree or disagree with each statement on a 5-point scale. The final questionnaire consists of 31 items, with a possible range of scores from 31 to 155 (p. 100). "Higher scores on the STSS reflect greater pressures to fulfill the norms of the "good woman" (p. 99). These higher scores do not necessarily indicate lower psychological functioning. Five of the items are reverse scored.

Jack and Dill's sample of university students consisted of female students who were enrolled in introductory psychology courses at a state university in the Northwest. Participants volunteered to complete the STSS and the Beck Depression Inventory (BDI). Most respondents were white middle class students, which reflected the overall university demographics with a reported 5.7% ethnic minority student population during 1987-1988. The mean age of the university women was 19.1. The majority (98%) of the women were single. The shelter group consisted of women from three battered women's shelters from three different areas (a large city, a rural county, and a university town) in the Northwest who volunteered to complete the STSS, the BDI, and a severity of abuse measure. The women from the three shelters were viewed as one population because no significant

variance was found in their STSS or BDI scores. The mean age of the women in the shelters was 31.2 years and they had an average of 12.5 years of education. Relationship status for the battered women was 34% married, 20% divorced, 17% separated, 1% coupled, and 28% single (with boyfriends). The racial composition was 83.5% White, 7.2% Native American, 5% African American, 2.2% Hispanic, and 0.7% Asian American. The Pregnancy and Health Study II (P&HSII) group consisted of Caucasian women who were part of the National Institute on Drug Abuse study, which examined effects of mothers' cocaine use on infant development. The average age for the P&HSII sample was 24.5 and they reported an average of 11.7 years of education.

Jack and Dill (1992) examined the internal consistency of total STSS and subscales separately for the three samples. Internal consistency (alpha) for the total STSS scores ranged from .86 to .94. On the subscales, alphas were satisfactory with the exception of the Care as Self-Sacrifice subscale. Jack and Dill recommend that this scale should be used separately with caution because of its marginal alpha. Item-total correlations were generally acceptable. Test-retest reliability statistics (*r)* for the undergraduate STSS total scores were excellent. For the other two samples, the Spearman-Brown coefficients of equivalence were excellent (Jack & Dill, 1992).

As mentioned, Jack and Dill (1992) compared STSS and BDI correlations with the different groups of women. The authors found significant differences between the means for the three groups. Jack and Dill found that the STSS correlated significantly with the level of depression in each group. The four subscales were highly intercorrelated. Jack and Dill found that the STSS was reliable and has internal consistency. "Initial construct validity was demonstrated by relationships predicted by the

theory underlying the scale: (1) the STSS correlated significantly with a depression measure (BDI) within different populations of women and (2) significant differences in STSS means varied in the expected direction across three groups of women" (p.103).

Items from the Silencing the Self Scale (Jack, 1991; Jack & Dill, 1992) include the following: "When my partner's needs and feelings conflict with my own, I always state mine clearly," "I find it is harder to be myself when I am in a close relationship than when I am on my own," and "Doing things just for myself is selfish" (p. 216-218). See Appendix B for subscale items.

Stevens and Galvin (1995) assessed the factorial structure of the Silencing the Self Scale and each of the four subscales. The majority of participants in the study were Caucasian college students. "Three items loaded significantly on factors other than the original subscales for which they were created. Items 1 and 20 loaded on the Divided Self factor rather than the Care of Sacrifice and Self-Silencing subscales, respectively. Item 16 loaded on the Externalized Self-Perception factor rather than Divided Self subscale" (p. 15). Stevens and Galvin recommend removing Item 11 when using STSS with college populations because it was not found to load on any factor. They also recommended revising Item 26 to load on the Self-Silencing factor only because it was more significant there. "Although the items on the four factors varied slightly from those in the original subscales, [the authors'] findings confirm the structural integrity of the STSS and support Jack's assertion that the subscales measure four distinct dimensions of self-silencing. Further, this study suggests that these four distinct dimensions are generalizable to college women" (p. 16). For the purposes of the current study, the STSS will be used in its original form.

The Silencing the Self Scale consists of 31 Likert items (1 = strongly disagree, 5 = strongly agree). In addition to the Likert-type question, Item 31 also contained an open-ended question that cannot be analyzed statistically. This question reads: "I never seem to measure up to the standards I set for myself. *If you answered the last question with a 4 or 5, please list up to three standards you feel you don't measure up to." The data from this question was used for exploratory purposes.

The internal consistency estimate (coefficient alpha) for the global STSS score for the current study was adequate (α= .88; See Table 3) and was similar to that found by Jack & Dill (1992). The alphas for three samples of women in Jack and Dill's (1992) study ranged from .86 to .94. Coefficient alphas obtained for the Silencing the Self subscales in the current study ranged from .63 to .82. The coefficient alphas for each STSS subscale were as follows: Externalized Self-Perception (α = .79), Care as Self-Sacrifice (α = .63), Silencing the Self (α = .82), Divided Self (α = .82). With the exception of the Care as Self-Sacrifice subscale, the internal consistency estimates were adequate for the Silencing the Self Scale. A low alpha for the Care as Self-Sacrifice was also found in Jack and Dill's (1992) study. Intercorrelations among STSS subscales obtained in the current study are listed in Table 2. These also supported the construct validity of Silencing the Self theory.

Interscale correlations of the STSS obtained in the current study were: Externalized Self-Perception with Silencing the Self (r = .54, $p < .01$); Externalized Self-Perception with Divided Self (r = .46, $p < .01$); Care as Self-Sacrifice with Silencing the Self (r = .42, $p < .01$); and Silencing the Self with Divided Self (r = .59, $p < 01$). STSS global scores were also significantly correlated with each STSS subscale. (See Table 2).

Table 2: Interscale Correlations of STSS

	Externalized Self-Perception	Care as Self-Sacrifice	Silencing the Self	Divided Self
Externalized Self-Perception	---	---	---	---
Care as Self-Sacrifice	.24	---	---	---
Silencing the Self	.54**	.42**	---	---
Divided Self	.46**	-.09	.59**	---
Global STSS	.76**	.53**	.90**	.69**

**. Correlation is significant at the 0.01 level (2-tailed)
*. Correlation is significant at the 0.05 level (2-tailed)

These findings are consistent with previous research (Jack & Dill, 1992; Thompson, 1995).

Womanist Identity Attitudes Scale (WIAS).

The current study used the Womanist Identity Attitudes Scale (WIAS), which is an inventory developed to measure attitudes associated with Helms's (1990) four statuses of womanist identity development (Ossana & Helms, 1992). The four gender-related cognitive-affective information-processing strategies (i.e., ego statuses) are: Preencounter, Encounter, Immersion-Emersion, and Internalization. The WIAS consists of subscales that correspond to womanist identity development statuses. The WIAS contains two subscales to measure Preencounter schema, (a) Preencounter-Conformity and (b) Preencounter-Traditional Woman. (See Appendix B for subscale items.) The WIAS contains three additional subscales: the Encounter, Immersion, and Internalization subscales. Examples of items on the WIAS include: "Women should learn to think and act like men (39), " "A woman's most important role in life is to provide emotional support for others (17)," "Sometimes I think men are superior to women and sometimes I

think they are inferior to women (12)," "When I think about how men have treated women, I feel an overwhelming anger (15),", and "I believe that being a woman has caused me to have many strengths (03)." The WIAS consisted of 55 Likert style items (1 = strongly disagree, 5 = strongly agree). Participants' WIAS scores for each subscale were obtained by summing the numerical value of participants' responses to similarly keyed items, with higher scores indicating levels of the respective attitudes (Ossana & Helms, 1992).

Ossana & Helms (1992) reported their statistical findings for their sample. Coefficient alpha estimates in internal consistency were .55, .43, .82, and .77 for the Preencounter, Encounter, Immersion/Emersion, and Internalization scales, respectively. "Correlations among the scales were as follows: Preencounter and Encounter ($\underline{r}$ = .22), Immersion/Emersion ($\underline{r}$ = .35), Internalization (r = -.28); Encounter and Immersion/Emersion ($\underline{r}$ = .53), Internalization ($\underline{r}$ = .14), Immersion/Emersion and Internalization ($\underline{r}$ = -.28)" (p. 405).

Miville (1996) used the WIAS to measure gender identity of Latinas. A subscale that measures Preencounter schema, the Preencounter-Traditional Woman, was also included. Miville (1996) obtained the following alphas for the WIAS: .70 (Preencounter-Traditional Woman), .66 (Encounter/Dissonance), .68 (Immersion), and .68 (Internalization). Adequate levels of consistencies were found for these WIAS subscales. Because of the low alpha of the Preencounter-Conformity subscale, it was dropped from Miville's study. Miville (1996) reported the following interscale correlations of the WIAS: "Preencounter with Encounter/Dissonance ($\underline{r}$ = .31), Immersion ($\underline{r}$ = .27),

Internalization (r = -.10), Encounter with Immersion (r = .54), Internalization (r = .01), and Immersion with Internalization (r = -.23)" (Miville, 1996, p. 91).

Table 3 lists the alphas obtained in the current study for these scales: .71 (Preencounter-Traditional Woman), .71 (Encounter/Dissonance), and .70 (Immersion), indicating adequate levels of consistency for these WIAS subscales. These correlations were generally found to be in predicted directions, thus providing support for the construct validity of the WIAS. However, the alpha levels for Preencounter-Conformity (.45) and Internalization (.50) subscales were low. Subsequently, any analyses including these scales should be interpreted with caution.

Table 3: Alphas for STSS and WIAS Subscales

Scale		Alpha
STSS (N = 57)	Global STSS	.88
	Externalized Self-Perception	.79
	Care as Self-Sacrifice	.63
	Silencing the Self	.82
	Divided Self	.82
WIAS (N = 57)	Preencounter-Conformity	.45
	Preencounter-Traditional Woman	.71
	Encounter/Dissonance	.71
	Immersion	.70
	Internalization	.50

Significant interscale correlations were: Preencounter-Conformity with Preencounter-Traditional Woman (r = .29, p < .05), Encounter (r = .32, p < .05); Preencounter-Traditional Woman with Encounter (r = .37, p < .01); and Encounter with Immersion (r = .49, p < .01). Intercorrelations were generally consistent with WIAS theory. Similar intercorrelational patterns also were found by Ossana et al.(1992) and Miville (1996).

Table 4: Interscale Correlations of WIAS Subscales

	Preencounter-Conformity	Preencounter-Traditional Woman	Encounter/ Dissonance	Immersion
Preencounter-Conformity	---	---	---	---
Preencounter-Traditional Woman	.29*	---	---	---
Encounter/Dissonance	.32*	.37**	---	---
Immersion	.07	.11	.49**	---
Internalization	-.07	-.08	.15	-.24

**. Correlation is significant at the 0.01 level (2-tailed)
*. Correlation is significant at the 0.05 level (2-tailed)

Procedure

Participants were recruited during scheduled class times after permission was obtained from individual instructors. A scripted announcement and instructions for the study were read to each class to increase uniformity (See Appendix E). Half of the participants received the STSS first and half received the WIAS first, with the demographic information sheets placed after both surveys. Informed consent was obtained from volunteers. The participants then received the packet of instruments, which contained the following: a demographic sheet, the Silencing the Self Scale (Jack & Dill, 1992) and the Womanist Identity Attitudes Scale (Helms, 1990). Participants were given an opportunity to ask questions regarding the materials.

It took participants approximately 15 to 25 minutes to complete the instruments. As participants began to complete the instruments, informed consent forms were collected by the primary investigator. Participants were then asked to return the completed packets to the primary investigator, who remained present to collect them.

CHAPTER 4

RESULTS

Overview of Analyses of Hypotheses

Hypothesis 1 dealt with relationships between womanist identity development statuses and self-silencing. Hypothesis 2 and 3 dealt with relationships between Greek affiliation and self-silencing and womanist identity, respectively. Pearson product moment correlations were conducted to analyze data for Hypothesis 1. One-sample t-tests were conducted to detect differences between groups in Hypotheses 2 and 3. An alpha level of .05 was used to test each of the hypotheses.

Hypothesis 1a: More sophisticated statuses of womanist identity development, which involve looking to internal rather than external standards for identity (e.g., Internalization), are expected to correlate negatively or not at all with self-silencing.

Table 5 presents Pearson product moment correlations of womanist identity attitudes and self-silencing. The STSS global score was significantly related to each STSS subscale score ($p < .01$).

A significant inverse relationship was found between the Care as Self Sacrifice subscale (STSS) and Internalization ($r = -.23$, $p < .05$). Negative correlations, although not statistically significant, were found for Internalization and the following STSS subscales: Externalized Self-Perception, Silencing the Self, and Divided Self. An inverse relationship also was found between Internalization and STSS totals, but this was not statistically significant. Because of the significant inverse relationships between Internalization and Care as Self Sacrifice and the negative correlations between Internalization and other areas of STSS, Hypothesis 1a was supported. However, because

of the low alpha level of the Internalization subscale, results should be interpreted with caution. The low reliability of the Internalization subscale may explain the lack of significant relationship with the other STSS subscales.

Hypothesis 1b: Less sophisticated statuses of womanist identity development (e.g., Preencounter, Encounter, and Immersion), which involve looking to external rather than internal standards for identity, are expected to positively correlate with self-silencing.

STSS totals were significantly related to the Preencounter-Conformity ($r = .30$, $p < .05$), Preencounter-Traditional ($r = .41$, $p < .01$), Encounter ($r = .30$, $p < .05$), and Immersion ($r = .26$, $p < .05$) statuses of womanist identity development. A significant relationship was found between Externalized Self-Perception (STSS) and Preencounter-Conformity (WIAS) ($r = .29$, $p < .05$) and between Externalized Self-Perception and Preencounter-Traditional Woman ($r = .44$, $p < .01$). Significant relationships also were found between Externalized Self-Perception and Encounter ($r = .29$, $p < .05$). A significant correlation was found between Care as Self Sacrifice (STSS) and Preencounter-Traditional Woman status (WIAS) ($r = .36$, $p < .01$). Preencounter-Traditional Woman also was related to the Silencing the Self subscale ($r = .26$, $p < .05$). Divided Self (STSS) was significantly correlated with the Encounter/Dissonance status (WIAS) ($r = .32$, $p < .05$). A significant relationship was also found between Divided Self and Immersion ($r = .37$, $p < .01$) and Divided Self and WIAS totals.

In sum, Externalized Self-Perception was significantly related to the first three statuses of Womanist Identity Development: Preencounter-Conformity, Preencounter-Traditional Woman, and Encounter/Dissonance. Divided Self was significantly related to the two statuses that deal with gender identity conflict, Encounter/Dissonance and

Immersion. Hypothesis 1(b) predicted a positive correlation between less sophisticated womanist identity attitudes and self-silencing because of naïveté and tendency to base identity on external definitions. The significant positive correlations obtained have supported this hypothesis.

Table 5: Correlations of WIAS and STSS Scores

Scale/Subscale:	STSS Totals	STSS Externalized Self-Perception	STSS Care as Self-Sacrifice	STSS Silencing the Self	STSS Divided Self
WIAS Preencounter-Conformity	.30*	.29*	.24*	.20	.14
WIAS Preencounter-Traditional Woman	.41**	.44**	.36**	.26*	.14
WIAS Encounter	.30*	.29*	.08	.17	.32**
WIAS Immersion	.26*	.17	-.04	.22	.37**
WIAS Internalization	-.19	-.157	-.23*	-.16	-.01

**. Correlation is significant at the 0.01 level (1-tailed)
*. Correlation is significant at the 0.05 level (1-tailed)

Hypothesis 2: Women who are affiliated with Greek organizations (e.g., sororities) are expected to self-silence more than non-Greek women.

One-sample t-tests were conducted for Greek/Non-Greek affiliation variables and the Silencing the Self Scale. There were no differences found between Greek/Non-Greek affiliation for STSS subscales or for total STSS scores. Therefore, Hypothesis 2 was not supported.

Hypothesis 3: Participants with Greek affiliation (e.g., sororities) will have stronger womanist identity development attitudes reflecting traditional gender roles (e.g.,

Preencounter). Subsequently, Greek participants will have attitudes that are negatively or unrelated to womanist identity attitudes reflecting internalization.

A total of five independent sample t-tests were conducted for Greek/Non-Greek affiliation and the WIAS subscales. One significant t-test was found for the Preencounter-Traditional Woman subscale, $t(54) = 3.16$, $p < .01$. These results suggest that Preencounter-Traditional Woman subscale means were significantly greater for Greek-affiliated participants ($M = 30.87$, $SD = 6.13$) than for Non-Greek participants ($M = 26.09$, $SD = 5.14$). Therefore, some support was obtained for Hypothesis 3.

Other findings

Additional findings emerged during analyses that did not pertain to specific hypotheses. Exploratory analyses included Pearson product-moment correlations between various demographic variables and womanist identity development and silencing the self. The results are discussed in the following paragraphs.

The Preencounter-Traditional status was significantly related to age ($r = -.36$, $p < .01$). The negative relationship between these indicates that as participants' age increases, endorsement of Preencounter-Traditional status items decreased.

The most frequent responses to the second part of STSS Item 31, which asked participants to list up to three expectations they felt they did not live up to, included: physical appearance, beauty, education goals, and moral standards. (See Discussion section for specific examples of responses.)

A significant relationship was found between the variable for participants' father's Greek/Non-Greek affiliation and participants' Preencounter-Traditional status of womanist identity development. Independent sample t-tests were conducted for father's

Greek/Non-Greek affiliation and WIAS subscales. Analyses were significant for the Preencounter-Traditional Woman, t (54)= 2.914, $p < .05$. These results suggest that WIAS Preencounter-Traditional Woman subscale means were significantly greater for participants whose fathers were affiliated with Greek organizations (M = 33.86, SD = 5.18) than those participants with Non-Greek fathers (M = 27.22, SD = 5.69). No significant relationships were found between participants' mothers' Greek affiliation and womanist identity development statuses.

CHAPTER 5

DISCUSSION

This study sought to explore the relationship between womanist identity development statuses and self-silencing in college women. In a study of Womanist Identity Development attitudes, Ossana et al. (1992) found that these attitudes were related to perceptions of gender bias and self-esteem in college women.

For the purposes of this discussion, "silencing the self" and "self-silencing" refer to the way in which women refrain from expressing their true feelings in order to create and maintain relationships with others. "Womanist identity development" describes the stage-wise process and attitudes associated with movement from focus on external to internal definitions of "womanhood." The "statuses" of womanist identity development refer to cognitive-affective information-processing strategies commonly related to stages of identity development.

Findings will be discussed in several sections. Limitations of the study as well as implications for practice and future research are discussed.

Silencing the Self and Womanist Identity Development

Silencing the self theory (Jack, 1991) focuses on four unique aspects, or schemas, of self-silencing. These schemas form the four STSS subscales: Externalized Self-Perception, Care as Self-Sacrifice, Silencing the Self subscale, and Divided Self.

Womanist identity development involves moving from external standards to internal definitions of womanhood. It was predicted that the more sophisticated statuses (looking to internal rather than external standards for identity) of womanist identity development would be inversely related or unrelated with levels of self-silencing. The

Preencounter-Conformity and Preencounter-Traditional statuses will be combined as "Preencounter" for the purposes of the discussion.

Silencing the self theory refers to keeping parts of true self hidden because of fear of losing relationships. The Care as Self-Sacrifice schema of silencing the self focuses on putting others' needs before personal needs. A significant inverse relationship was found between Care as Self-Sacrifice and Internalization. Internalization attitudes focus instead on what the individual defines for herself, rather than focusing on external sources, which include relationships. It makes sense, then, that Internalization attitudes would be inversely related to this aspect of self-silencing. Women with these gender identity attitudes are not overly concerned with preserving relationships or with society's standards. In other words, they focus on their own opinions rather than the opinions of others. The Over-Eye has little influence on Internalization attitudes of womanist identity development. A significant relationship also was found between Care as Self-Sacrifice and Preencounter-Traditional Woman. This suggests that women expressing Preencounter attitudes may put others' needs before their own. The Silencing the Self subscale also was significantly related with Preencounter-Traditional Woman attitudes. The Preencounter status, then, was related to putting one's own needs last and inhibiting self-expression to avoid conflict and preserve relationships. Whereas a positive relationship was found between Preencounter attitudes and Care as Self-Sacrifice, an inverse relationship was found between Internalization and this self-silencing schema. These findings offer empirical support for Helms' womanist identity development theory because they suggest that the Preencounter and Internalization statuses are conflicting

processes. However, comparisons with the Care as Self-Sacrifice Subscale should be made with caution because of the subscale's low reliability.

Negative correlations also were found between the STSS subscales and Internalization. As well, STSS totals were negatively correlated with Internalization. Although these correlations were not statistically significant, this finding supports Hypothesis 1a because it suggests that Internalization attitudes are inversely related to self-silencing.

As predicted, a significant relationship was found between Externalized Self-Perception and the Preencounter-Conformity and Preencounter-Traditional Woman identity statuses. The Externalized Self-Perception subscale measures schema related to standards used for negative self-judgment. The Preencounter status involves conforming to external, or societal views, about gender. Ossana et al. (1992) describe the Preencounter behavior as "nonconscious" (p. 407). Women in the Preencounter status tend to be naive and less sophisticated in their identity development. The results indicated that the Preencounter status is related to judging oneself by external standards. Therefore, college women who have Preencounter attitudes may be more susceptible to the Over-Eye (Jack, 1991).

Externalized Self-Perception was also significantly related to the Encounter/Dissonance status of womanist identity development. Movement from the Preencounter to Encounter/Dissonance status typically begins because of an event that contradicts what one previously believed. The Encounter/Dissonance status involves questioning the accepted values of the Preencounter status. Women in the Encounter/Dissonance status often have conflicted perspectives about what is appropriate

for oneself as a woman. For example, a woman in the Encounter/Dissonance status might fluctuate between judging herself negatively by external definitions of womanhood to judging herself in a more positive light.

According to WIAS theory, Immersion is related to adherence to external womanist standards (Miville, 1996, p. 161). However, no significant relationship between Externalized Self-Perception and Immersion was found in the current study. The Immersion status is characterized by looking to external standards as well, but the perspective is not that of the male culture. Because this status involves the rejection of male-supremacist definitions of womanhood, the standards a woman judges herself against are not those of the Over-Eye (larger society). Thus, it is reasonable that no significant relationship was found between Immersion and Externalized Self-Perception.

The Internalization status is associated with overcoming the tendency to use societal stereotypes to define womanhood. This status involves looking inward for self-definitions of womanhood rather than to external sources. The Externalized Self-Perception schema is characterized by the use of negative external standards for self-judgment. The lack of a significant relationship between the Internalization status and Externalized Self-Perception supported Hypothesis 1a.

Women tend to be attuned to needs of others, which may be considered a strength. Jack (1991) believes that self-silencing behaviors are actually "survival strategies" for living with inequality, rather than indicators of pathology (p. 84).There are positive aspects of caring about others' needs, and putting those needs before one's own. However, problems may arise when women continually give more to others and neglect themselves. Being attuned to the environment for cues to what others are thinking and

experiencing may also be considered a strength. However, when women rely primarily on external standards and what others' think for identity, they may be more at-risk for self-silencing. The early stages of Helms' (1992) womanist identity development model are not necessarily negative. They are less sophisticated because of the influence of the external standards. External standards may change, and women who base their identity on these standards may feel they need to change to fit new standards. Women who have internalized their identity would feel more secure when faced with external pressures.

The "Preencounter" status (combining the Preencounter subscales) was significantly related to the Externalized Self-Perception, Care as Self Sacrifice, and Silencing the Self (STSS subscale) schemas. Women with Preencounter attitudes are not "divided" because they have not yet experienced an encounter to challenge former beliefs.

The Divided Self schema of the STSS was significantly related to the Encounter status because of the conflicted nature of this status of womanist identity development. The Divided Self schema involves the experience of presenting an outer compliant self to live up to feminine role imperatives while the inner self grows angry and hostile. The encounter, or provoking event, may cause the division of self because of the new perspective it brings.

The finding that Encounter/Dissonance was related to Externalized Self-Perception, Care as Self-Sacrifice, and Divided Self indicated that this status is associated with conflict between meeting the individual's needs and meeting the needs of others. This gender identity conflict might influence interpersonal behaviors and creates internal feelings of hostility. The Encounter status appears emotion-laden and uncomfortable

because it involves questioning one's previously held values. Women may be vacillating between their former perspectives and trying on new ones. This status causes women to rethink what is comfortable. Self-silencing may be related to the Encounter/Dissonance status because of the uncertainty and changes involved in this status.

A significant relationship was found between the Divided Self schema and the Immersion status of womanist identity development. The Immersion status is related to adherence to womanist external standards (Miville, 1996, p. 161). Women with Immersion attitudes typically form intense affiliations with women and actively reject male-supremacist definitions of womanhood. The latter part of this stage involves a search for a "...positive, self-affirming definition of womanhood and intense affiliations with women." Women with these attitudes may feel pressure from others to live up to female role imperatives and may become internally hostile and angry as a result of this pressure. Although the Immersion status involves looking for positive definitions and rejecting male definitions of womanhood, the pressures to comply with the female role imperatives and those of feminists may create division within the self. This may be real or imagined. For example, women may be inwardly rejecting male-supremacist definitions but may not feel they are able to convey this rejection outwardly. Women in this stage may feel uncertain about how their new definitions will cause others to react. No relationship was found between STSS total scores and Immersion.

Self-silencing and womanist identity attitudes have not been examined before. These initial findings provided exploratory information. Empirical support was obtained for Helms' (1990, Ossana & Helms, 1992) Womanist Identity Development theory and Jack's (1991; Jack & Dill, 1992; Jack, 1999) Silencing the Self theory.

Greek Affiliation and Womanist Identity Development

As expected, Preencounter status was significantly related to Greek affiliation in college women. Greek participants' average Preencounter-Traditional Woman scores were significantly greater than those of Non-Greek participants. According to Helms, the cognitive-affective information-processing strategies associated with the Preencounter status typically involve absence or resolution of gender identity conflict. It seems, then, that Greek women have not yet experienced gender-oriented encounters.

The relationship between Greek women and Preencounter-Traditional Woman in the current study contradicts the findings of Lottes and Kurlioff (1994). These authors found that, as college seniors, Greek women reported a more permissive peer sexual socialization than Non-Greek women. However, the results from the current study support Kalof and Cargill's (1991) findings that Greek members (sorority and fraternity) subscribe to more traditional stereotypical views about male dominance and female submissiveness in interpersonal relationships. While the research of Kalof and Cargill is somewhat dated (1991), it seems as if some of these patterns still exist.

Age and Womanist Identity Development

Age was significantly related to womanist identity development. Specifically, a significant negative relationship was found between age and Preencounter-Traditional Woman, suggesting that as age increased, the likelihood of endorsing traditional women items on the WIAS decreased. There were no other significant relationships between age and WID. This lack of relationships finding indicates that age may not be as influential in WID as expected. Therefore, the hypothesis was only partially supported. However,

results may be influenced by range restriction because this study only looked at age over a small number of years. This limited the range of findings.

Greek Affiliation of Parents

Participants with Greek-affiliated fathers were more likely than participants with Non-Greek fathers to have Preencounter womanist identity attitudes. However, the Greek affiliation of participants' mothers was not related to participants' womanist identity development. This finding indicates that the Greek affiliation of the father may influence womanist identity development in college women, while the Greek affiliation of the mother may not. Fathers' Greek affiliation was related to the Preencounter-Traditional Woman status. This indicates that Greek fathers tend to have more traditional daughters than Non-Greek fathers. Perhaps Greek fathers subscribe to more traditional views about women's roles and raise their daughters accordingly. One possible reason that the mothers' Greek affiliation does not appear to affect womanist identity development is that the mothers also may have more traditional (e.g., Preencounter) attitudes. In traditional families, the father tends to have more power than the rest of the family members. Perhaps this patriarchal power is the reason for the discrepancy between the influence of mothers' and fathers' Greek affiliation.

Other Findings

Item 31 on the STSS provided some interesting findings. Some of the most common responses to the latter part of the question ("If you answered the last question with a 4 or 5, please list up to three standards you feel you don't measure up to") included standards of beauty. Examples include: "beauty/looks," "how I look," "my physical looks," "appearance," and "the society's level of beauty – not my own."

Body image was another common standard that participants felt they did not measure up to. Responses included: "my body – measuring up to others," "weigh less," and "physical shape/athleticism." Standards related to education (e.g., "grades," "intelligence," "academics") were also common responses. Moral standards (e.g., "God's expectations") and pleasing others were also listed. Many of these standards correspond with society's definitions of "woman," which is related to the Over-Eye.

These responses reflect Preencounter and Encounter attitudes of womanist identity development. Preencounter attitudes are characterized by nonconscious acceptance of standards that devalue women (Ossana & Helms, 1992). Many of the standards of beauty and body image, that participants indicated they failed to meet, exemplified the Preencounter status of womanist identity development. However, others seemed to be reflective of the Encounter status. An example of this response was: "Society's level of beauty – not my own." This response indicated an awareness of societal standards along with recognition of the participant's own standards of beauty. Although she acknowledged there may be a difference in standards, she did not display attitudes associated with Immersion (devaluing male supremacist notions of womanhood) or Internalization (basing identity on internal definitions of woman). Thus, it seemed that the participant's attitude was the result of an encounter, which left her feeling conflicted.

The findings in the current study parallel those of Woods (1999). Woods (1999) described how the types of responses found for Item 31 were things such as weight, attractiveness, and relationships with others. This pattern was found in both abused and nonabused women. None of the women in Woods' (1999) study wrote about their goals or potential. Both the current study and Woods' (1999) study provide information that the

"standards" women feel they are failing to meet are those that are culturally prescribed rather than internally derived.

Limitations of the Study

The present study may be classified as exploratory in nature because the constructs of silencing the self and womanist identity development had not been previously examined. This study may be characterized as descriptive or correlational because of the absence of experimental control or manipulation of the variables. The current study may further be characterized as descriptive or correlational because of the nonrandom nature of participant selection (Miville, 1996). Participants were recruited for the study through the primary researcher's contacts with various university professors.

Another limitation of this study involves the different numbers of participants from each academic class. There was an overrepresentation of Freshmen, Sophomores, and Juniors. This was primarily due to the greater number of students classified as Freshmen, Sophomores, and Juniors enrolled in the classes from which participants were obtained. Age is another limitation related to academic class. The average age of participants was somewhat younger than expected, which is due to the ages of students enrolled in classes where participants were recruited. Therefore, results may be limited to younger college women. Participants were enrolled in courses in the physical sciences, journalism, and history departments. The nonrandom selection of classes for recruitment purposes is a related limitation.

Because the majority of participants in this study classified themselves as White/Caucasian, generalizability to other racial/ethnic groups is limited. There have been mixed findings about the relationships between race and silencing the self (Gratch et

al., 1995; Carr et al., 1996; Koutrelakos et al., 1999) and between race and womanist identity development (Parks et al., 1996; Carter & Parks, 1996). This study did not add to these findings because most participants were White/Caucasian. Future research should explore the relationships between race/ethnicity, womanist identity development, and silencing the self. Another limitation of this study deals with socioeconomic status (social class and family income). Most participants classified themselves as middle or upper middle class. The majority of participants indicated that their approximate family income was $50,000 or more. Although this study examined Greek affiliation as a variable distinct from Non-Greek affiliation, differences between sororities and between individual sorority members were not investigated. Participants' levels of education also might have influenced results.

Implications for Future Research

This study is the first to look at the relationships between silencing the self and womanist identity development. This study provides empirical support for the STSS, WIAS, and the relationships between the STSS and WIAS. Given the current findings, the constructs of silencing the self theory and womanist identity development should be explored further in future research.

The findings of the present study provide new information about relationships between parents' Greek affiliation and daughters' womanist identity development. Previous research is limited about the role of Greek-affiliated parents in socializing their daughters. The role of the father in socializing daughters should be examined in future research. In addition, future research should focus on the mothers' role in socialization and how this role differs from the fathers' role.

Future research may focus on several other areas. Larger numbers of participants from each academic class might be included in future research. It might be interesting to expand this study to include other demographic areas of the U.S. because the vast majority of participants in this study were born in the same state. The size and type of the university might have been a contributing factor in the results. Future research might involve sampling women from colleges and universities of different sizes. It might also be interesting to expand this study to include women graduate students and women students of ages beyond 18 to 28 years old. Future research might deal with increasing representativeness of demographic variables, such as race, social class, and family income.

Much of the previous research with the Silencing the Self Scale has focused on STSS global scores. The subscales provide a more in-depth picture of college women's experiences. Future research should examine the unique aspects of self-silencing.

The correlational nature of this study is another limitation. However, the relationships between womanist identity development and self-silencing were unexplored before this study. This study has provided a basis for future research with the WIAS and STSS in college women. Other statistical analyses might lead to more in-depth findings about the relationships of self-silencing and womanist identity development in college women. Future research might also attempt to replicate these results to gain more information about the reliability and validity of the WIAS and STSS.

Implications for Practice

The findings of the current study provide empirical support for relationships between identity and self-silencing in college women. Knowledge of a client's womanist

identity status may provide counselors with a greater understanding of the client's cognitive-affective strategies of information-processing. The links between gender identity and self-silencing provide information that may be useful for counselors who work with college women.

The obtained results demonstrated significant relationships between certain statuses of womanist identity development and silencing the self. Clients expressing traditional attitudes about womanhood may put others' needs before their own, inhibit self-expression, and use external standards for negative self-judgment. Clients who are in the process of questioning former values because of an encounter may also use external standards for self-judgment and put the need of others before their own. Clients with Encounter attitudes of development may present an outward compliant self despite their internal feelings of anger. When clients are rejecting male-supremacist definitions of womanhood, they may also be presenting an outward compliant self even though they feel angry. Internalized womanist identity attitudes may indicate that the client is not self-silencing to maintain relationships.

Relationships between total STSS scores and WIAS statuses indicate that the Preencounter and Encounter statuses of identity development may have higher levels of self-silencing. Given previous research on self-silencing, it might be beneficial to screen these clients for depression. The client's self-silencing behaviors may be another area to explore in counseling. This information may also be useful in case conceptualization and treatment planning.

The findings about Greek and Non-Greek participants may also be beneficial to counselors. Although Greek affiliation was not significantly related to self-silencing, an

interesting finding emerged with regard to Greek affiliation and the Preencounter-Traditional Woman status. It might help counselors and clients to know that an Encounter may arise that could alter clients' perspectives about gender identity. The Encounter status can be associated with higher levels of self-silencing, which has been linked to depression in women. Counselors might also inquire about clients' fathers' Greek affiliation, as it appears related to Preencounter-Traditional Woman attitudes.

Feminist therapy techniques (Enns, 1997) might be appropriate for college women. According to Feminist theory, "the personal is political." The act of identifying and challenging gender stereotypes, combined with exploration of the origins of negative self-judgments might benefit certain clients. However, challenging these stereotypes is insufficient without exploration into the social context. Women also benefit from discussion of their moral themes (Jack, 1999, in Joiner & Coyne, 1999). Listening for clients' self-evaluation statements offers insight into the standards clients use to judge themselves. According to Jack (1999), "To challenge the core issues, clients need to explore the origins of their images of relatedness; how they are tied to gender, inequality, and culture; and how they become moralized" (In Joiner & Coyne, 1999, p. 240). Counselors should encourage clients to pay attention to their inner dialogues, focusing on voices of their different "selves." Counselors might help women gain awareness that they have a choice about which "voices," or perspectives, they choose to align with. Because standards of "goodness" can vary from person to person, "...inquiry into moral language allows a way to honor each person's individuality, in its fully contextualized richness, by observing what values she/he strives to attain" (Jack, 1999, in Joiner & Coyne, p. 223). Counselors might also ask women what they believe would happen if they chose not to

silence themselves. In counseling, women can also discuss possible social responses to expressing themselves. This can prepare women to cope with possible challenges.

Jack (1991) emphasizes dialogue between counselor and client focusing on moral prescriptions. Womanist identity development would provide additional information about moral prescriptions. According to Ossana and Helms (1992), "...an understanding of womanist identity development might assist counselors in better understanding and designing appropriate interventions for female students" (p. 410). The results of this study indicated that women with Preencounter attitudes are associated with different schemas of self-silencing: externalized self-perception, putting others' needs before one's own, and divided self. Counselors might focus on these areas of self-silencing when working with a woman who has Preencounter attitudes. Ossana and Helms (1992) suggested that women who express high levels of Encounter or Immersion-Emersion attitudes might benefit from Feminist therapy and from joining women's support groups "...not only to help them cope with the bias that they perceive but also to expose them to variety with respect to how women define themselves" (p. 411).

Feminist therapy may not be appropriate for all women. Counselors should take identity development and self-silencing behaviors into consideration when working with college women. Ossana and Helms (1992) do not recommend feminist therapy techniques or women's support groups for individuals who express predominantly Preencounter attitudes because these women most likely perceive gender stereotypes as acceptable norms. Certain counseling interventions may be appropriate for women expressing attitudes associated with a particular status of womanist identity development, but not with others. Counselors should also be cautious when using feminist interventions with

clients who are not yet ready to act (who have not yet explored moral themes with the counselor).

The relationship between the client and counselor is especially important when working with womanist identity and self-silencing issues. Jack (1991) recommends assessing the counselor-client relationship. "The therapeutic encounter must offer a quality of relatedness that hears the silenced 'I' of a depressed woman and brings it into dialogue. This means that therapists need to be with the woman's 'I'" (p. 203). Woods (1999) discussed the importance of counselors being alert to women's disconnection in personal and/or therapeutic relationships. "The double binds of being female (i.e. achieve, but not too much) need to be constantly identified" (p. 486). Counselors should also discuss the potential impact of culture and society on development. Jack recommends using the STSS in therapy for exploration of issues of moral meaning, self-silencing, and inner division. The STSS and WIAS might be used in conjunction to facilitate dialogue in counseling.

The current findings are preliminary in that relationships were being explored. However, these initial findings are applicable to counseling college women. The findings offer some insight into the role of cognitions and experiences in college women's identity development. These findings provide additional information about possible experiences that college women might be facing. If we can learn more about different psychological symptoms associated with womanist identity statuses, mental health practitioners will be in a better position to assist college women.

Appendix A

Table 1 Continued:
Demographic Variables of Sample (N=57)

Variable	f	%
Academic Major:		
Business	6	11
Undecided	6	11
Dietetics	4	7
Marketing	3	5
MIS	3	5
Psychology	3	5
Elementary Education	2	4
Hotel/Restaurant Administration	2	4
Interior Design	2	4
Accounting	1	2
Advertising	1	2
Animal Science	1	2
Apparel Merchandising	1	2
Aviation	1	2
Biological Sciences	1	2
Broadcasting	1	2
Broadcast Journalism	1	2
Early Childhood Development	1	2
English	1	2
German	1	2
Health Promotion	1	2
Horticulture	1	2
Journalism	1	2
Merchandising	1	2
Mechanical Engineering	1	2
Music Education	1	2
Music	1	2
Nutrition/Pre-med	1	2
Pre-Med	1	2
Pols/Adv	1	2
Primatology	1	2
Science in Mathematics	1	2
Sports Medicine	1	2
Wildlife Management	1	2
Zoology	1	2

GPA (ranges):		
1.0-1.99	2	4
2.0-2.99	10	19
3.0-3.50	29	54
3.51-4.0	13	24
State Born		
Oklahoma	44	77
Arkansas	2	4
Missouri	2	4
Texas	2	4
Chile	1	2
Colorado	1	2
Illinois	1	2
Kansas	1	2
Montana	1	2
North Carolina	1	2
Saudi Arabia	1	2
Percentage of people from participants' last school who were of the participants' ethnicity:		
1.0-9.9%	5	9
10.0-19.9%	0	0
20.0-29.9%	0	0
30.0-39.9%	0	0
40.0-49.9%	4	7
50.0-59.9%	1	2
60.0-69.9%	2	4
70.0-79.9%	8	14
80.0-89.9%	13	23
90.0-100%	23	41

Appendix B

Silencing the Self Scale (STSS)

Numbers in parentheses refer to item number on original instrument.

Subscale 1: Externalized Self-Perception

1. I tend to judge myself by how I think other people see me. (06)
2. I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days. (07)
3. When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions. (23)
4. I often feel responsible for other people's feelings. (27)
5. I find it hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling. (28)
6. *I never seem to measure up to the standards I set for myself. (*If you answered the last question with a 4 or 5, please list up to three standards you feel you don't measure up to). (31)

Subscale 2: Care as Self Sacrifice

7. I think it is best to put myself first because no one else will look out for me. (01)
8. Caring means putting the other person's needs in front of my own. (03)
9. Considering my needs to be as important as those of the people I love is selfish. (04)
10. In a close relationship, my responsibility is to make the other person happy. (09)
11. Caring means choosing what to do what the other person wants, even when I want to do something different. (10)
12. In order to feel good about myself, I need to feel independent and self-sufficient. (11)
13. One of the worst things I can do is to be selfish. (12)
14. Doing things just for myself is selfish. (22)
15. In a close relationship I don't usually care what we do, as long as the other person is happy. (29)

Subscale 3: Silencing the Self

16. I don't speak my feelings in an intimate relationship when I know they will cause disagreement. (02)
17. When my partner's needs and feelings conflict with my own, I always state mine clearly. (08)
18. Instead of risking confrontations in close relationships, I would rather not rock the boat. (14)
19. I speak my feelings with my partner, even when it leads to problems or disagreements. (15)
20. When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her. (18)
21. When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important anyway. (20)
22. I rarely express my anger at those close to me. (24)
23. I think it's better to keep my feelings to myself when they do conflict with my partner's. (26)
24. I try to bury my feelings when I think they will cause trouble in my close relationship(s). (30)

Subscale 4: Divided Self

25. I find it is harder to be myself when I am in a close relationship than when I am on my own. (05)
26. I feel I have to act in a certain way to please my partner. (13)
27. Often I look happy enough on the outside, but inwardly I feel angry and rebellious. (16)
28. In order for my partner to love me, I cannot reveal certain things about myself to him/her. (17)
29. When I am in a close relationship, I lose my sense of who I am. (19)
30. My partner loves and appreciates me for who I am. (21)
31. I feel that my partner does not know my real self. (25)

Womanist Identity Attitude Scale (WIAS)

Numbers in parentheses refer to item number on original instrument.

Preencounter – Idealization of Men

1. In general, I believe that men are superior to women. (01)
2. Women should not blame men for all their social problem. (04)
3. I feel more comfortable being around men than I do being around women. (07)
4. In general, women have not contributed much to American society. (14)
5. Sometimes, I am embarrassed to be the sex I am. (19)
6. Men are more attractive than women. (32)
7. Women should learn to think and act like men. (39)
8. I limit myself to male activities. (45)
9. I do not trust women. (46)

Preencounter – Traditional Woman

10. I try not to take part in activities that make me appear to be un-lady like. (02)
11. I would feel incomplete if I did not marry. (05)
12. I am insulted when people call me a "feminist." (09)
13. Women do not usually have anything intelligent to say about politics. (13)
14. A woman's most important role in life is to provide emotional support for others. (17)
15. I use the word "girl" to describe myself and/or my female friends. (21)
16. A woman's appearance is her most important asset. (25)
17. Women who think and act like men are a disgrace. (29)
18. I try to do only those things that increase my femininity. (33)
19. It embarrasses me when other women act unfeminine. (37)

20. My most important goal in life it to raise healthy children. (41)

Encounter/Dissonance

21. I do not know whether being a woman is an asset or a deficit. (06)

22. I feel unable to involve myself in men's activities, and I am increasing my involvement in activities involving women. (08)

23. Maybe I can learn something from women. (11)

24. Sometimes I think men are superior and sometimes I think they are inferior to women. (12)

25. Sometimes I am proud of belonging to the female sex, and sometimes I am ashamed of it. (18)

26. Men are difficult to understand. (36)

27. I wonder if I should feel a kinship with all minority group people. (38)

28. I want to know more about the female culture. (50)

29. Sometimes I wonder how much of myself I should give up for the sake of helping minorities.

30. I am determined to find out more about the female sex. (20)

31. Thinking about my values and beliefs takes up a lot of my time. (23)

32. I am not sure how I feel about myself. (30)

33. The burden of living up to society's expectations of women is sometimes more than I can bear. (44)

34. I feel anxious about some of the things I feel about women. (48)

Immersion

35. When I think about how men have treated women, I feel an overwhelming anger. (15)

36. I would have accomplished more in this life I had been born a man. (26)

37. Most men are insensitive. (27)

38. I reject all male values. (34)

39. My most important goal in life is to fight the oppression of women. (40)

40. I find myself replacing old friends with new ones who share my beliefs about women. (43)

41. I limit myself to activities involving women. (53)

42. Most men are untrustworthy. (54)

43. American society would be better off if it were based on the cultural values of women. (55)

44. I feel like I am betraying my sex when I take advantage of the opportunities available to me in the male world. (49)

Internalization

45. I believe that being a woman has caused me to have many strengths. (03)

46. I am comfortable wherever I am. (10)

47. People, regardless of their sex, have strengths and limitations. (16)

48. Being a member of the female sex is a source of pride to me. (22)

49. I do not think I should feel positively about people just because they belong to the same sexual group as I do. (24)

50. Women and men have much to learn from each other. (28)

51. Men have some customs I enjoy. (53)

52. I enjoy being around people regardless of their sex. (42)

53. Both sexual groups have some good people and some bad people. (47)

54. I think women and men differ from each other in some ways, but neither group is superior. (51)

55. I find that I function better when I am able to view men as individuals.

Reference:

Miville, M. L. (1996). An exploratory investigation of the interrelationships of cultural, gender, and personal identity of Latinos and Latinas (pp. 191-194). *Dissertation Abstracts International* (UMI No. 9719792).

Appendix C

The Silencing the Self Scale

By Dana Crowley Jack

Please circle the number that best describes how you feel about each of the statements listed below. If you are not currently in an intimate relationship, please indicate how you felt and acted in your previous intimate relationships.

	Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree
1. I think it is best to put myself first because no one else will look out for me.	1	2	3	4	5
2. I don't speak my feelings in an intimate relationship when I know they will cause disagreement.	1	2	3	4	5
3. Caring means putting the other person's needs in front of my own.	1	2	3	4	5
4. Considering my needs to be as important as those of the people I love is selfish.	1	2	3	4	5
5. I find it is harder to be myself when I am in a close relationship than when I am on my own.	1	2	3	4	5
6. I tend to judge myself by how I think other people see me.	1	2	3	4	5
7. I feel dissatisfied with myself because I should be able to do all the things people are supposed to be able to do these days.	1	2	3	4	5
8. When my partner's needs and feelings conflict with my own, I always state mine clearly.	1	2	3	4	5
9. In a close relationship, my responsibility is to make the other person happy.	1	2	3	4	5
10. Caring means choosing to do what the other person wants, even when I want to do something different.	1	2	3	4	5

Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree

11. In order to feel good about myself, I need to feel independent and self-sufficient.
    1 2 3 4 5

12. One of the worst things I can do is to be selfish.
    1 2 3 4 5

13. I feel I have to act in a certain way to please my partner.
    1 2 3 4 5

14. Instead of risking confrontations in close relationships, I would rather not rock the boat.
    1 2 3 4 5

15. I speak my feelings with my partner, even when it leads to problems or disagreements.
    1 2 3 4 5

16. Often I look happy enough on the outside, but inwardly I feel angry and rebellious.
    1 2 3 4 5

17. In order for my partner to love me, I cannot reveal certain things about myself to him/her.
    1 2 3 4 5

18. When my partner's needs or opinions conflict with mine, rather than asserting my own point of view I usually end up agreeing with him/her.
    1 2 3 4 5

19. When I am in a close relationship I lose my sense of who I am.
    1 2 3 4 5

20. When it looks as though certain of my needs can't be met in a relationship, I usually realize that they weren't very important anyway.
    1 2 3 4 5

21. My partner loves and appreciates me for who I am.
    1 2 3 4 5

22. Doing things just for myself is selfish.
    1 2 3 4 5

The Silencing the Self Scale

Strongly disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Strongly agree

23. When I make decisions, other people's thoughts and opinions influence me more than my own thoughts and opinions.
1 2 3 4 5

24. I rarely express my anger at those close to me.
1 2 3 4 5

25. I feel that my partner does not know my real self.
1 2 3 4 5

26. I think it's better to keep my feelings to myself when they do conflict with my partner's.
1 2 3 4 5

27. I often feel responsible for other people's feelings.
1 2 3 4 5

28. I find it hard to know what I think and feel because I spend a lot of time thinking about how other people are feeling.
1 2 3 4 5

29. In a close relationship I don't usually care what we do, as long as the other person is happy.
1 2 3 4 5

30. I try to bury my feelings when I think they will cause trouble in my close relationship(s).
1 2 3 4 5

*31. I never seem to measure up to the standards I set for myself.
1 2 3 4 5

* If you answered the last question with a 4 or 5, please list up to three standards you feel you don't measure up to.

1.

2.

3.

4.

Social Attitudes Inventory (Form W)

Instructions: This questionnaire is intended to measure people's social and political attitudes about women and men in society. There are no right or wrong answers. Use the scale below to respond to each statement. In the column next to each item, circle the number that best describes how you feel.

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

circle your answer here (see above scale)		
1 2 3 4 5	1.	In general, I believe that men are superior to women.
1 2 3 4 5	2.	I try not to take part in activities that make me appear to be un-lady like.
1 2 3 4 5	3.	I believe that being a woman has caused me to have many strengths.
1 2 3 4 5	4.	Women should not blame men for all their social problems.
1 2 3 4 5	5.	I would feel incomplete if I did not marry.
1 2 3 4 5	6.	I don't know whether being a woman is an asset or a deficit.
1 2 3 4 5	7.	I feel more comfortable being around men than I do being around women.
1 2 3 4 5	8.	I feel unable to involve myself in men's activities, and I am increasing my involvement in activities involving women.
1 2 3 4 5	9.	I am insulted when people call me a "feminist".
1 2 3 4 5	10.	I am comfortable wherever I am.
1 2 3 4 5	11.	Maybe I can learn something from women.
1 2 3 4 5	12.	Sometimes I think men are superior and sometimes I think they're inferior to women.

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree

1 2 3 4 5	13.	Women usually don't have anything intelligent to say about politics.
1 2 3 4 5	14.	In general, women have not contributed much to American society.
1 2 3 4 5	15.	When I think about how men have treated women, I feel an overwhelming anger.
1 2 3 4 5	16.	People, regardless of their sex, have strengths and limitations.
1 2 3 4 5	17.	A woman's most important role in life is to provide emotional support for others.
1 2 3 4 5	18.	Sometimes I am proud of belonging to the female sex and sometimes I am ashamed of it.
1 2 3 4 5	19.	Sometimes, I am embarrassed to be the sex I am.
1 2 3 4 5	20.	I am determined to find out more about the female sex.
1 2 3 4 5	21.	I use the word "girl" to describe myself and/or my female friends.
1 2 3 4 5	22.	Being a member of the female sex is a source of pride to me.
1 2 3 4 5	23.	Thinking about my values and beliefs takes up a lot of my time.
1 2 3 4 5	24.	I do not think I should feel positively about people just because they belong to the same sexual group as I do.
1 2 3 4 5	25.	A woman's appearance is her most important asset.
1 2 3 4 5	26.	I would have accomplished more in this life if I had been born a man.
1 2 3 4 5	27.	Most men are insensitive.
1 2 3 4 5	28.	Women and men have much to learn from each other.
1 2 3 4 5	29.	Women who think and act like men are a disgrace.

1 Strongly Disagree	2 Disagree	3 Uncertain	4 Agree	5 Strongly Agree

1 2 3 4 5	30.	I'm not sure how I feel about myself.
1 2 3 4 5	31.	Sometimes I wonder how much of myself I should give up for the sake of helping minorities.
1 2 3 4 5	32.	Men are more attractive than women.
1 2 3 4 5	33.	I try to do only those things that increase my femininity.
1 2 3 4 5	34.	I reject all male values.
1 2 3 4 5	35.	Men have some customs I enjoy.
1 2 3 4 5	36.	Men are difficult to understand.
1 2 3 4 5	37.	It embarrasses me when other women act unfeminine.
1 2 3 4 5	38.	I wonder if I should feel a kinship with all minority group people.
1 2 3 4 5	39.	Women should learn to think and act like men.
1 2 3 4 5	40.	My most important goal in life is to fight the oppression of women.
1 2 3 4 5	41.	My most important goal in life is to raise healthy children.
1 2 3 4 5	42.	I enjoy being around people regardless of their sex.
1 2 3 4 5	43.	I find myself replacing old friends with new ones who share my beliefs about women.
1 2 3 4 5	44.	The burden of living up to society's expectations of women is sometimes more than I can bear.
1 2 3 4 5	45.	I limit myself to male activities.
1 2 3 4 5	46.	I don't trust women.
1 2 3 4 5	47.	Both sexual groups have some good people and some bad people.

1	2	3	4	5
Strongly Disagree	Disagree	Uncertain	Agree	Stongly Agree

1 2 3 4 5	48.	I feel anxious about some of the things I feel about women.
1 2 3 4 5	49.	I feel like I am betraying my sex when I take advantage of the opportunities available to me in the male world.
1 2 3 4 5	50.	I want to know more about the female culture.
1 2 3 4 5	51.	I think women and men differ from each other in some ways, but neither group is superior.
1 2 3 4 5	52.	I find that I function better when I am able to view men as individuals.
1 2 3 4 5	53.	I limit myself to activities involving women.
1 2 3 4 5	54.	Most men are untrustworthy.
1 2 3 4 5	55.	American society would be better off if it were based on the cultural values of women.

Demographic Data Sheet

Appendix D

Demographic Data Sheet

DO NOT WRITE YOUR NAME ON THIS SHEET. PLEASE CHECK THE RESPONSE THAT BEST FITS YOU:

1. Age: _____ (Please specify)

2. Class Status:
   _____a) Freshman
   _____b) Sophomore
   _____c) Junior
   _____d) Senior
   _____e) Graduate Student
   _____f) Other

3. Race/Color:
   _____a) White
   _____b) Black/African
   _____c) Native American
   _____d) Asian American
   _____e) Latina/Hispanic
   _____f) Other

4. Academic Major: _____ (Please specify)

5. Overall GPA: _____

6. Are you: _____a) full-time student (12+ credits)
   _____b) part-time student

7. Are you a U. S. citizen?
   _____a) Yes _____b) No

8. In which state were you born? _____

9. Do you live: a) _____ on campus b) _____off campus

10. What is your approximate total family income?
    _____ a) under $15,000
    _____ b) $15,000-30,000
    _____ c) $31,000-50,000
    _____d) $51,000-70,000
    _____e) $71,000-90,000
    _____f) over $90,000

11. What is your social class?
    _____ a) lower
    _____ b) lower middle/working class
    _____ c) middle
    _____ d) upper middle
    _____ e) upper

12. Are you:
    _____a) single
    _____b) married
    _____c) separated
    _____d) divorced
    _____e) other

13. Are you affiliated with a Greek organization (sorority)?
    _____a) Yes _____b) No

14. Is/Was your mother affiliated with a Greek organization?
    _____a) Yes _____b) No

15. Is/Was your father affiliated with a Greek organization?
    _____a) Yes _____b) No

Instructions for Author (Script)

"Hi, my name is Jennifer Watters and I'm a Masters student doing research on self-silencing and womanist identity development. Little is known about the relationships between these variables. My study will try to determine if a relationship exists between these for college women.

I am here today to ask the female students for your help by participating in this study. I would greatly appreciate it because it would help us begin to answer questions about how these variables, self-silencing and identity development, are related.

I am going to be giving out a questionnaire that will take no more than 30 minutes to complete. There is also an informed consent form you need to read and sign. Your responses will be kept confidential, and I will collect the questionnaires and informed consent separately.

When you complete the questionnaires, please raise your hand, and I will collect them. If you have any questions or comments, feel free to contact me (my name and number are on the informed consent form).

Are there any questions?

Thanks for your participation!"

Appendix E

Instructions for Author (Script)

"Hi, my name is Jennifer Watters and I'm a Masters student doing research on self-silencing and womanist identity development. Little is known about the relationships between these variables. My study will try to determine if a relationship exists between these for college women.

I am here today to ask the female students for your help by participating in this study. I would greatly appreciate it because it would help us begin to answer questions about how these variables, self-silencing and identity development, are related.

I am going to be giving out a questionnaire that will take no more than 30 minutes to complete. There is also an informed consent form you need to read and sign. Your responses will be kept confidential, and I will collect the questionnaires and informed consent separately.

When you complete the questionnaires, please raise your hand, and I will collect them. If you have any questions or comments, feel free to contact me (my name and number are on the informed consent form).

Are there any questions? Thanks for your participation!"

Appendix F

Informed Consent Form
for participation in a research investigation
conducted under the auspices of Oklahoma State University

This study is entitled **The Relationships between Self-Silencing and Womanist Identity Development in College Women.** The principal investigators are Jennifer Watters and Marie Miville, Ph.D.

I, _____ (print name), hereby authorize the administration of the following questionnaires.

This study will gather information about self-silencing behaviors and identity development. The purpose of this study is to gain a greater understanding of the relationships between self-silencing and womanist identity development. The procedure will involve a demographic survey and two instruments. It is expected to take about 30 minutes to complete the instruments.

The form and questionnaires will be gathered separately. The questionnaires will be collected in anonymous envelopes to ensure your privacy. None of the instruments have any identifying information. Potential benefits to society include a better understanding of the relationships between self-silencing and womanist identity development. This may result in more information that can be used in counseling practice with college women.

I understand that participation is voluntary, that there is no tangible reward for participating, that there is no penalty for refusal to participate, and that I am free to withdraw my consent and participation at any time without penalty.

For answers to pertinent questions about research subjects rights, I may contact Jennifer Watters at telephone number (405) 612-0992 or Dr. Marie Miville at (405) 744-9453. I may also contact Sharon Bacher, IRB Executive Secretary, 202 Whitehurst, Oklahoma State University, Stillwater, OK 74078; telephone number: (405) 744-5700.

I have read and fully understand the consent form. I sign it freely and voluntarily.

Signed: _____ Date: _____

Oklahoma State University
Institutional Review Board

Protocol Expires: 1/22/03

Date: Wednesday, January 23, 2002 IRB Application No ED0265

Proposal Title: RELATIONSHIPS BETWEEN SELF-SILENCING, WOMANIST IDENTITY DEVELOPMENT, AND PERCEPTIONS OF GENDER DISCRIMINATION IN COLLEGE WOMEN

Principal Investigator(s):

Jennifer Watters
1200 N. Perkins Rd., Apt. M-1
Stillwater, OK 74075

Marie L. Miville
401 Willard Hall
Stillwater, OK 74078

Reviewed and Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved

Dear PI :

Your IRB application referenced above has been approved for one calendar year. Please make note of the expiration date indicated above. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research, and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved projects are subject to monitoring by the IRB. If you have questions about the IRB procedures or need any assistance from the Board, please contact Sharon Bacher, the Executive Secretary to the IRB, in 203 Whitehurst (phone: 405-744-5700, sbacher@okstate.edu).

Sincerely,

Carol Olson, Chair
Institutional Review Board

Oklahoma State University
Institutional Review Board

Protocol Expires: 1/22/03

Date: Friday, February 08, 2002 IRB Application No ED0265

Proposal Title: RELATIONSHIPS BETWEEN SELF-SILENCING, WOMANIST IDENTITY DEVELOPMENT, AND PERCEPTIONS OF GENDER DISCRIMINATION IN COLLEGE WOMEN

Principal Investigator(s):

Jennifer Watters
1200 N. Perkins Rd., Apt. M-1
Stillwater, OK 74075

Marie L. Miville
401 Willard Hall
Stillwater, OK 74078

Reviewed and Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved **Modification**

Please note that the protocol expires on the following date which is one year from the date of the approval of the original protocol:

Protocol Expires: 1/22/03

Signature:

Carol Olson, Director of University Research Compliance

Friday, February 08, 2002
Date

Approvals are valid for one calendar year, after which time a request for continuation must be submitted. Any modifications to the research project approved by the IRB must be submitted for approval with the advisor's signature. The IRB office MUST be notified in writing when a project is complete. Approved projects are subject to monitoring by the IRB. Expedited and exempt projects may be reviewed by the full Institutional Review Board.

VITA

Jennifer Elizabeth Watters 2

Candidate for the Degree of

Master of Science

Thesis: RELATIONAHIPS BETWEEN SELF-SILENCING AND WOMANIST IDENTITY DEVELOPMENT IN COLLEGE WOMEN

Major Field: Counseling and Student Personnel

Biographical:

Personal Data: Born in Duncan, Oklahoma, On May 7, 1977, the daughter of Larry and Jo Ann Watters.

Education: Graduated from Duncan High School, Duncan, Oklahoma in May 1995; received Bachelor of Arts degree in Psychology from University of Oklahoma, Norman, Oklahoma in May 1999; attended the University of North Texas from May 1999 to August 2001. Completed the requirements for the Master of Science degree with a major in Counseling and Student Personnel at Oklahoma State University in May, 2002.

Experience: Worked as a research assistant at the University of Oklahoma; volunteered at various mental health facilities; completed practicum and internship at Payne County Youth Services, Stillwater, Oklahoma.

Professional Memberships: Student member of American Psychological Association, American Counseling Association, Oklahoma Counseling Association, and Phi Kappa Phi.